



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

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**CALVIN IN SPIRIT-LIFE.**

A Lecture delivered through the mediumship of  
**MR. J. WILLIAM FLETCHER,**  
 at Steinway Hall, London, May 18, 1879.

Our subject for this evening is "The Condition of John Calvin in Spirit-life." There are many who, to-day, looking back over the zealous work of the sixteenth century, take exception to the share of it that John Calvin accomplished in the world. We, as the controlling band of spirits, this night, if conditions permit, will enter into the larger explanation, not particularly of the earth-life, but rather of the spirit-life, into which this reformer has long since passed.

John Calvin was born at a time when a wave of spiritual thought was passing over the world, which touched and quickened his mind. He may well be called the man of his age. His heart and soul responded to this wave of thought, and brought him directly in contact with the religious subjects that were at that time exercising the intelligence of the Christian world. He saw more deeply and fully than others into some of the fundamental questions of the time, and feeling, doubtless, as many in his day also felt, that there was a mission in store for him, and that he was meant to convey a higher phase of truth to his fellows, he came forth as a religious reformer. To his method we may object; the result of his life and work we may greatly lament; but his motive stamped John Calvin in the past, and stamps him to-day, a man among men, a mind among minds, a power among powers. He laboured for what seemed to him the welfare of the world in which he lived, and though his work may not have brought good in its train, yet the motive of the man was right, and his desire for good sincere.

There were three classes of people who circled around this man's life. First, there was the class of atheists,—materialists, we call them now,—who can never see beyond the world in which they live, and who never accept, or even admit, the existence and the power of spirits. These opposed John Calvin in his time, as they oppose this truth in every time, because they failed to conceive and understand the beauty of the thought and impulse that moved him. They ranked him as one of those who spoke "they knew not what," and not as one in any way working for the welfare of the human race.

Another class opposed Calvin on theological grounds, regarding his theology as wholly and entirely wrong, and believing their own only, as true. This class opposed Calvin not because they realised the meaning of what he was teaching them, but rather because that teaching was hostile to their own ideas and thoughts.

The third class was formed of those who followed him, and who still hold his ideas in this world, and cling to the old creed, and to John Calvin as he was,—in no way able to go forward to John Calvin as he is now.

Briefly sketching, then, as we have done, the effort this man made to bring to the world spiritual life and truth at a time when the world was in spiritual darkness; asserting that he was, from the beginning of his work, inspired by the best motive that his age permitted; the question each Spiritualist asks is this: "What is the condition in spiritual life of one, who, having dedicated his whole life to what he believed to be the welfare of the world, has produced results dire to its interests, and in the train of whose thoughts suffering and evil have followed? Has punishment followed his acts, or have the motives excused the man and set him free? Has he been borne into a sphere of light, into a world of

rest and peace, or have there been deep and radical changes which even this well-meaning teacher and reformer must have passed through?" These are the questions each earnest Spiritualist asks, and which we desire to answer to-night. Who can answer them better than John Calvin himself? We feel, as we stand before you, the warm waves of your lives and thoughts coming to us. The conditions are so perfect that we shall endeavour to bring as near as possible the influence of his spirit around this instrument through whom we speak. And John Calvin may himself express to you the method of development which he has been forced to pass through in spirit-life.

(Here the medium was subjected to a new influence, and after a moment or two a strange voice spoke.)

By the grace of God, and the assistance of many of my spiritual guides and friends, I, John Calvin, am permitted to speak to you this night. I have come to you, not for the purpose of gratifying any idle curiosity on your part or on mine, but with the great desire, the great purpose, the great thought that, in some way, my words may save others from the mistakes into which I fell. My thought is, that, leaving the world of spirits for a time, I may to some extent shadow forth the changes through which I have been forced to pass, and help some others in this world, who are weak as I was weak, fainting as I was fainting, weary as I was weary, sooner and more readily to enter into the light and glory of the heavenly kingdom. Ay! to save others is my only thought this night! Before I came to the spirit-world, when I was uttering words I believed to be of God, I always felt that when death came to me there would be no struggle, no danger, no suffering; that the doors of heaven would open wide, and that, attended by bands of angels whom God should send, I should be borne away to eternal rest and peace; that as this world faded from my sight, the heavenly world, with God sitting upon a white throne, with angels upon the right hand and upon the left, with a special place kept for me, would open out before my spirit; and when I thought of the other condition of eternal punishment awaiting full many in this world, it seemed far away from me, far away from all that could possibly concern me. When death came at last, when the body, sick and fainting, gave up the spirit to the world of the eternal, how great was my mistake this night shall tell!

When I realised for the first moment that life was ended, the heaven I had pictured beamed not in upon me. It seemed as though shadows were resting like heavy clouds over the sphere in which I found myself. Looking down the line of light, I could see the world in which you live with dark clouds of sin sweeping over it, and through these clouds were passing bright and happy spirits clothed in shining garments, and bearing in their hands the blessings of God to the world. This I thought must be heaven, and those fair spirits are angel-messengers doing the will of God: and as I thought this, a spirit-guide, sent unto me, said, "No, that is the world you have left, and those spirits you see are angels, who, borne to a higher sphere, love their friends so well that they are engaged in bringing to them the blessings of love, which they pour out like wine upon them." And I looked again, and saw I was in a sphere where shadows darkened all around, and I cried, "Where is the heaven for which I looked? where is the God for whom I searched? where the Saviour for whom I have suffered?" And passing before me were men I had known in this world of yours, with garments dark and black, and faces flaming with sin and wrong. They passed by, led onwards by some heavenly spirit. I looked at myself and said, "I am not of these,—the garments I wear are not black;" and the spirit said, "You passed through



that condition before you came to consciousness; these are those whom you have called sinners, and who have done wrong in their lives; and spirit-teachers are touching their hearts, to awaken within them higher, better, and truer thoughts."

Again I looked, and a band of those who worked side by side with me in the world were passing by with downcast and averted faces. "Wherefore, said I, 'are their faces turned away?' And the spirit answered, 'They have worshipped a God of wrath—a God of vengeance; they have only feared God, have never learned to love Him, and have never sent out their hearts to Him in perfect love and trust; they wander through the transition-sphere of the spirit-life with hearts bewildered and with faces downcast. Love is not yet born in their hearts.' And as I looked, I turned and said, 'Whom have I worshipped? Has He been a God of love? No, no! A God of fear!' I feared His hatred and punishment, and taught the world not to be good for love of goodness, but in order to purchase heaven and to escape from eternal punishment. I taught a God of vengeance and wrath, and my face was downcast too! Where I looked for God I found myself, and when I asked, 'whom have I worshipped?' I saw opposite to me, like the ancient hand-writing upon the wall,—**JOHN CALVIN.**"

The very vengeance I believed God would send upon the people I myself, so far as my human power permitted, poured out upon them. Damnation and hatred flowed like streams of fire from my spirit until, had my words been true, the God I worshipped would have condemned almost the whole world. I raised my voice in prayer, and asked earnestly that God's love might beam upon my life as well, for I remembered that God is love, and that "perfect love casteth out fear." Had I perfect love? Did I realise that love was the fulfilling of the law? Had I not taught hatred of the sinner rather than of the sin? And the angel-guide whispered to me, "Until thou canst overcome the selfish pride that reigns in thy heart, here thou must remain." Looking over this transition sphere, I saw some darker than I was, others whose faces were light with the light of heaven. And a woman with face weary and worn, the garments of pride still entangling her feet, stood beside a portal and looked outward. And as I looked upon her a cry of discord and pain rang up from this world, and I saw a prison cell, dark, and damp, and narrow, in which was placed a young man; and the mother, as she gazed upon him, sent up one agonised cry to God—"O, Father in Heaven, permit me to rest in spirit near my child!" And the portal opened wide, and a guardian angel entered, and said, "Thou hast conquered," and took this woman and led her gently out from our sphere into the sphere of joys. "Thou art free now; go to him, and comfort him in his trial, and help him." And as the portal was opened, I gazed upon a scene of surpassing beauty. The air was sweet with the songs of birds and the perfume of flowers radiant with fairest colours, and noble spirits clothed in light passed therein in a company together. And I thought within myself, "Lo! the doors of heaven are opened; they are coming to bear my spirit into the realms of peace of which I have dreamed!" And as I rushed towards the portal the fair vision changed; the light faded, the songs of gladness ceased, and a dull red light rose up before me, dark clouds hung over me, and smoke and fire surged around, and I cried, "O God, why hast thou forsaken me?" And in the midst I saw a man in agony, and as I looked upon him his features stood out from the flame, and I beheld Michael Servetus barring the way that led to that heaven of peace and rest. I fell down before him, blinded with that light, and cried, "O God, why did I forget that vengeance was Thine! Why did I forget that *Thou* wouldst repay! Why did I not remember that this man whom I condemned was Thy child!" And as I raised my eyes to his face—"I come not," he said, "to condemn; I come not to upbraid nor to harm. No; I come to bless thee, to help thee, to tell thee of the land of light and love beyond, for which thou art not ready yet; and happy I am to be able to say I forgive thee in spirit and in truth, and to call thee my brother and friend." And in that moment he stood so glorious, so beautiful, in the strength and power of the spirit that he seemed like God Himself. And I fell before him and kissed him, praying that as he had forgiven me so God in heaven might forgive me also; and I said at last, "Not my will, O God, but Thine, be done!" And when all the trials of the past life and the temptations of the world came rolling in upon me, and surging in a last effort through my spirit, I was still able to say, "Not my will, but Thine, be done!"

And ere long the same portal opened again, and the same angel, clothed in garments of shining light, stood by the way, and calling me, said: "Thou hast been looking for the cross of Christ; the great sin that rests upon the world is the cross of Christ; and every human soul that tries to make that sin lighter is bearing the cross." Oh! how I prayed for my life again! I said, "Could I stand once more before the people, I would tell them that grand and glorious lesson that has been brought to my spirit." But the angel answered and said: "Yes, but you shut your eyes to all this truth then. And the sorrow that comes to you now is not punishment; it is only the law of your own advancement, only the means to fit you for a place higher and better than this." And the door opened wide, and we passed out into a scene so glorious that I still thought and hoped that my old ideal was true; and I endeavoured to shake off the angel. But a hand reached down to me, and a voice said: "Thou hast been weighed in the balance and found wanting; thou must still go back to that other condition." Back to the sphere from which I had come—I turned; praying

earnestly, till at last I was enabled to feel the hour of brighter and happier light dawn upon me.

You may ask, "How long in years did this occupy? how many days and weeks and years passed ere your spirit developed and unfolded?" I can only answer, earthly friends, that I lost all knowledge of time, and only realised and marked it by my own advance. And after I had again encountered and resisted all the temptations of my life, a warm, sweet sleep came over me, and I awoke to consciousness in a brighter sphere.

Oh! Spiritualists, you who are gathered here this night, do you appreciate the great blessing God has given you? Do you value the lessons which, from time to time, are imparted to you? What would I have given, in the years long ago, could some fair spirit have taught me the lessons of eternal life! Oh! feel and realise that in these lessons of Spiritualism, you are not listening to idle words or thoughts, but to the great explanation of the law that thrills through all life,—progression, unfoldment,—that the paths over which one soul has passed every soul must tread sooner or later.

As I rested in the light of this new sphere, a ray, brighter still, beamed upon my face, and as I gazed the shadows rolled away, and there stood before me the one whom, of all others, my heart had loved the best; one whose arms stretched out to welcome me, whose words of love were such as fall only from the lips of a mother. And I searched my heart, and found that the truest thing it held was the mother's love. Oh! you who have mothers in the spirit-world, see you hold their love warm to your hearts. Friends may fail, earthly success be swept away, but a mother's love is born for eternity. It buds here; it blossoms there.

