



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

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THE SIGN OF THE PROPHET JONAS.

A Discourse by J. BURNS, O.S.T., delivered at the Spiritual Institution, London, Sunday, Sept. 14, 1879.

"An evil and adulterous generation seeketh after a sign, and there shall be no sign given to it but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."—*Matt. xii. 39, 40.*

[Before commencing his discourse, the speaker gave a sketch of the story of Jonah. The reader is recommended to peruse that book before this discourse is read, and the allusions will then appear more striking. Our report is much condensed.]

"Scripture" is a form of writing which expresses a spiritual principle and is of universal import—applicable to all time. The narrative as a literal statement may not be true, and yet as a spiritual lesson it may be genuine and instructive. No one believes that Jonah was swallowed by a "great fish," in the ichthyological sense, nor is it necessary to suppose that any of the personages in a mythos, or the events necessary to symbolise spiritual truths, ever existed. Even in cases where a literal reading gives the narrative of a genuine event, that event is itself merely a spiritual symbol, and is valuable not on its own account but because of the spiritual teaching it embodies. Therefore we at the present time may be in our every-day actions setting forth spiritual truths so profound, that we are utterly incapable of recognising their importance.

To unravel somewhat the mysterious meaning of recent events we direct our attention on the present occasion. The story of Jonah, in the first place, embodies the fact that God never sends any "judgment" upon mankind without due warning, and these judgments are not in any case to be regarded as an exercise of divine wrath, but the necessary consequences of the actions of mankind. Jonah was sent to warn the Ninevites of the perverseness of their conduct, and Spiritualists also have had their warning. Long before the prosecution of the mediums, we had given up promiscuous and commercial seances, perceiving that their mission of usefulness in the Cause as hitherto conducted had exhausted itself, and feeling that some calamity would be brought about if they were persisted in as then conducted. Spiritualism in its experiments being progressive must be continually advancing, or stagnation, decay, and disaster must ensue. The onslaught on Mr. Herne at Liverpool was the beginning of the war, and we persistently taught before and after that, the necessity of altogether remodelling our methods of procedure in respect to the use of mediumship, and the introduction of the public to spiritual seances.

It will be three years to-morrow since Dr. Slade had the fatal sitting with Lankester and Donkin. The sign of Jonah has been fulfilled: the cycle of three has terminated, and a spiritual fact has run its course. No event, or series of events, happens by accident; there are times and seasons in the spiritual sphere as in the mundane sphere, and that is one of the teachings derived from the narrative of Jonah. This truant prophet was sent by "the word of the Lord" to Nineveh, "to cry against it because of their wickedness." Instead of doing so, he gathered up his spare coins, fled from the presence of the Lord, went down to the seaside and took his passage in a ship for Tarshish. A storm overtook him; all were in danger he confessed himself the cause of it; the men

rowed to save him, but at last cast him into the raging sea; the remainder were saved; and the whale promptly swallowed him, and retained him in its belly three days and three nights, down at "the bottom of the mountains," and amidst "the bars of the earth," after which, it placed him again upon dry land.

The parallel in Spiritualism is exact. It came with its phenomena as a warning to the Nineveh of to-day, the materialism and sensualism of the nineteenth century; that fanaticism of selfish desire and eagerness of mammon-worship which perverts and embitters human life in every department, causing men to neglect their duties to the soul, and to one another, and impelling them to rush into cities where markets and speculations are carried on, the tendency of which is to blot out every genuine sympathy, and make men forget that a spiritual destiny, spiritual duties and privileges, are theirs. And it is the mission of Spiritualism to warn men of their danger, to point out to them that their ambitions are a sham; that the world on which they fix their hearts is a passing show, and that there is an inner universe, an eternal life of weal or woe in store for them when the fitful fever of fashion's life is past.

And has Spiritualism faithfully performed its warnings on these momentous subjects? Yes, in millions of cases; but the Ninevitism of the age adopted the phenomena as one of its crazy pastimes, or, in other words, spiritual manifestation was reduced to the position of worldly merchandise and entertainment,—fled from its duty, and became a passenger on a ship of Tarshish. The phenomena became Ninevite playthings, were investigated, courted, and invited, not because therein was a warning to a materialistic, unspiritual, priest-ridden age, but because they were amusing, they were profitable; they were a "new force;" they were an "undiscovered law of nature;" they were, in fact, anything and everything but what they in reality purported to be. At the time of the onslaught on mediums, when Jonah went overboard, our mediums were eagerly intent upon exhibiting phenomena, and therein, barefacedly and shamelessly denying that they had any connection whatever with Spiritualism. Jonah, instead of preaching to the Ninevites, became a huckster in Vanity Fair. Eminent lawyers connected with Spiritualism supervised the construction of tablets for mediums to exhibit in their rooms, stating that whatever phenomena were observed they had no explanation to offer respecting them. It was, "pay your money and take your choice." If you think it is spirits, good and well; if you think it is "psychic force," good and well; if you think it is any other force or farce, good and well. Walk up! walk up! one guinea each! Authors upon the subject, and writers to newspapers, eagerly accepted any solution of the mission of the spirit-world through these phenomena but the spiritual one. One party called one of its phenomena "psychography;" Lankester and Donkin called it "writing-with-a-chip-of-slate-pencil-under-the-finger-nail-ography." Both terms were equally philosophical, and, in a spiritual sense, equally execrable. Mediums became so prostituted that they let themselves out to saint or sinner, atheist or Christian, Materialist or Spiritualist, whoever would make them an offer or set a trap for them; and they did receive offers, and were trapped; and in view of their folly, yet with sympathy for their sufferings, we can only say, "Serve them right."