My mother stood and called to me: "We have a bright home prepared for thee. In the sphere from which I come is our spirit-home, and there is one spot where the sun shines most golden, where the flowers bloom the sweetest, and the birds sing joyously,—that we have kept for thee. Oh! could I forget thee? I have been with thee in all thy time of suffering. I stood by the portal but thou didst not know me, and my heart was heavy to think I could not bring thee into the light of God. But now I will lead thee to this realm of peace?" And the air again was filled with glorious rejoicings; and it seemed as though heaven opened, and a garden more fair than the most favoured spot on earth appeared before our sight. And there walked One in the midst, radiant above all others,—sun-crowned, heaven-blessed, glorious, spiritual; and I heard the songs of children, and I said, "Are there then children here?" And from that great and noble spirit there came answer, "Except ye become as little children ye cannot enter into the kingdom of heaven. These that stand around me are the children I love, and for this reason I love them, that of such is the kingdom of heaven?" Then I knew that my vision had been blessed by the sight of Christ, the Saviour, the Redeemer. Sweet blossoms of childhood were around him; and from the very hem of his garment blessings of love and sympathy were shed upon the world. And to me he said, "The way of heaven is paved with sacrifices; ye must bear the cross of Christ ere ye can wear his crown." And Michael Servetus stood upon my right hand, saying, "I am with thee," and we passed to the higher realm.

"Where is John Calvin? in the spirit-world?" you ask. In the realm above this find I my home; but my steps turn ever back to the world, to those who, in my name, are following that darker path that leads, not to happiness, but to sorrow.

I would tell you, had I time and strength, of all the steps which led to this, my present condition; but this only I will say to you in parting, "Ye who do Christ's will, must do Christ's work; not by empty praises, not by idle words, not by simple lip-service alone, but by earnest and wise labour for the welfare of the world in which you live. In thus striving you have begun a work here that will fit you for the life hereafter. Thus are ye opening the portal that leads to that realm of happiness where 'the wicked cease from troubling and the weary are at rest.'"

MR. AND MRS. THOMAS DOBSON, of Tyndale Crescent, Bishop Auckland, intimate that they have left for Australia, and welcome us to their new home, should we chance to travel in that direction, as gladly as they did to their late abode. Many of our old friends are leaving the country. We are sorry to part with them, but sincerely hope the change will be for their good. We do not wish to lose sight of them entirely, and will be glad to send the MEDIUM to them weekly wherever they may be placed.

CRUDEN'S CONCORDANCE, AND BIBLE COMPANION, is being published in monthly parts by Ward and Lock (15 parts, 7d. each). It is to be illustrated with sixty pages of wood engravings. "The Edition of Cruden's Concordance now offered to the public is, perhaps, the most complete that has yet been issued from the Press, and therefore the most valuable and most deserving of public favour. In addition to the Concordance to the Holy Scriptures, by means of which any passage may be instantly found if only a single leading word in the passage itself be remembered, this work comprises sixty large pages of Engravings, embodying representations of persons, places, and things mentioned in the Bible, and illustrative of Eastern manners and customs; and an Appendix, especially prepared for it, entitled the 'Bible Companion,' from which every one who makes Holy Scripture more or less his constant study may gather much helpful information, necessary or desirable for the right reading and understanding of the Bible." Every spiritual student should not only possess, but make frequent use of a concordance, and the present is a favourable opportunity to obtain the best edition of the book on "easy terms." Any bookseller will supply part I on Nov. 1, or we will be happy to forward a specimen copy on receipt of 8d. in stamps.



## 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.]

MARCUS TULLIUS CICERO.

Second Visit.—June 14th, 1879.

The medium, almost instantly after entering the room, went under control, and spoke as follows;

"To continue; according to my promise I am here again."

I said I was just a short time previously copying out the remarks he had made on the previous evening.

"I know you were, and I also knew your feelings when you came to that part in which I spoke of the degeneracy of public characters; a feeling of pity was silently expressed by you at the storm gathering over one of your generals. But I ask, had he not courted with assiduity the judgment? What crime more punishable in a general than that of indecision? Again, a general should obtain the love of his soldiers, and also their respect, for without these virtues, victory will never adorn his command. What think you the soldiers forming his small army in your African colonies think of the fate of their brave comrades, fallen in the faithful discharge of their duty, overpowered by their savage and merciless foes? Let the number of England's foes fallen on that fatal field best prove their dauntless courage. Not an eye could look upon those fallen ones uncompassionately, yet week follows week, and still the bodies of these brave men lie all disregarded, a prey to their savage plunderers, the rights of decent interment being denied them. Do you not think the common soldiers of your country think not of these things? or will you argue that this is a fitting reward for their faithful bravery, their intrepid death? Were those bodies of your soldiers being exposed many days' journey in the country of your enemies, a fitting excuse could be found for the commanding general's want of action; but they lie within a few miles of your frontier; that long-neglected service is performed now, and the released spirits of the fallen are comforted now."

I asked, "Have you been to visit the scene of this sad disaster?"

"I have been there; oh, believe me when I tell you, wherever human suffering abounds, there I am present; compassionately attendant; not only a visitor to those unburied bodies, but a comforter to those spirits that could not leave their bodies. These scenes have come within my cognizance, despite the seeming absurdity; despite the contradictions and disbelief, that will exist amongst your readers; scenes, which for gross brutalities degrade your boasted civilisation, have I visited. I was present in that ill-fated village of Batâk, in the Bulgarian province, under the Ottoman rule, and I have seen such spiritual miseries, that are not only afflicting to remember, but excessively painful to describe. I have attempted to comfort the unhappy ones, bidding them to look upwards to the living God, teaching them that for them the earth and the body had no further claims. Can you realise spirits which, although consciously existent, can but dimly understand or comprehend their immortality, suddenly, violently severed from their earthly existence, viewing their mutilated bodies, wondering if that God of mercy really did rule; the dogs banqueting over the bodies which but lately their spirit had governed; viewing their bodies disrobed of the flesh, and the bones whitening in the sun; and these deeds done, despite the labour of God's servants? These are deeds done in these your modern times; times described as so far advanced in civilisation as to refer back to the deeds and acts of the Ancients with pity and abhorrence at their violence. And who were these spirits assembled? The previous owners of these fast bleaching skeleton-frames; the girls, the maidens of the provinces, the honourable matrons, the harmless children. The matrons and maids dishonoured first, tortured next, and lastly beheaded."

"It is and has been the rule for many to ask of what good is spiritual communication. Tell all men, that if spiritual communication succeeds in allaying men's evil passions, it has succeeded in a noble task; if spiritual communication teaches the soul of God's creatures the right road to a Father's love, it has accomplished a regenerating act. I, amongst the many that have communicated, entertain not the slightest doubt that by spirit communication shall the souls of men realise that the preaching of their priests is full of sophistry and lies, and that the views of the now zealous Mussulman, who according to his priest's teaching is certain of Paradise and the attendance of lovely houris after slaying a certain number of infidels, are full of lies. With such teaching, the Mussulman is led on to acts of barbarous cruelty; but spiritual communications shall release not only the race of Mussulmans, but the whole races of mankind, leading them onwards and upwards, taking them from a belief which is literally worse than the belief that there is no God, no future state, no free agency, no accountability, no virtue, no sin, no heaven, and that death is but an everlasting forgetfulness. Better far for a soul, than to be an actor in such vile deeds as I have described, and to cherish this belief than to believe in a human being perpetrating those acts, knowing its accountability to judgment."

"I have visited not only the fast decaying bodies of your country's soldiers, but also the scenes I have last described, and I still reiterate that the past two thousand years can prove no advance either morally or spiritually."

"Spiritual communication will prove an unfailing road to truth. In allowing this, I allow it as being able to obtain a virtue that will lead all minds to the belief of it, an imperishable truth; it will cast down the barriers erected by all creeds. Truth is a perfect law of equality, bringing all minds, whatever their mental culture may be, to one place of thought, truth! How many from my day upon earth unto this present moment, have fallen far short of the high attributes of truth? A truthful man is of greater importance before his God than he can realise. Truth covers and cancels a multitude of minor defects. There are some natures that could not wilfully lie, and so great is their love of truth, that an instant friendship is cemented between that soul and another imbued with the same love."

"Endeavouring to keep apart from flattery, and also to hold myself aloof even from the charge of it, yet bearing in mind the likely consequences, I will repeat an opinion heard in my sphere about yourself, and heard in these words: 'Who amongst the spirits in the flesh is perfect? Not one; but there are many amongst men who outshine their fellows in the pursuit of one great principle,' and then was your name mentioned, and these words were added: 'I would put aside his faults, for his love of truth; and were it possible that the Almighty Father would grant another life of earth-experiences, I should think it my great happiness to have such a companion as he is. He has the true relish for truth; he would not only bid me seek it with him, but that part which he has realised he would give to men undisguised; again, he is one to whom I might communicate freely what I thought to be true. He loves truth for truth's sake; he believes it to be the principal perfection amongst men in the world, the germ from which all the other virtues spring, and he possesses a love for it, the love given to him by station and education.' I believe this, for of the many, few have arrived at the truth you have arrived at. Truth and friendship are the parents of constancy. When once you have arrived at a truth, you do not fail in expressing that truth under any circumstances."

"Now this delineation of one of your virtues,—I may say, that virtue which has raised you up above many,—has also been attended with another virtue, that of faith; in the expression of this your faith, your patience has been severely tried; you have met with non-argumentative minds, yet strong in their own convictions; I mean those minds that hold in contempt all those who differ from them, stigmatising them as fools. I would have you to pity those souls; I would have you not to be cholerick, but to pity them, for ill-formed convictions, without investigation, are the indications of a meaner mind, nor does it betoken wisdom or virtue. I would have you diffident and modest in promulgating these truths; thousands are upon the very eve of this revealed truth. God, the infinite Parent of all, is in the position of a revealer; what is man, then, that he should be angry at the ill-formed convictions of his fellow-man? I know it is hard to deal with these souls; I experienced these difficulties in my earth-life; you have fought the battle of truth, even in these early days of your pioneership, right manfully. The age of man's reason being bound to the earth is fast passing away, and the but limited intellectual power of man will soon expand, and he shall humbly acknowledge the rule of all-potent truth, that leadeth towards God, and every beautiful growth of the earth shall be an addition to these revealed truths. Men shall view with praises and gratitude the mighty workmanship of their Father, God, either in the creation of revolving worlds or of the flower, a work just as wondrous, that when the morning sun expands its beautiful leaves, which again are distorted by the passing blast of noon, and then contrast its quickly-passed existence with never-ending eternity."

"The immortality of the soul and an eternal life shall soon be more than echoed words; the belief of them shall take root in the hearts of mankind, and then shall come that era of an earthly happiness, and the absence of all fear of change to which the philosophical spirit of my day on earth looked forward, and which is now so near its realisation. Then shall many things be revealed; then shall man grasp the belief that the affairs of man have been in quiescent state for two thousand years, and that which was faintly known among us, and which was pushed backwards by the tide of vain beliefs, is now reassuming its forfeited position, and reasserting its wondrous power. Oh! I know well that you coincide with what I now state."

"Archimides has just come in to visit you. He states he has been on earth, and in your presence. I am talking of the Syracusan; we are spirits connected; we are both in the same sphere. He, in fact, was one of my spirit-guides when on earth, and was always with me during my eventful career on earth; he it was who led me to his deserted tomb, near one of the gates of the city of his birth, Syracuse. He bade me fling aside the thorns and brambles; this he did in the direct voice, adding, 'Here lies my body under this slab, placed by the Roman Commander, Marcellus, upon which you will find a cylinder and a sphere, descriptive of my philosophical pursuits.'"

I said I hoped he would come and control direct. The Control in continuation said:—

"He nods his head; he hears you; he says he will come. He has much to say to you concerning his herculean labours in Egypt; he is referring to his raising the sites of the towns and villages there for the purpose of keeping up the communication



between the towns and villages during the inundations of the river Nile; he also wants to describe to you many of his scientific and mechanical apparatus, which enabled him to hurl from the water the greatest war-ships of his enemies, hurling them from the water into the air; and also, where the distance was too great, preventing this, he wishes to describe his next contrivance to destroy them by means of his burning-glasses. The actuality of this apparatus has been denied, but he will be enabled to prove to you the contrary; in fact, so wonderful were many of his scientific discoveries that he said, 'Give him a fixed spot, and he could give power to move the world.'

"You were speaking of different acquaintances one meets with during one's earthly career, and you mentioned last night the name of that unpatriotic and revengeful spirit, Catiline. I promised you, and I repeated as nearly *verbatim* as possible what were my words against him in the Senate; suffice it to say that at the end of my address to the Senate I ordered him to leave the city, but to beware how he raised, or caused to be raised, the felons' hands of his followers against the meanest inhabitant of the city of Rome; and, raging and cursing at all assembled, he left the Senate and the city, to be afterwards encountered and punished by our army, ending his life at last by the hand of an assassin, although history records his fall on the field of battle. Then, in reference to other of my acquaintances on earth, among them was one of those unhappy souls whose only mission on earth seems to be that of fomenting quarrels and breeding mischief. Such a one was the cause of my banishment from Rome, and he caused me to be condemned by the very means I took to ensure the safety of the city of Rome.

"I was indicted by one named Clodius under the law 'That whoever had been concerned in the death of a Roman citizen before he had been condemned by the *vox populi* should be deemed guilty of treason against the commonwealth.' The conspirators led by Catiline in the city were condemned without appeal to this '*vox populi*,' although they were taken red-handed in their crimes. Caius Pompey sided with Clodius, and refused me his countenance, and nothing was left for me but self-banishment. I resided for a considerable time at Thessalonica, but the acts of tyranny, oppression, and cruelty on the part of Clodius soon turned the popular favour, and the people clamoured for my return, which soon took place, the people meeting me on my return with every attendant honour; every town and city I passed through gave me a triumphant entry and exit. Clodius met his death (of this I was spiritually informed long before it took place) in a duel between himself and Milo, whom I defended. Then came the celebrated quarrel between Julius Caesar and Pompey. In vain all honest minds endeavoured to avert the rupture. You asked me in the course of conversation whether I was present at the Battle of Pharsalia. I had, as I previously informed you, joined the party of Pompey, but illness prevented my presence at the Battle of Pharsalia. Pompey's forces were entirely defeated, and I, being treated with scant courtesy, returned to Italy, and it was there that the interview I mentioned took place between Caesar and myself.

"It would only be right to mention that part of my domestic affairs that has been in these, your modern days, so severely commented upon, that being the divorce from my wife, Terentia, and my after marriage with Publiola,\* my ward. My wife, Terentia, was the first to make application for our separation through the unhappy differences existing between herself and her daughter, Tullia, who had married against the wishes of her mother, Terentia. She was of a violent disposition; she could not brook being opposed. I sided with my daughter, and one unhappy cause led on to another, ending in our separation. To be poor after living a life surrounded by every comfort was a hardship hard for me to bear, and also, having a knowledge of Publiola's love towards me, I made her my wife. I feel that no blame, no sin has been committed, else would an expiation have been demanded, or, on the other hand, the expiation was demanded and given before my spirit left the body.

"You are well aware that through the enmity of Marc Antony I was murdered. The sensitive saw me when I first appeared with earth's remembrances strong on me, 'without a head and without hands.' You asked me, dear Sir, when and where my death took place. I had intended to flee to Greece, but I landed for greater safety on the neighbouring promontory of Circeium, owning estates there. I received the death-stroke by my own order, whilst thrusting my head through the window of the litter in which I was being conveyed to another estate for greater safety. They left my body uninterred, and my head and hands they cut off and conveyed to him who desired so earnestly my end,—I mean Marc Antony. He viewed the head with grim satisfaction, and in exultation shouted, 'There is an end now to all proscription.' Fulvia, his wife, more mad than himself, took my head upon her lap, and addressing it with every insulting term she could use, opened the mouth, and grasping the tongue with her hand, plucked it out by the roots from the head. And so, after sixty-four years of earth experience, before your era forty-three years, passed onwards to the real life—passed onwards to progression and the knowledge of the living God—passed onwards to where peace is taught, where true happiness is realised—Marcus Tullius Cicero.

"I was going to speak of my son Marcus ere I left you. This was in compliance with your wish for me to visit those you love. I respect your anxiety; I felt the same as you feel. I too have all a father's feeling. I had them when on earth, and in my son Marcus I easily divined the want of steady, earnest application,

\* Query: Publiola, as found in books.—Ed.

easily prophesying a startling degeneracy unless his nature changed. Knowing, then, all a father's feeling—or a grandfather's, for it amounts to nearly the same thing—I will comply with your wishes, and will unhesitatingly tell you the results. If I do not control again, remember that I shall always be near you."

These Controls are more than interesting to me; they help me to revise my knowledge of ancient history, in seeing how far recorded history agrees with the records direct from the party himself. In the case of Cicero, some things are stated which are not to be found in history, and others which are found in one history are not to be found in another. The story about Fulvia, the wife of Marc Antony, pulling the tongue out of the head, is noticed in a note in Hooke's Roman History, and discredited as being too improbable. Again, I find history makes Catiline fall in the fight between the Roman army and the rebels under Manlius. "Cicero" himself said he fell by the hand of an assassin. It is only wasting time to talk about the possibility of "cram." The Control picked me up very sharply in the matter of a test, when I mentioned the name of Catiline; and I think his reciting a portion of his oration "In Catilinam" ought to be deemed satisfactory proof that it was a power quite beyond that of the medium, and ought to lead to a reasonable belief that the intelligence displayed through the lips of an uneducated man in trance was exactly what it alleged itself to be, namely, the spirit of Cicero.

The allusion to Lord Chelmsford was very peculiar. In the first of the two seances in which "Cicero" controlled, reference was made as to what was awaiting an unsuccessful general on his return to England, and I felt, during the time I was copying out that portion from my notes, that it was rather hard lines for him, and I did have a feeling of sympathy. I knew him slightly as a boy, and also his father, who was in my days of *brieflessness* the leader of the Circuit I went.

"Cicero" is quite right in his remarks, if the facts stated are true; and from what I see in the papers, there seems to be too much truth in them. I trust, however, that before his successor arrives matters will be more favourable.

I by no means agreed with all "Cicero" said about the men of his own time. The ancients, as far as I can see, even if they had not railways, electric telegraphs, and steamboats, were nevertheless, in many respects, equal to any of the moderns. I do not think there are many of our barristers could make a better speech than Cicero or Demosthenes, or that in philosophy our so-called philosophers are much wiser than those who flourished more than two thousand years ago. When any comparison is made, the Modern is led to fancy that he is much cleverer than the Ancient, by reason, first, of his really knowing but little what the ancients did know, and secondly, by reason of the many centuries of darkness into which the world lapsed from, and about the commencement of our era, and which has in fact extended to within a comparatively short period antecedent to the present time.

The real fact is that Christianity, so far from enlightening the world, was one of the main causes of its sinking into the low state it was up to the end of the 15th century. It virtually put a stop to all thought. The layman was only allowed to think and act for the benefit of the ecclesiastic, and the ecclesiastic was only allowed to think and act for the benefit of Mother Church; but the real difference between the ancient and modern world is this: that there is a greater equality amongst men now, man's life is held in modern civilisation more sacred; the intellectual standard may not be higher; but humanity, in spite of Bulgarian atrocities, or Russian civilisation, is stronger now than formerly; real freedom was not known in olden times, much as freedom and liberty were talked about; it was only the freedom and liberty of the few; the masses were slaves, and treated no better than dogs. Education is now more universally spread, in fact, as Busiris said to me in one of his controls, matter is losing its power over mind generation after generation. Finis.

#### MRS. BILLING'S SEANCES.

The seance held on the evening of Tuesday, the 19th inst., the second which I have had the pleasure of attending, was unlike that of the previous Tuesday, in that the proceedings partook more of a conversational character than that of a set speech. Many interesting points were raised and discussed, and the following presents all such as were not of private concern. The report is as perfect as the condition under which the notes were taken—darkness—would allow, but this was not such a hindrance as might be expected.

"James Nolan" (direct voice). I am glad to meet you once more, and to be in your midst. As I get control of my voice I will speak to you more distinctly. Have you some questions prepared to ask me, so that I may talk to you on subjects that you most want to know about.

Mr. Burns. I have had in my mind some thoughts respecting the spirit-singing. It seems that the spirit can accompany mortal voice better than sing solo. Can you explain the relationship between the spirit-singing in direct voice and the fact that there is a mortal singing at the same time?

"James Nolan." When you hear those very loud voices, it is not one spirit singing, but four or five joining in, and it is as though it were one voice.\* They cannot sing unless they have an accom-

\*I have noticed that the direct voice has been much assisted in its formation, and restored when growing feeble, by the vibrations caused by the tones of a musical box. When will the facts of Spiritualism be moulded into a philosophy that shall make clear and plain all these mystical relationships between the material and the spiritual?—A. J. S.



paniment, and that accompaniment must be the human voice or an instrument.

Mr. B. I scarcely know how to put it so as to get further information on the subject. What does the human voice do to enable them to sing?

"J. N." It sends forth a magnetism that they respond to.

Mr. B. Like a rail on which a carriage runs?

"J. N." Yes; and you will notice that it is almost an echo of the voice of the person singing.

Mr. B. Like a dependent voice to some extent?

"J. N." It is a dependent voice.

Mr. B. I have also noticed that the sound of the spirit-voice is more like a flute tone than a reed tone.

"J. N." Yes, because it is the different voices together.

Mr. B. I thought perhaps it was because the vocal apparatus formed was not so vibratory,—more like a tube than a reed?

"J. N." That is true.

Mr. B. I would like to hear some ideas on the effect of singing upon spirit-influence. I notice, as a speaker, that fine, high, womanly, sweet singing has a much higher effect than very loud singing by a number of male voices.

"J. N." Yes, it concentrates your minds, and places you *en rapport* with higher influences. All sweet sounds and all sweet odours do so, and singing in a circle produces a vibration in the atmosphere that assists us in the gathering of magnetism.

Mrs. B. It was curious that I saw those two spirits when that hymn was being sung, but only for a moment. ["Nearer my God to Thee" had been sung, and it produced a marked effect on the conditions.]

"J. N." No, it was not curious. It opened the gate of your vision, and brought you *en rapport* with those spirits because they were listening as well as yourself.

A Sitter. Do you feel pleasure in listening to our singing, with all the grand music that you have on the other side?

"J. N." It makes no difference, the grand singing on the other side. We come here for good, and all the good that is thrown out in your voices reaches our souls, and when you do it with a will you send out a magnetism to us that we use, and that is why we listen so attentively. Every word you speak, every note you sing, has in it either good or evil, and we feel it as it comes forth from your lips.

Mr. B. Then in singing, the spiritual results depend more upon the soul-influence that is sent out than on the mere vocal harmony or effects?

"J. N." Certainly. We do not look at any physical thing, but we look at the spiritual part of everything. Every sound and vibration in your world has an echo in this other world. Every sound, no matter how discordant to your ears here, rolls on through space till it reaches the spirit-world, where it is changed into soft and gentle harmony and music. There are bells and instruments in the spiritual world which are so finely attuned to the noises upon your earth, that as the vibrations resulting from these noises roll on through space, they ring these bells, and touch those instruments, and we know that on your earth there is discord; but that which strikes you as discord, produces harmony with us.\*

A reference was made to the rude but earnest singing of the humbler classes.

"J. N." Yes, their souls go out with it, and as it passes through space upward to higher conditions, it is as gold being purged from its dross.

Mr. C. But how do you explain beautiful music echoing and re-echoing through our souls, and lifting us up to such a high spiritual level, when it comes from those persons who do it merely from a love of gain?

"J. N." They do not do it *merely* for the love of gain, for no music can come from the lips of mortals who are selfish. Do you think because they are paid for it that the music they produce cannot be truly spiritual and elevating?

Mr. C. But I have known a great many in the profession, and spiritually they are of the very lowest type, and their propensities so utterly low, that their chief delight is in taverns and similar places of resort.

"J. N." Perhaps so; and yet there is within them a spark of divinity, and it is that spark that makes the divine sounds that pass from their lips. It is not the grosser part of their nature, but the refined and spiritual element in them, that makes the music that passes from their lips.

Mr. C. Spiritually they are lower than the poor old peasants I once heard in a cottage on a moor in Wales. They meant it from their hearts, but their singing only appeared ludicrous to me, while the singing of those spiritually ill-developed, but highly trained as vocalists, lifts me up to a high level.

"J. N." If there was not within it the divine principle it could not lift you up, because it would not strike the deeper chords of your soul. At the time they are singing they are in a different condition, and besides this, they are often impressed, aided, and inspired by spirits. You may think them unworthy of such guid-

ance, but often by means of instruments of the most ungainly appearance—an old violin, for instance, that seems to you not fit for anything—notes so inspiring are produced, that you feel as though you could listen to them for ever.

Mr. N. I should like to ask you how it is that we get the highest spiritual results when we are quite alone.

"J. N." Because then you have no other influences to contend with. You were speaking of spirit-identity. There are few people who realise that this globe is only a speck in a vast universe, and that you have always existed in some form or other, that the life upon this plane is only, as it were, a second of time, and that therefore what has happened to you here is very, very little compared to what has happened to you in the past.

Mrs. B. Can you tell me why it is so difficult for some spirits to materialise themselves?

"J. N." Because they cannot come into the presence of the medium through whom they are trying to materialise; because they cannot use the magnetism of the circle and medium; and because it is not their condition. Some spirits, moreover, can communicate through one medium, and not through another.

Mr. C. If, as you just now stated, we have always been in existence in some form, how is it that we are not conscious of the past states of being; and if we are not conscious of having lived before, shall we be conscious in the next sphere of having lived here? Because, if not, it will not be the same individuality.

"J. N." It would take me a very long time to answer all those questions. But do you think this is your first existence? Do you think that this is the first of you? All things that have a beginning must have an end.

A Sitter. Will there be a time when we shall remember?

"J. N." You do remember having existed in some form, for every act of your life is a memory of it, and everything you do best is something that you have done a great number of times over before.

Mr. N. Can you tell me if two spirits ever blend into one individual in a later stage of existence?

"J. N." No; but one spirit can control two people. That subject, too, would involve a long lecture to explain it, and to illustrate to the finite mind all these things, and the light to the spirit who studies deeply on these subjects is more than I can tell you. I very seldom talk on these subjects to people, because there are so many things in regard to them that they cannot comprehend, but of course when they are introduced, I have to speak, and answer as far as I can, or as far as I am allowed.

A Sitter. Don't you think we can improve in the formation and management of our circles?

"J. N." You certainly can. In the first place, learn how to treat your mediums properly; in the second place, do not reach your hands to those who cannot comprehend what they are receiving. Let them come and ask; let them knock at the door; let them beg for these things; do not force it upon them. Some night I will give you the laws in regard to these things, but my voice is breaking, and for the present I must bid you good-bye.

The well-known voice of "Ski" was then heard, who, with his usual amiability, conversed with the friends present. Some very good tests were received, and spirit-friends of the sitters addressed them in turn in the direct voice (which is the most charming feature of these seances), but in respect to neither of these two elements was the seance equal to that of the previous Tuesday evening, owing to the evident exhaustion of the medium from continuous seances—an exhaustion which inevitably vitiates the results. I would strongly advise Mrs. Billing, for the sake of her own physical and mental health, as well as in the interests of that ever-increasing band, who seek and find in the phenomena of Spiritualism a proof of the future life, which theology and present-day science alike fail signally in rendering, to be sacredly careful not to overstep the mark in this respect. The particular form of her mediumship, which enables the spirit-friends of the sitter to assume the direct voice, is peculiarly inviting, and more so from the fact that it renders no excuse for the extremes of tying and sealing, so much in vogue, but vindicates its own genuineness. For myself, and the other members of the Cardiff Circle who were kindly admitted to these seances, I have only to express the sincerest thanks.

A. J. SMART.

Cardiff, August 26.

#### VALUABLE ADVICE FROM MRS. BILLING'S CONTROLS.

To the Editor.—Dear Sir,—During the fortnight which I stayed in London I had the pleasure of attending two of Mrs. Billing's seances. They are of a most interesting nature. Mrs. B. sits in the dark, and the spirits speak in the direct voice. Sometimes three or four voices may be heard, and the medium's at the same time. They frequently join in the little songs and hymns which are sung by one or two young ladies in the circle chiefly for the purpose of improving the conditions and also of hearing the spirits sing. Sometimes a bar is dropped, and the spirit-voice carries it on alone. Frequently the friends of many of the sitters come, and addressing them, give tests of their identity and speak of things and events of which no one knows except the one addressed.

In one of these seances, which was held on Saturday, Aug. 23, and which I attended, "Ski," the chief controlling spirit, gave some excellent tests. He then, at Mr. Burns's request, "set up" "Bretimo," who spoke encouragingly and assured me I would succeed in Australia. He also told me other things of importance, but was obliged to go as the power was exhausted. I felt there

\* I recently heard an atheist declare that the existence of pain and suffering was to him an all-sufficient proof of the non-existence of a benevolent Deity. Applying the physical analogy given in the context to the mental, moral, and spiritual discords of earth, may not these be perceived in the spheres of advanced wisdom as perfect harmony, and to those intelligences be more rather than less certain a proof of the existence of supreme benevolence? Here we see the wrong side of the carpet, but there is perceived all the harmony of beautiful colours and geometrical accuracy of pattern.—A. J. S.



was something else he wanted me to know, and I determined to have a private seance with the lady, and consequently on Monday morning Mrs. B. and I sat alone.

Some four or seven minutes elapsed, when the well-known voice of "Ski" was heard. He saluted me heartily, and proceeded to give me some sound information, and also alluded to a subject which, though extremely painful, needed an explanation. He also promised to do something for me, which, if successful, will benefit me greatly in the future. I cannot thank him enough for his kindness. After advising me in a fatherly manner, he introduced good old "Bretimo," my father's guide. "Bretimo," in a clear and distinct voice, proceeded to enlarge on what "Ski" had been saying. Strange to say, I was going by train to a certain place that morning, and he told me not to go, but to move in quite an opposite direction. This timely advice saved me much trouble. "Bretimo" advised me upon many things which I cannot mention here, and which I am thankful I did not miss. He spoke of our prospects in Australia, whither we soon expect to go. The power was now expended, and "Bretimo" left me. "Ski" spoke again, and bidding me "Good-bye," with a promise to visit me often, he went, and thus ended a happy and profitable seance.

Of Mrs. Billing I cannot speak too highly. She possesses a beautiful phase of mediumship. In her seances the spirit can talk audibly to its medium, the medium being quite conscious during the seance. A fine and elevating influence emanates from both medium and spirit, and the higher and holier influences are attracted to this lower plane, earth. Everybody is benefited by it. "James Nolan" is another spirit who speaks at this circle, and gives information of a highly intellectual character. It is a pity that this kind of mediumship is not more extensively developed. Mrs. Billing is a private medium of no mean order. She does not advertise, and yet her services are constantly required.

I wish her success in her mission, and thank her for the good results from her favour to me.—I remain, dear Sir, faithfully yours,  
E. A. BROWN.

*Prospect Mount, Buxton Road, Macclesfield, August 27.*

#### SELF-VINDICATING PHENOMENA.

An old friend of the Cause, who does not often appear in print, sent us some time ago a long account of sittings with mediums for our personal perusal. On looking through this communication again we consider the following extract worthy of permanent record.

Again, on the quiet Sunday morning of June 22, when the streets of canny Newcastle were thronged with the well-dressed people hurrying to their various places of worship, and the "Hallelujah Lasses," with their band of followers, were marching to their meeting places, "singing as they go," I made my way once more to New Bridge Street, to attend Mrs. Mellon's seance. I don't know any other place where I could have spent so interesting a forenoon, and witness such phenomena as I saw on that occasion; and as you that know me are aware that I have had the opportunity of seeing the phenomena in London, Edinburgh, and Glasgow, as well as at many other places in the provinces, besides being a constant reader of the *MEDIUM* and other spiritual literature, I am pretty well posted up in what is doing, and able to form an opinion.

The circle was not so large as on my previous visit. It was smaller, but more select, consisting of three ladies, including the medium and eight gentlemen. When we had seated ourselves comfortably in a good strong light, a lively and pleasant conversation was kept up for some time, after which we sang a hymn, and the medium went in behind the curtains. I may here remark that some of the gentlemen had examined the recess in which the medium sits, and satisfied themselves that all was right—no traps, wires, or hiding-places. We now sang a hymn, during which "George," the materialised spirit-form, came out of the cabinet, and stepping towards Mr. Bowman, of Glasgow, who was present, shook him warmly by the hand, and entered into conversation with him and others in the circle.

At the request of Mr. Armstrong, who generally superintends Mrs. Mellon's seances, "George" directed Mr. Bowman to take a seat on the chair in front of, and about three feet from, the curtains, with his back to him. Having done so, "George" laid his hands on his head, and proceeded to give him a very good description of his phrenological development, interspersing his description of the organs with some humorous remarks. Having done the same for a Mr. Haydock and one of the ladies present, he entered the cabinet. Returning immediately, he asked Mr. Armstrong for water. Taking the bottle in his hand, "George" asked if the water was fresh. Putting it to his mouth and tasting it, he said it would do, filled the glass, and took it into the cabinet. It appears he frequently gives the medium a mouthful of water if she is likely to be exhausted.

Very soon after "George" retired the form of a female appeared, and was at once recognised by one of the ladies (Mrs. M'K—), who went up to her, and, taking each other by the hand, kissed each other in mutual love and affection, after which she returned slowly into the cabinet.

Almost immediately after "Minnie" opened the curtain, and came out, beckoning to Mr. Armstrong. He went up to her, when she took him by the hand: and here we had another evidence of the confidence and regard these friends have for each other. "Minnie" and Mr. Armstrong are old friends. He has a portrait of her, drawn by Mrs. Esperance some years ago under very peculiar circumstances. He says it is a very good likeness, and thinks he has a right to know, as he has seen her face so frequently that it is fixed on the tablet of memory. He, at least, does not think that "Minnie" is a myth.

After singing a verse or two, the curtains were drawn aside once more, when "Cissey" stepped out clothed in white garments. Mr. A. handed her a mouth-organ, on which she tried to play a tune; she then took the bell, which she rang with all her might. By request, she gave

Mr. A. the lap of her tippet, or dress, which he extended to arm's length, thus displaying several yards of a beautiful white material of some sort, or another. She now accompanied Mr. Bowman in singing a verse, retiring into the cabinet. She disentranced the medium, who opened the curtains on one side, while "Cissey" opened them on the other. The demonstration was complete; and so ended my second seance with Mrs. Mellon.

#### THE BOOK OF MEMORY.

IDA'S PAGE.

Shall I, too, cause the tide of time to roll  
Its heaving billows back again?  
Shall I invoke the genius of my soul  
To strike the chords of joy and pain?

Each one of us has hidden in his breast  
Some mem'ry tender, true and deep;  
Each one of us has felt some great unrest—  
A sorrow that will never sleep.

Once on a time, beside a little creek,  
In which the waters flowed and ebbed,  
There stood a cottage, pretty, trim, and meek,  
And by it was a garden spread.

And at the bottom of the garden small  
A rustic seat was deftly placed;  
And hawthorn bushes, scented, white and tall,  
Gave shelter, and the sitters graced.

And dainty birds the garden knew full well,  
And perfumed blossoms wooed the bees;  
And over all was cast a potent spell,  
And music rustled from the trees.

And in the summer mornings I used oft  
To sport with Ida on the beach;  
And in the evenings when the winds blew soft,  
'Twas good to view the landscape's reach.

Broad fields of golden grain stretched far inland,  
From round about the inlet sweet;  
And oak trees waving o'er the pebbly strand,  
Formed shady nooks where friends might meet.

And Ida's granfer, as the rooks flew home,  
Would to his garden careful look;  
Would water well the plants, but not alone,  
For Ida loved the course he took.

And, like a butterfly among the flowers,  
Armed with a liliputian can,  
She flitted in those happy summer hours,  
And by her side a pussy ran.

Shall I attempt to paint wee Ida's face?  
Oh no! I know that it was fair;  
I know that she possessed each childish grace,  
And sunshine fringed her curly hair.

How much I loved my child I dare not say;  
With joy her presence filled by heart;  
But by a northern blast she pined away,  
And I too wished from earth to part.

Oh! how I pleaded for her on my knee,  
And sure I pleaded not in vain;  
For though unfelt by others, yet to me  
My Ida oftentimes comes again.

I see beyond the cold and cruel grave  
The Summer land! I view its shore!  
And, wafted o'er the silent flowing wave,  
Come loving words, "Weep, weep, no more!"

Close now the book, thou genius of my soul;  
Its pages show a plan divine;  
And as time's billows onward roll,  
May every heart find peace like mine.

"THE CORNISH EXILE."

THEOLOGY AND SCIENCE.—The Archbishop of York, preaching before the Association at the parish church, 24th August, 1879, defined the provinces of religion and science, and in the course of his remarks said: "What we have a right to complain of is, that so many persons say that religion may now be dispensed with, pointing to the very safeguards which religion has wrought for society as a proof that order is so firmly rooted that science needs no help. We read the signs of the times differently. If you could persuade men that they are the children and heirs of a strife for existence; if you could prove, as you cannot, that love of kindred and country, and that remorse for sin, and hopes for the future, are but modified reminiscences of the time when we were represented by some soulless, speechless, unconscious tribe of animals, is there not cause to dread the result? Nay, do you not see something of the dangers round about? In one country girls of fifteen and youths with down upon their chin, dragged into exile or to death for trying to overturn society by flame and blade. In another, a fair city given over to the lowest of the people, to waste with fire; in another, a hideous creed of pessimism. It is a bad world, and the more we avoid its concerns, and the less we have to do with them the better." Rather bad logic to attribute Nihilism to the doctrine of Evolution. Material science tracing man through material forms is only one half of science. Add spiritual science thereto, and the war between science and theology is overcome, but against that consummation, scientific professors and bishops alike fight, for when that takes place, their distinctive positions will both fall before the advent of more worthy successors.



### SOIREE AND RECEPTION TO MR. AND MRS. WALLIS IN GLASGOW.

Mr. and Mrs. Wallis, of Nottingham, have been doing good work in public and private here for the past fortnight, and as a slight token of the appreciation in which these worthy toilers are held, an impromptu reception was got up on short notice (*vide* MEDIUM). Yet short as it was, about one hundred sat down to tea, and the company gradually augmented as the evening drew on. It was the largest and best *soirée* held in connection with Spiritualism in this city for years. Amongst those present we noticed—Messrs. Hay Nisbet, David Duguid, Costorphine, Birrell, Barker, Robertson, Macdonald, Bowman, Coates, and Walker; nearly all the local workers, with their friends, were present.

The venerable President of the Association, Mr. James Walker occupied the chair. In his opening address, he ably advocated the cultivation of spiritual gifts; and while doing so, paid a graceful tribute to the private character and public gifts of Mr. Wallis as a man and medium, believing that in all his efforts for good he was ably seconded by Mrs. Wallis. He wished them every success in the arduous path of life they had selected, or was allotted to them.

Miss Gemmel, Miss Douglas, Messrs. Bowman, Broadley, Costorphine, and Barker lent to the harmony of the evening with choice songs, recitations, and readings; but all were astonished at the able and pleasing manner in which Mr. Wallis rendered "Tom Bowling" and "The Miser."

Mr. J. Coates, secretary of the Association, said he was pleased to make the assertion that the Association was never in a better position than the present; it was able to meet its liabilities. The time was when they could not have public mediums like Mr. Wallis in Glasgow without going round, hat in hand, to get up a guarantee fund for the purpose, but now that was not necessary, and he hoped before long the Association would bring in rapid succession the best speakers—normal and trance—and mediums for various phenomena to be found in the United Kingdom. He (Mr. Coates) earnestly pleaded for sympathy to be extended to public mediums. All public or professional mediums were once private mediums, not unfrequently forced to the front "to bear the heat and burden of the day," to be the pioneers of a *true* but unpopular Cause, by force and circumstances over which they had no control. Surely it was not too much to ask, as we reaped the benefit of their work, to extend our sympathy to these toilers. Mr. Wallis had been thrust into the work by his spirit-friends and had done nobly. From the simplicity and purity of his life he was an honour to the Cause; his tongue spoke ill of no man, and when the world was down on him, when the parrot-cry of delusion, imposture, or "crucify, crucify him!" was used, he must keep right on on the path of duty, sustained by his own conscience, guides from the unseen realm of life, and the sympathies of his "better half," who could pat him on the back and take his part though all the world was against him. The speaker concluded by saying such meetings as the present were oases in the desert of a professional medium's career. The Glasgow Association of Spiritualists would always give Mr. and Mrs. Wallis a hearty welcome whenever duty or inclination brought them to the city.

Mr. Wallis, on rising to speak for himself and good lady, was received with such hearty applause that it was some moments before he could speak. Mr. Wallis said when Mr. Coates gave him, when about to take the field as a medium, the advice that *Punch* gave to those about to marry—"Don't"—he thought it very unkind—a wet blanket, in fact. After the first three months that he was away from home as a public medium, he returned sickened, disheartened, disgusted; he almost wished he had taken Mr. Coates's advice. His guides made it clear to him where duty calls he must obey. Now he had a loving, honest, sober, industrious, and affectionate partner to share his sorrows and cheer him on his way, so that his work, with all its disadvantages, was a pleasure as well as a duty. Reference had been made to the necessity of public mediums, and about his giving his services freely to the society for one Sunday in aid of their library fund. He assured them he would never accept pay if he could help it; he would work freely always if his means would allow him. He did not want money; if he did, it was simply to hand it over to the landlord, butcher, baker, clothier, &c., for the necessities of life for his wife and little ones. The kindness and hospitality with which Mrs. Wallis and himself had been treated in Glasgow would always help him on his way, and he should be ready at all times to do what he could for the Association as an acknowledgment of his interest in its success.

Mr. Wallis was then controlled by his guides, the leading speaker of whom aptly compared individual human life to a ship upon the ocean, bound to a port or haven of rest, the storms and calms of which were worked up into a short but telling oration; after which he was controlled by another guide, who told his tale with humorous parable and inevitable moral. The usual votes of thanks terminated this portion of the programme, after which the young people "tripped the light fantastic toe" to appropriate music till twelve o'clock. Mr. Wallis's re-engagements are made good for another twelvemonth.—*Correspondent*.

**SPIRITUALITY.**—Dean Stanley, who is staying with Colonel Drummond, at Megginch Castle, preached this afternoon, Aug. 24th, in Errol parish church, near Perth, to a very large congregation. His text was the 31st and 32nd verses of the 22nd chapter of Matthew. Speaking of the judgments passed by men on their fellow-men, the Dean instanced the massacre of St. Bartholomew in France and the expulsion of Nonconformists from the Church of England in the reign of Charles II. as illustrations of his meaning. Both judgments produced the most terrible and lasting misfortunes to France and England. These were considered to be the tests of the Judgment Day, but they bore no likeness to the account of the judgment given by Christ. He did not ask what opinions men held, to what race they belonged, or if they were in the communion of this, that, or the other Church. He asked them if they had befriended the friendless, if they had done good to those who were suffering, and had sought out those for whom no one cared. That was the principle of his judgment; that was judgment according to works; that was the apostolical and evangelical doctrine of the Day of Judgment, which from the fifth to the sixteenth centuries was almost unknown to the Universal Church, but, by God's mercy, now restored.

### SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

HOLBORN, LONDON, W.C.

**OUR MOTTO:** *The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.*

**OUR OBJECT:** To supply Educational Agencies to Spiritual Workers and Inquirers, and in all possible ways to promote a knowledge of Spiritual Science, and dispense such teachings as will benefit mankind morally and spiritually, inducing a better state of society, and a higher religious life.

**OUR CONSTITUTION** is on the voluntary principle, free, and unsectarian, and independent of party, society, or human leadership. We work with all who see fit to work with us, allowing every Spiritualist to take advantage of our agencies, whatever his opinions, societary relations, or position may be.

### SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1879.

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Subscribers are entitled to the use of books from the Progressive Library for their own reading or to lend to inquirers. Thus the literature of Spiritualism may be rendered accessible in all parts of the country. A guinea subscription entitles to two books at a time for one year; larger subscriptions in proportion.

In addition to the supply of books, these subscriptions are the sole support of the Spiritual Institution, for the following and other purposes:—Gratis distribution of literature on occasions when such distribution is of great importance; information for inquirers by post and orally; rent, furnishing, cleaning, lighting, and warming rooms for the use of subscribers, and for any useful purpose connected with the Cause; periodicals, &c., for the reading-room; salaries, travelling expenses, postages, and personal outlay in connection with the Cause; secretarial work and correspondence; platform teaching; advising and pioneer work; literary work—reporting, editing, illustrating the MEDIUM; printing, stationery, postage, &c., &c. These expenses are unavoidable in a public institution of this kind, which is of great service to the Cause. It is not in any sense "business," and hence Spiritualists as a body are respectfully invited to take a share of the burden and sustain the Institution and its officers in their good work.

### VISITORS FROM THE COUNTRY AND FROM ABROAD

Will at all times find a cordial welcome, and be supplied with information useful to a stranger, maps, guide books, &c.

### LECTURES AGAINST SPIRITUALISM.

We desire to be informed of such occurrences, and are at all times ready to supply literature for distribution to those who attend. In this way our opponents may be made useful workers for the cause.

Address all communications to J. BURNS, O.S.T.

Spiritual Institution, 15, Southampton Row,  
London, W.C.

A. R. WILSON.—We agree with your views, but the subject is not of sufficient importance to be opened up in these columns.

"NOM DE PLUME."—We do not think it useful to discuss the matter further at present. Mrs. Billing has no "fees" as far as the public are concerned. She is a private medium, and can only be seen by introduction.

THOMAS NIELD CATHRAL.—There is a pleasing enthusiasm and flow in your verses which commend their spirit, but the literary construction is not quite up to the standard for printing. Do not be discouraged; go on, better things will be done yet. Literary culture is of great use to all mediums.

"EPISCOPUS" writes: "I trust the circulation of the MEDIUM is increasing. The regular publication of A. T. T. P.'s wonderful and most interesting 'Historical Controls' must be a great attraction. They are eagerly looked for by all my friends; in every respect the MEDIUM shows itself to be the organ of the Movement. My best wish for it, and for yourself, is, that it may have the success it deserves."

MR. POLLARD GRAHAM, photographic artist, Belper, has just issued a very fine cabinet portrait of Mr. Burns, of the Spiritual Institution. Mr. Graham is a thorough master of his art, and the picture in question is a choice specimen of photography. Mr. Graham has a fine selection of Spiritualists and mediums on his plates, and those who desire to adorn their albums with the likenesses of well-known friends of the Cause, should write to Mr. Graham for specimens.



## SUBSCRIPTION PRICE OF THE MEDIUM.

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One copy, post free, weekly	0	2	per annum	0	8	0
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All orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Holborn, London, W.C.

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

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

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

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

SUNDAY, SEPT. 7.—Address, at 7.

TUESDAY, SEPT. 9.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, SEPT. 11.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, SEPT. 12.—Social Sitings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 5, 1879.

## NOTES AND COMMENTS.

DR. MACK's portrait and an account of his development as a healer will appear in the MEDIUM for September 26. It will be to the advantage of the Cause to give this number an extensive circulation. We solicit orders in advance for special supplies. Dr. Mack's work on healing by the laying on of hands will be ready by the end of the month.

Do societies help us in the investigation of Spiritualism, or in any way at all? Would it not be better if there were a lecture committee,—this medium's circle, that medium's circle, the other medium's circle, or personal friends, all to work together in unsectarian harmony? There would be no doubt in such a place as Newcastle many of the most thoughtful and experienced who rallied round none of the more popularly-recognised centres, but were emphatically Spiritualists, without personal leaning of any kind. All these little parties might meet, as they felt called on to do so, once a week or month, and exchange thoughts and experiences with each other, on the basis of Spiritualism pure and simple. This would cost no money, need no funds, and require no executive machinery, with its verbosity and red-tape. Psychological questions can only be studied in psychological laboratories, which societies are not; but a free exchange of thought and experiences with those whom "scientific" pedants might blackball, would no doubt add to the knowledge of those who desire to be recognised as leaders. When, oh when will Spiritualists venture to step over the prison walls of sectarianism, and exhibit themselves a free and unprejudiced brotherhood, with no other bond of union than the love of truth, no other object than to know the truth, and actuated by an aspiration to benefit all men thereby!

WHAT is a psychological society? Is it a society to study psychological questions? We think not. A psychological society must of necessity be a society, the members of which are associated on psychological principles. Their relations to one another and to the whole must depend on psychological fitness. They will then be a psychological society, whatever be the subjects discussed or investigated by them. To elect members on the usual principle of ballot is not to act psychologically at all. Members should be psychometrised for, not ballotted for. When shall we learn to use words? He who uses words inaptly evidently does not know what he is talking about. The first question for psychological societies is to determine, whether they know what they mean by the words they use. For our part, we feel some remorse at being made instruments for publishing words and phrases, either meaningless or misleading. We hope the primary effect of these words will not be to cause ill feeling anywhere. Our object is purely in the interests of science.

Is there free thought amongst Spiritualists? and if so, what are the evidences of it? But in the negative it may be asked—If you doubt the existence of free thought in our ranks, upon what grounds do you do so? A long experience gives us many grounds for doubt on the point. If the spiritual journalist criticises adversely any medium, speaker, society, or project, he is at once dubbed a black sheep, a vilifier, the enemy of his brethren. If a contemporary journal is criticised, then the attack, however mild or merited, is set down to jealousy. To defend a medium is to be reviled by the "investigator" as a wicked accomplice. We must admit that there is no free thought in our ranks, unless it be in the matter of unlimited traducing and gossip behind backs. To speak the truth is to anger somebody, and forthwith

down goes your circulation in that region. Blow the froth off the puffed-up report of a fancy medium, and the local agent orders a dozen fewer copies next week, while a fulsome puff raises the thermometer. This is true, but it is not creditable. We require more freedom of speech in our Movement, and whether it be disparaging to us or in praise, it should be equally welcomed. Those who can stand the racket should sustain some one organ to speak the truth and expose abuses at whatever cost of momentary popularity.

THE comments furnished by a correspondent on the Hebrew term *Caleth-aob*, applied to the woman of Endor, render it certain that possession by the devil would be quite impossible in the present style of costume. Where is there any opportunity for either man or woman becoming distended in the way described? In olden times, when loose garments were worn, the gastric manifestation had more chance of succeeding. No doubt it is to that class of medium that the prophet alludes when he underrates those who "peep and mutter." It is certain, the more the question is ventilated, that it is not the modern forms of mediumship that are thus biblically denounced, for they do not answer the descriptions that are sought by our enemies to be applied to modern phenomena. When will the Order of Spiritual Teachers complete their Concordance of Bible Spiritualism, of which they gave a synopsis some months ago, and open the way for the exhaustive study of Bible Spiritualism in its diverse forms—good and bad?

MR. T. WALKER has brought home with him a large budget of trophies of his success as a medium. Besides valuable presents of jewelry, he has received scrap-books, pictures, albums, portraits, illuminated addresses, &c. A look through this collection was peculiarly interesting to us, bringing before our vision the likenesses of kind and valued friends, whom we have known only by correspondence. The group of Brisbane Progressives was particularly interesting. They are some ten in number, half Scotch and half English, arranged around Mr. Campbell in the centre, and Mr. Pettygrew at the top; they are altogether a fine body of men. Of others we have not space to take note, nor did any body of friends appear in such compact form as those of Brisbane. A letter just received from Mr. Joseph Williams, Sandhurst, Victoria, has the following:—"I hear Mr. Walker is about leaving for England. He will leave a large circle of friends behind him who regret his departure." Mr. Walker left the Spiritual Institution on Monday, where he resided when in London, and arrived in Blackburn the same evening, where he found his parents well. His brothers, Isaac and John, are also trance-speakers.

THE scientific people are beginning to get on the right track in the study of psychological matters. Professor G. J. Allman, M.D., in his inaugural address at Sheffield, spoke on "Protoplasm" as the most generalised expression of living matter, and essentially identical in plants and animals. We had not, he said, reached any explanation of the phenomena of consciousness, the only fact in this region of which we were certain being, that with every advance of organisation there was a corresponding advance of mind, and this suggested the hope that one day other and higher faculties might be evolved which should reveal to man the great mystery of thought. Just so, Dr. Allman; you are beginning to find the want of that which mesmerists and Spiritualists have been acquainted with these fifty years. Clairvoyance "evolves" these "higher faculties," and to the seer, thoughts are as objective as brickbats, and yet the causative energy underlying the thought is as much a mystery to the seer as it is to-day to Professor Allman. In the course of another generation the magnates of science will be as advanced in psychological experiment as the mill-girls and miners are at present. What a benefit to science it would be if a more general selection were made in the formation of scientific cliques, and allow all kinds and classes of mankind to be represented therein. At present the hard-shell materialistic intellectualists carry the sway, and you may just as well set a pig to build a crow's nest as expect these men to know anything but the phenomenal. The limb of thought with them is all bone; it is deficient in nerve-tissue—sensibility—and appreciates nothing but that which has material weight. It is not to be expected that the coal-heavers and hod-men of thought should be at the same time its artists, poets, and philosophers.

By resolution of the committee on Wednesday evening, the time for holding the Jubilee Convention was extended to October. A number of excellent papers have been received. The time for receiving papers is extended to the end of September.

## MR. T. M. BROWN TO HIS FRIENDS.

Mr. Brown desires us to make known to numerous correspondents and friends who have applied for his services, that on his return from Scotland he will visit as many of them as the time at his disposal will allow. It will be impossible for him to attend to all, as it would take him six months to do so. He further desires to thank all kind friends for their cordial invitations and kind expressions of goodwill.

Mr. Brown expects to reach home to-morrow, and proceed to Edinburgh next week. It is probable that Miss Brown will accompany her father to Edinburgh for a few days. Address letters:—T. M. Brown, Howden-le-Wear, R. S. O., Durham.



# THE JUBILEE CONVENTION OF SPIRITUALISTS.

The Committee appointed at a public meeting to prepare suggestions and make arrangements for this Convention, now publish the following results of their labours.

## GENERAL FEATURES.

Fourteen years ago, the first Convention was held at Darlington, and seven years ago, the first Jubilee Convention of Spiritualists was held at the same place. The forthcoming Convention is the second Jubilee Convention. It will also commemorate the tenth year of the Spiritual Institution at 15, Southampton Row.

This Convention will not be held in the interests of any class, profession, party, society, committee, or personal interest, but solely on behalf of the Movement.

It is not intended to form any society, sect, or political body thereat, or to exercise authority, or promulgate views to coerce individuals or Spiritualists in any way, but to consider practical methods for spiritual work.

When the Convention assembles, it may constitute itself as may then be determined, but to facilitate business, the Committee submit the following

## SUGGESTIONS UPON WHICH DISCUSSIONS MAY TAKE PLACE.

### I.

The Unconscious Influence, beneficial or injurious, of one Individual upon another, especially in the case of Sensitives.

### II.

The proper Development of Mediums.

### III.

The best Means of Introducing the Phenomena of Spiritualism to the outside Public.

### IV.

Individual Responsibility and Mutual Inter-Dependence of Mediums and Spiritualists. The Position of Professional Mediums in the Movement.

### V.

Healing Mediumship.

### VI.

Public Meetings. Lectures. The Use of Trance Speakers.

### VII.

The Literature.—Periodicals. Tracts. Books. Libraries.

### VIII.

Educational Spiritualism.—Schools for Spiritual Study. Lyceums for Children. Plans for Intellectual Development.

### IX.

Spirit-Culture. — Aspiration, Spiritual Gifts, the Religious Aspects and Ultimate End of Spiritualism.

## CONDITIONS AND ARRANGEMENTS.

The Committee recommend that one subject only be dealt with at a time, and that speakers be ruled out of order if they do not speak to the point.

The opener to read a paper, or speak ten minutes; subsequent speakers or readers to occupy a similar time. No person to speak twice on the same subject, except to reply to questions or make needful explanations.

It is not necessary to be present at the Convention in order to take part in it. Friends in all parts of the country are cordially invited to put their best thoughts, on any topic in which they take a special interest, upon paper in as few words as possible, and forward such papers to the Committee before the last day in September.

To suit the convenience of those engaged during the week, it has been decided that the Convention commence on a Saturday afternoon at the Spiritual Institution, 15, Southampton Row, London. On Sunday morning it may be resumed at the same place, or at a hall in which a public meeting can be held in the evening, to be addressed by well-known speakers. The business of the Convention will thereby be comprised in three sessions—viz., Saturday afternoon, Sunday morning, and Sunday afternoon, allowing three subjects to be discussed at each session.

On Monday evening a Happy Evening will be given in some convenient hall, to commemorate the tenth year's existence of the Spiritual Institution in its present premises.

The date has not yet been fixed; but it will be sometime in October. As it is desirable that as many country friends as possible be present, the Committee will be glad to receive suggestions from friends who desire to be present, indicating the time which will generally be most convenient.

On behalf of the Committee, J. BURNS, Chairman.

J. KING, { Hon.  
AMY IVY BURNS, { Secs.

Committee Rooms, 15, Southampton Row, London, July 30.

We thank those readers who have supplied us so freely with the numbers of the MEDIUM advertised for. We are now in want of copies of No. 480. There has been great demand for the Pyramid articles, and we have run out of No. 480, so that we cannot complete sets. We will give full value for all sent in.

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## MRS. MAKDOUGALL GREGORY AT SHEFFIELD.

During the sittings of the British Association Mrs. Gregory visited Sheffield on a spiritual mission. Before leaving London she laid her plans before us, and desired our assistance, which we gladly gave. We wrote to a few friends, asking them to aid the lady by any means in their power.

Mr. Hardy, in the course of a letter, thus reports:—"Many thanks for your kindness in sending us word of the visit of Mrs. Makdougall Gregory. I cannot tell you all that has taken place in Sheffield, but I am sure that Mrs. Makdougall Gregory has made an impression here that will not be forgotten. \* \* \* We had taken a small room in the Albert Hall, but we had to remove to a larger one (the one that you had when in Sheffield). As we had only sent out about twenty post-cards we did not expect a large attendance, but over one hundred were present, a proof that the Cause is spreading amongst us. We hope you will be coming this way soon."

Our Sheffield friends have not been used to the visits of Spiritualists of Mrs. Gregory's rank. A correspondent says, "We found her a lady in every sense." That she is, and a genuine Spiritualist, which becomes a lady as well as any other accomplishment. If ladies we could name would only do as Mrs. Gregory does our Cause would soon be the most popular of the age, and these ladies would be the happiest and most highly respected of all ladies.

## FORM MANIFESTATIONS OR MATERIALISATIONS.

Mrs. Esperance, having been requested to give sittings for the above phenomena, will commence a series of seances in the rooms, 28, New Bridge Street, Newcastle, on Sunday morning, Sept. 7, and will continue the same each succeeding Sunday morning during the absence of Mrs. Mellon. Seance to commence at 10.30 Admission as usual.

In consequence of the above meetings Mrs. Esperance will in future meet her patients at her residence, 11, Denmark Street, Gateshead, on the Sunday afternoon, from 3 to 5 o'clock.

The circle for clairvoyant spirit-drawings will meet on Tuesday evenings, at 7.30.

Thursday evenings, miscellaneous circle, at 7.30.

## MR. T. WALKER AT THE SPIRITUAL INSTITUTION.

On Sunday, August 31st, according to announcement, Mr. T. Walker, trance and inspirational orator, attended and delivered a lecture on his travels and adventures in making the tour of the world as a lecturer on Spiritualism. Through the unavoidable absence of Mr. Burns, occasioned by a sudden and painful illness, the chair was occupied by Mr. Chapman, who opened the meeting by announcing a hymn, followed by a prayer; after which the chairman made a few brief remarks expressing the sorrow which was evidently felt by all at the absence of Mr. Burns, and then introduced Mr. Walker to the friends assembled to welcome him on his return to England.

Mr. Walker then rising, was cordially received. He commenced his lecture by giving a slight account of his introduction to Spiritualism and subsequent development, speaking warmly of the kindness received from Mr. Foster, of Preston, whom he aptly termed his "father in Spiritualism." Some five years ago, assisted by Mr. Foster, he commenced his travels by embarking at Liverpool for America; landing at New York he proceeded to Toronto, thence to Ethel, Ontario, Canada, when he obtained work with a Mr. Fisher as farm labourer, remaining there until the harvest was over: then, getting as far as Dearborn, Michigan, near Detroit, U.S., he tarried for some little time still working as a labourer. Leaving there he found himself at Toledo, Ohio, U.S., where he succeeded in obtaining work on a newspaper, and there discovered a fellow-Spiritualist, with whom a very happy time was spent. After a little more wandering he finally and successfully commenced his career as a trance speaker at Whitehouse, Ohio. Success attended the exponent and instrument of truth. Many there were led to investigate for themselves, which of course brought conviction in its train. Lecturing before the good people at Toledo and other places near by, he was brought under the notice of the professors of Hadrian College, before whom he lectured, beating them on their own ground, and the cry went out, "The professors beaten by the boy Walker!" At length, reluctantly leaving his warm-hearted friends, he went on his way, arriving at Sturgis, Mich., where it so chanced a convention was being held under the auspices of Dr. Peebles and others.

Becoming known and introduced to Dr. Peebles, to whom he gave a proof of his God-given powers, the good Doctor took active steps to make him useful to the people among whom his lot was, for the time, cast. Staying and working there for some time



at his angel-guided calling, he found many warm and generous-hearted friends, such as the Hon. J. G. Waite and others. Leaving many a memento of his usefulness at this place, he proceeded on his way, and found himself at Salt Lake City, where the usual course of lecturing and opposition was gone through. Some time was spent among the many-wived gentry of the Mormons, finding good and hearty co-workers, such as Messrs. E. S. L. Harrison, Godbe, Armstrong, Manning, and others. From Salt Lake on to Sacramento, where, finding Messrs. Van Austin, Lewis, Mrs. Cocker, and others willing and anxious to assist, he went "at it" there. Leaving Sacramento, he arrived at San Francisco, where a Spiritualistic Association is in full working order. The sketch of his work in America was necessarily brief, but it was full of interest and instruction. American Spiritualists certainly owe kindly remembrances to Mr. Walker and his guides, and in bidding farewell to his many friends there he could not help advertising to many an act of kindness received from them, and wishing them a long and hearty farewell, we now behold our pilgrim on the ocean once more, *en route* for the land of gold and bushrangers, Australia.

Arriving at the far South, he found at Auckland and Brabazon good and true friends, viz., the Rev. S. Edger, Messrs. McCleod and Betany. Staying but a short time, he next proceeds to Sydney, meeting there Mr. H. Gale, Dr. Wilson, and many other friends to the Cause. Here they managed to found a Children's Progressive Lyceum. Still on the wing—as all the way through his previous career, lecturing, working, and travelling at the various places between those mentioned—he next alights at Brisbane, stays some time, and goes on to Albury, meeting with Mr. Phillips, and some useful work was done. Ever on the watch to leave his "footprints on the sands of time," he, faithfully following the course mysteriously sketched out for him by his guardian spirit-guides, at last reaches Melbourne, where work was at once commenced in real earnest, assisted by such able coadjutors as Messrs. Browne, Terry, Watson, Deakin, Johnston, Mr. and Mrs. Mathews, and many others whom it would be impossible to name, as space will not allow. At Melbourne many battles were fought in the cause of freedom, truth, and knowledge, many victories won, and many a faithful and zealous worker was added to the Spiritualistic ranks. After spending some time here, he leaves Australia, and proceeds to New Zealand, eventually reaching Dunedin, where he was received and hospitably entertained by many good friends, amongst others Mrs. Logan, the Hon. R. Stout, Mr. Holt, Mr. Bright, and others of the Association.

The lecture was plentifully interspersed by amusing anecdotes and exciting scenes witnessed by Mr. Walker. Some of the incidents mentioned by him quite sufficiently prove that bigotry and intolerance are just as rife in the backwoods of Canada, the gold regions of Australia, and the rich fern-bedecked soil of New Zealand, as in the crowded haunts of European capitals; the hatred to innovation, the dislike to change, however much it may benefit mankind, are just as strong in the various countries traversed by Mr. Walker, as in our own "Merry England;" but thanks to the protection and power imparted to the traveller, much of this feeling was overcome, and made subservient to the progress of truth; for he observed that the same energy displayed against truth, if successfully handled, can be used to further its course, just as the same flood which devastates a thriving population, and the same fire which brings ruin to thousands, if rightly controlled, could be turned to useful purposes in ministering to the comforts of man.

Mr. Walker concluded his interesting and instructive lecture by expressing his heartfelt pleasure in meeting with such cordial sympathy, and testifying his willingness to assist at any useful work. Mr. Walker has evidently a useful course open before him, possessing plenty of courage and determination. It may be safely predicted that he will soon, by his various and attractive powers, get into prominence and perform some good work.

It may not be amiss here perhaps to mention some of the substantial marks of regards accorded to him by our co-workers on the other side of the globe; upon the table were placed for inspection a handsome writing-desk, large scrap-book, a beautiful album, and a set of diamond studs, also a splendidly illuminated address from the Victorian Association of Spiritualists, and a similar document from the Brisbane Progressives.

After concluding his lecture he sat down, and upon a vote of thanks being proposed by the chairman, it was promptly seconded, followed by a few congratulatory remarks by Mr. Weightman of Northampton, who claimed the honour of being "grandfather" to Mr. Walker, since, through his instrumentality, Mr. Foster, the friend of Mr. Walker, was made a Spiritualist. The meeting was then concluded with singing and the benediction.

#### A SIGN THAT A MEDIUM IS POSSESSED BY THE DEVIL.

To the Editor.—Sir,—In your issue of the 29th inst., on page 543, after referring to a report of Mr. Mahoney's lecture given by the *Consett Guardian*, you report part of a correspondence on Spiritualism by John Elliott in the same paper; he, writing of the "Witch" of Endor, by name, or rather title, is reported to have said: "Now, what sort of a character is this *Caleth-aob*? The verb represented by *aob*, means to distend, or swell, as by fermentation, and when the noun is used to denote a spirit, it always means an evil spirit, and not unfrequently the devil." He then concludes, the woman "had an evil spirit."

In reply to your question, "Can any of our readers throw light on this definition of the Woman of Endor as a spirit-medium?" I beg to offer the following extract from a book, printed in 1723, entitled, "An Introduction to the Holy Scriptures."

"We read in Scripture, that this woman (Witch of Endor) had a

spirit of Python, whence she is called a Pythoness. The Hebrew word which signifies a Python, signifies also *Uter*; that is, a goat's skin, or a bladder! and these magicians are so called because when they were possessed with the demon, their bellies were swelled like bladders at the time that they gave their answers to those who consulted them about future things. And therefore Josephus and the Interpreters call them *Engastrimouthoi*; a word which signifies people who speak from their bellies, and whose voices give an obscure sound, as if they came out of the earth."

We may justly infer, I think Sir, both from the above and from the remarks of J. Elliott, that unless our mediums have abnormally distended or swollen bodies, or rather bellies, they are not possessed of the devil (whoever he may be), nor any evil spirit.—I remain, dear Sir, yours sincerely,

GEO. BARTER.

166, High Street, Winchester, August 31, 1879.

#### SPIRITUALISM AT NEWCASTLE.

The subject of the address on Sunday evening, the 24th ult. was "The true Cause of the French Revolution." Preparatory to calling upon the lecturer to address the meeting, the chairman proceeded to make a few remarks. He said: What he wished to impress upon them was that though this subject was usually denominated as secular, and might be looked upon by some as out of place for a Sunday evening's discourse, yet he believed that Mr. Burton had approached the subject in a truth-loving spirit, and in his judgment no man could attain to a higher religious state. If they had come there that evening for the sake of hearing the truth, this secular lecture would then appear to them as a religious lecture. The French revolution unquestionably was associated with much that was bleak and lamentable, yet there had grown out of it a grand and glorious truth, of which the men and women of the present day were receiving the benefit.

The lecturer (Mr. H. Burton) then proceeded to deliver the lecture of the evening, which was of a most thrilling and interesting character, and was frequently applauded.

Mr. I. Irwin next got up to make a few remarks. He said that as one of the managers at the seance that morning, he felt it incumbent upon him to let them know something about what was taking place at their seances. In spite of the opposition to Spiritualism, and all that has been said in regard to it, facts are stubborn things. They met together that morning at the usual hour of 10.30 a.m., when there were twenty-seven individuals present, all of whom were everything that could be desired, and having resolved themselves around the cabinet, within which sat the medium under the strictest test conditions, when presently little "Pocka" took control, and a few jocular remarks passed between her and the company.

After a short interval a figure appeared, which turned out to be the wife of one who purports himself to be "Prophet." She came right out and stood in our midst, plainly seen by all. One of the leading features of this seance was, that it was all done in a light I have never seen before; certainly it was not blazing, but it was a light that everything could be seen distinctly by. In a short time the spirit who purports to be "Prophet" duly appeared, and those who have seen him before know of his agility with the guitar. After going through a few preliminaries with this instrument, we sang "There is a land of pure delight," and while singing he played the accompaniment on the guitar. Among the company was a stranger from Stockton, who was very anxious to have a manifestation which was promised him before coming to Newcastle. Presently there came forth from the cabinet a very tall figure, which this gentleman recognised as his friend, who had promised to appear. The form went round the circle and shook the sitters cordially by the hand, and he could tell them that he had a terrible grasp. Bye-and-by, little "Pocka" came out as if she had had extra courage infused into her, for she sat down upon the knees of some and allowed others to cut off part of her drapery. After a few more minor manifestations the seance concluded. Mr. Geo. Wilson moved a vote of thanks to Mr. H. Burton for his excellent address, which was seconded and carried unanimously. Mr. Burton briefly responded, and shortly after the meeting was brought to a close.

The *Newcastle Examiner* of Aug. 29 contains the first of a series of articles on the subject of Spiritualism which are promised. The subject of the article is a materialisation seance, being an account of a seance attended by the writer, which is of a very graphic description. This paper has evidently turned right round to the side of Truth.

On Sunday morning, August 31st, the seance commenced promptly to time in the large hall; the medium (Miss Wood) sitting in the new cabinet lately presented to the Society. There were twenty-four persons present. As it was found impossible to darken the room sufficiently, as the sun, for a wonder, was shining very brilliantly, it was found necessary, if we wanted any manifestations whatever, that we must adjourn downstairs. Accordingly this was done, and the medium was securely tied in a chair, the knots of which were sealed. After going through these preliminaries, we sat in a semi-circle round the cabinet, and singing commenced in real earnest, for the power had been wasted upstairs, and it was some time before they would be able to gather it together again, so they said. The exercise of our vocal powers was somewhat curtailed when "Pocka" had control of the medium, for she had such a long string of jocular remarks, and lively conversational powers, that if any had felt despondent, she was sure to dispel it. The first to appear was that of a tall form, about 5 ft. 10 in., which proved to be a friend of one of the sitters. This form went round the circle and touched numerous sitters, and her hands were found as predicted to be, icy cold. The next form to appear was the irrepressible "Pocka," this little spirit is about 3 ft. high, whilst the medium is about 5 ft. She came out in quite a lively mood, and talked to the sitters with the direct voice, kissed almost the whole of those present, and to one gentleman she was particularly obliging, for she not only put her arms around his neck, but actually sat upon his knee, and he declared that her weight was not more than 6 or 7 lbs. "Pocka" also turned round several times as if dancing, to prove that she was not the medium kneeling, and also patted her feet on the floor, which was heard plainly by all, but more especially by a gentleman who placed his head on the floor, close to the spirit. Several other manifestations of an astounding nature occurred. R. H. M.

Newcastle-on-Tyne, September 3.



NEWCASTLE PSYCHOLOGICAL SOCIETY.

To the Editor.—Sir,—At a meeting of Spiritualists held in Newcastle-on-Tyne on August 20th, Mr. James Grant in the chair, the following resolutions were passed:—

1. That a society be now formed which shall be designated "The Newcastle-upon-Tyne Psychological Society."
2. That it is the object of this Society to investigate philosophically and scientifically all psychological phenomena.
3. That all members of this Society be Spiritualists and engage to conform to its laws and regulations and contribute to its funds, for the defraying of incidental expenses.
4. Proposition for membership must be made in writing to the committee by a member, giving the name, residence, and occupation of the candidate. The committee shall report thereon at the next meeting, when the Society shall ballot on the proposition. Four black-balls shall be sufficient to reject a candidate, but a vote of rejection may be re-considered on the motion of any member at the same or next meeting, but at no other.
5. That this Society shall have a president, a vice-president, a treasurer, and a secretary, who, in conjunction with five annually elected from their own body, shall form the committee of management.
6. That it shall be competent for the committee to annex, with their consent, as honorary members, such gentlemen of scientific, &c., reputation as they may select to invite, and as may have agreed to contribute an occasional paper on some suitable subject, to be read to the Society by themselves or by the secretary.
7. That meetings of this Society shall be held once a week, in such place and at such time as the committee may appoint.
8. At each meeting a paper of not less than a quarter nor more than half-an-hour's length, shall be read, which shall be followed up by a free yet orderly conversation on the same subject. Instructive and interesting extracts from the best authors may also be read.
9. It shall be the duty of the members, in regular rotation, each in his turn, upon fourteen days' previous notice by the committee, through the secretary, either himself or by a qualified substitute, to prepare and read the weekly paper, and to notify to the secretary, for the information of the members, the subject of his paper, at least eight days previous to its delivery.
10. The secretary shall use his best endeavours to procure the contribution of the weekly paper by some of the honorary members at least once every two months, by ascertaining the times most likely to suit the convenience of each, and addressing to him a special solicitation at least four weeks prior to the meeting at which it is desired that his favour shall be enjoyed.

11. The treasurer shall keep a regular cash-book, which with a state of accounts for the previous year, as attested by two auditors appointed at the preceding weekly meeting, shall be presented at the anniversary meeting.
12. It shall be the special duty of the secretary to minute regularly in a book, the proceedings of every meeting of the Society, and of its committee of management, to conduct the correspondence, and to prepare the reports of the committee, and to read these as by them sanctioned at the anniversaries.
13. The anniversary meeting of this Society shall be held on the day corresponding to its formation, if not the first or last day of the week, in which case the committee shall assign for it the day nearest thereto which may seem to them the most convenient.

The officers were elected for the ensuing year:—President, James Grant; Vice-President, George Thomas Petrie; Treasurer, Joseph Fraser McKie; Hon. Sec., William Henry Best.—I am, Sir, yours faithfully,  
W. H. BEST.

Newcastle-on-Tyne, August 30.

MR. JAMES DUNN, Howden-le-Wear, would be glad to receive invitations to attend at the week end, any places requiring the services of a trances speaker on the Sunday. A social sitting might be held on the Saturday evening, and two services on the Sunday, all of which efforts could not fail to stir up a spirit of inquiry, and afford needed information to those in search of spiritual truth. Terms to suit circumstances, the object being to promote the Cause, and develop more useful phases of mediumship in the speaker.

THERE was once upon a time a Mr. Charles E. Hallas in this country and elsewhere, who delighted to air himself in the spiritual periodicals, when he could get the chance. He is now a tall talker of Yankee news, in the form of "Our New York Letter, by Quillcraft." He says, "the Spiritualists and Methodists have been endeavouring to unite, at the instigation of the former," a fact entirely novel to Spiritualists. He concludes: "Spiritualism is the religion of the knave more than the fool, at least I think so." Mr. Hallas apparently founds his opinion on his own experience, and he ought to know, for he tried to make it his "religion" when on this side, if sponging on the generosity of Spiritualists for a little temporary "salvation" can be dignified with that name. Perhaps "Quillcraft" is not the man who confessed at the love-feast, "O Lord, I have been an awful man; I have lied, I have sworn, I have stolen, I have done everything that's wicked, but, thank God, I have stuck to my religion," for he now denies his.

A CORRECTION.—Mr. Editor,—Kindly allow me space for a correction in your report in the MEDIUM of Aug. 29, headed "Spiritualism in Newcastle," signed "R. H. M." The writer states (in reference to a letter in the *Daily Chronicle* written by Mr. W. H. Robinson, on Mr. Petty's seance) that "the facts were put in such a ridiculous manner," and that such were "crushing to Spiritualism," &c. I wish to add that the statements as they were placed before the public were a veritable account of what really occurred, and were also remarkable for their brevity and condensation, and if the mental vision of your correspondent was obscured by their "ridiculousness," he must leave competent folks to judge for themselves. So far as the "crushing" results go, Mr. P. has been engaged on every evening since. Reporters who feed the public with news, like Caesar's wife, ought to live above suspicion, and "nothing extenuate, nor set down aught in malice." A very appropriate motto for R. H. M. would be, "In things essential unity, but in all things charity."—I am, yours faithfully, JOSEPH BECK, *Ouston Colliery*.

ORTHODOX.

Strange, yet true: I am still without an answer from the slapdashers of the past, as to a clear, definite declaration that "Orthodox Christianity is"—What?

I see letters have been inserted in the MEDIUM, from writers who boast; but as they are without a name, I pass them by as shams, simply asserting that their slapdash is as puerile as the others were washy; and that they clearly by words prove their limited range of knowledge.

If next week their silence still continues, I shall give them the "Orthodox Christianity" creed to consider and practise.

So far, my happiness as an Orthodox Christian continues.  
Enmore Park, S.E.

J. ENMORE JONES.

BISHOP AUCKLAND AND DISTRICT SPIRITUALISTS' ASSOCIATION.

At the request of several friends in the district, the committee have arranged to hold another conference, which will take place at the house of Mr. Joseph Eales, 260, William Street, Auckland Park, on Sunday, September 14th, 1879, subject, "The best Mode of further Development of Mediums." Tea at 4 o'clock p.m., tickets 6d. each. Evening meeting to commence at 6. An earnest request is made by the committee for a good attendance of Spiritualists; their assistance is greatly needed in this district, as several ladies and gentlemen are going through a course of development.

T. N.

Bishop Auckland, September 2.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

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

On Sunday evening last, Mr. C. Hunt delivered a lecture,—subject: "From Atheism to Christianity." Mr. Whitley in the chair.

On Tuesday evening last a debate took place upon the topics of the day, in which the following gentlemen took part: Messrs. Rouse, Smith, Dale, P. Bellman, and others.

On Sunday evening next, September 7th, at 6.45, Mr. J. Ashman will lecture; subject: "Reasons for Believing in Prayer and the Immortality of the Soul."

On Tuesday evening next, the usual lecture, at 8.30.

W. G. PAUL.

WANTED, by a lady, unfurnished apartments, with attendance. A garden desirable. The house of a Spiritualist preferred. Address, L. L., 219, Marylebone Road.

RIVIERE'S PROMENADE CONCERTS.—Season October. Mrs. Weldon's amateur choir. Three classes weekly—tuition gratis. General rehearsals, Fridays half-past 7, at Tavistock House, Tavistock Square. Apply by letter (enclosing envelope addressed and prepaid) to Mrs. Weldon for prospectus.

RUSKIN, according to *Truth*, when he speaks, "has no thought for the time being, apart from the subject on which he is talking." Again, "he preached a sermon at dinner-time because the spirit was upon him, and moved him to utter words of exhortation and instruction. Wonderful indeed are some of his inspirations. Like Coleridge, he disdains to be confined to the pre-announced theme of his discourse."

ASHTON-UNDER-LYNE.—On Sunday next, Sept. 7, Miss E. A. Brown, of Howden-le-Wear, will deliver two addresses in the Spiritualist Assembly Room, 185, Fleet Street, at 2.30 and 6.30. I hope the friends in surrounding districts will not miss this opportunity of hearing Miss Brown's guides, as it will probably be the last time we shall be able to secure her services previous to her leaving the country.—JAMES MURRAY, Sec., 1, Bradgate Street.

MRS. WELDON'S Wednesday Evenings, Tavistock House, Tavistock Square, from 7.30 till 10 o'clock.—Mrs. Weldon continues these entertainments weekly. They consist of a short lecture; sacred and romantic, serious and nursery songs, music to suit all tastes, by Gounod, Urich, Mrs. Weldon, &c. Tickets on application, free. A collection is made by Mrs. Weldon for her orphanage. Tavistock House is about three minutes' walk from Euston Road; corner, St. Pancras Church.

HALIFAX.—Mr. F. O. Matthews, test and clairvoyant medium, will give two lectures in the Central Hall, Union Street, Halifax, on Sunday, Sept. 7; afternoon at 2.30, subject: "If Offence come because of the Truth, better that Offence come than the Truth be Concealed;" evening at 6.30, subject: "The Great Beyond as Revealed by Spirit Communications." Admission 6d. and 3d. All friends in the surrounding districts are invited.—B. DOWNSBOROUGH, Sec.

GOOSE GREEN.—On Sunday evening, Aug. 30, the members of the circle gathered together as usual at the house of Mr. J. Spedding, 27, Alfred Street, and enjoyed a feast of fat things. Mr. Lawrenson, of Ince, opened the meeting by reading a psalm. A hymn was then sung, when the guides of Isaac Walker took control and gave an address on "Spiritualism: Is it a Fact or a Delusion?"—which lasted nearly an hour. After this a female spirit controlled Mr. Lawrenson, who gave us a few words on "Escape for thy life." We then sang another hymn, when our own medium, Mrs. Wilson, was controlled and gave an appropriate address, encouraging us to persevere onward with pure motives, so that we might win the affections of those around us.—H. WILSON.

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## MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday and Monday, Sept. 7 & 8. See Society's notice.

ASHINGTON.—Wednesday, Sept. 10.

KEIGHLEY.—Sunday, Sept. 14.

LIVERPOOL.—Sunday, Sept. 21.

CARDIFF.—Sept. 28, 29 & 30.

MERTHYR.—Oct. 1.

GLASGOW.—Oct. 12.

DERBY.—Oct. 26.

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.

LANCASHIRE DISTRICT.—Monthly Visit, Sept. 7 to 15, inclusive.

KEIGHLEY.—Sept. 21 and 22.

BRADFORD.—Sept. 28.

SHEFFIELD.—Sept. 29.

ROTHERHAM.—Sept. 30.

Mr. Wallis will accept calls to deliver trance addresses in all parts of the United Kingdom, and attend open-air meetings and pic-nics. Apply, 92, Caroline Street, Nottingham.

## 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 SEPTEMBER.

Sund., Sept. 7, at 6.30. "Spiritualism a Factor in the Religious Life of To-day," by Mr. J. J. Morse.

Mond., " 8, at 7.30. "Woman's Place,"

Sund., " 14, at 6.30. Trance Address (farewell), Miss E. A. Brown.

" " 21, at 2.30 } do. Mr. J. Wright, of New Mills.

" " 22, at 7.30. do. do.

Sund., " 28, at 6.30. Inspirational Address, Mr. W. Westgarth.

Admission free. A collection to defray expenses.

## WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.

Tuesday, " 8 p.m.—"Physical Manifestations,"

Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion.)

Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.

Friday and Saturday, 8 p.m.—Developing Circles for Members and

Friends (free).

Saturday, 8 p.m.—Trance and Clairvoyance, by Mr. S. Compton, for

Members (free).

NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the secretary before coming, and arrange for so doing.

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

## GLASGOW ASSOCIATION OF SPIRITUALISTS.

164, TRONGATE.

Jas. Walker, Esq., President. Mr. Jas. Coates, Hon. Sec.,

65, Jamaica Street.

The Committee have much pleasure in making the following announcements:—

Sept. 7, 11.30 a.m. Sunday Morning Lecture, by J. Coates.

" " 6.30 p.m. "Personal Experiences in Spiritualism," J. Coates.

" 14, 11.30 a.m. Sunday Morning Lecture, by J. Coates.

" " 6.30 p.m. Address, by Mr. J. Robertson.

" 21, 11.30 a.m. "Our Duties and Privileges," by Mr. Porter.

" " 6.30 p.m. "The Spirit in the Churches,"

" 28, 11.30 a.m. Sunday Morning Lecture, by J. Coates.

" " 6.30 p.m. "Protoplasm," by Jas. Walker, Esq.

Mr. W. WALLACE, known as the Pioneer Medium, would be glad to receive invitations to give trance addresses, form circles, or attend the sick in any part of the kingdom. Communications to be addressed—329, Kentish Town Road, N.W.

DISCUSSIONS ON FOOD at Franklin Hall, Castle Street East, Oxford Street, on Thursday evening, September 4. Subject "Dr. Gover on Food and its various aspects." To be opened by Mr. C. Delolme. Chair at 8 o'clock. Admission free. These discussions are held on the first and third Thursday evenings in each month.

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## RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

**LOCAL CONDITIONS.**—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

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

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

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

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

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

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

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 TUESDAY, SEPT. 9.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.  
 WEDNESDAY, SEPT. 10.—Mr. W. Wallace, 329, Kentish Town Road, at 8.  
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8  
 THURSDAY, SEPT. 11.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the hon. sec. at the rooms, 53, Sigdon Road, Dalston Lane, E.  
 Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, SEPT. 7, ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.  
 ASHTON-UNDER-LYNE, 185, Fleet Street. Meeting at 6 p.m.  
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hookley, at 6.30 for 7, free, for Spiritualists and friends.  
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
 CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.  
 DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.  
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
 GLASGOW, 164, Trongate, at 6.30 p.m.  
 HALIFAX, Spiritual Institution, 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.  
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.  
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.  
 OLDHAM, 186, Union Street, at 6.  
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