Let us pause, and say that in all this we do not blame individuals. Spiritual phenomena became the plaything of the world, instead of being the ambassador of God, and appropriate personages were selected upon whom the burden of a revolution could be placed. Jonah had the courage to go a header into the deep,



and thereby his shipmates were saved. Let us not, then, visit with personal detraction those who apparently erred, because, through their error an evil method was brought to a standstill, and the way prepared for needed improvements. Jonah is now upon his feet again; he begins the world anew, only he is enriched by past bitter experience. God has not disregarded His servant, though he has neglected his duty in the past. Nineveh is again being appealed to, and we may ask ourselves, now that the work is again before us, What is to be the future of Spiritualism?

For the next three years the work will be harder than ever; for the last three years the work could scarcely be called hard, for in reality there has been but little work done. Jonah has personally borne the burden of his immense load of responsibilities, by reason of his affliction crying to the Lord "out of the belly of hell;"\* but as a movement, Spiritualism—except what has been spontaneously effected by the spirit-world in a quiet and private manner—has done nothing. The lot of bearing the burden has fallen on very few indeed, and these have been pretty much left to their fate by their brethren. During the next three years onward till the latter part of 1882 the work will go on with irresistible power; it will not be stagnant, as it has been during the last three years; it will go on, and make encouraging headway, but amidst tremendous difficulties. The marked difference of the future from the past will be that instead of poor Jonah having to bear the consequences himself, he will be sustained by many others, who will stand by him, and take their share of the work, and bear their part in the brunt of battle. The prophet will be irritable, and much annoyed by harassing conditions; but he will make him a "booth" of practical methods to protect his work, and the spiritual world will cheer him with the "gourd"† of spiritual comfort, and freshness of inspiration. He will be protected from the demoralisations of the mundane sphere, and enabled to speak the voice of truth to the people of the nations.

It will be observed that there is, in addition to the three days and three nights, a following period of forty days. This also has its spiritual significance. It is a period of completion, during which the seed sown in the next three years will germinate and perfect itself. During the next three years there will be great turmoil. Who knows that any one crowned head now reigning upon earth will occupy its position at the end of that time? The king will leave his throne, lay aside his robes, and proclaim a fast for men and beasts.‡ There will be unseating of the great ones in mis-directed communities, and the cup of wickedness will overflow, and poison those who partake of it. The spirit-world will assert its power, and will produce phenomena extending over nations and empires, and striking the conviction of spiritual truth into millions of hearts. There will be times of suffering. Those who, by selfishness, have neglected their duty, and entailed unnecessary suffering upon their brother, will possibly be brought into positions of similar suffering, and made to feel the bitter pangs which they could have prevented. Tyrants will become serfs, and serfs will be promoted into the position of freemen. During these trials men of spiritual impressions will stand together, and, after having seen the power of principles subvert hoary errors, the world will perceive its folly, and begin to reconstitute its arrangements. These forty days of reconstruction will succeed the next three years, after which may be expected, by those that succeed us in earth-life, a marked difference in all the conditions which surround mankind.

And what of spiritual mediums? Very soon there will be discovered two distinct classes of them. Those who trust in mechanical tests, and permit themselves to assume degrading positions—ignoring the due action of the spirit-world, and giving the foolish devices of men the praise—will gradually sink lower and lower in the scale of spiritual development, till they stand side by side with conjurers, jugglers, and sorcerers, earning a precarious living by a despicable occupation, and aided by the lowest of spiritual influences. The other class of mediums, who, not so eager to pander to a momentary sensation, will seek after spiritual development and the "best gifts;" they shall gradually assume greater power; they will be spiritual teachers, not puzzle-performers; servants of God, not the puppets of a curious and perverted world—an adulterous generation, who seek after a sign. Through them, and by them, spiritual forces will assume increased power and importance, and, by their faithfulness and endurance, the message of God will be demonstrated to His suffering peoples.

God's message never can miscarry; it always reaches the intended mark; it always is, in good time, obeyed, and its purport is, through the throes of development, to bless the recipients. The momentary unfaithfulness of the messengers do not delay it, but, on the contrary, ripen it and add to its force. While the great army of spiritual witnesses fold their arms in selfish satisfaction that they bear no responsibility in the matter, that God has required nothing of them but to eat, drink, and be merry, some long-suffering Jonah, faithful in spirit though weak in the flesh, prays in the bitterness of his lonely isolation to the God of truth and justice. From amidst the overwhelming abyss of the waters of affliction his cry is heard. The sufferings that harass him he bears all alone; but he bears them not for his own sake, but for the sake of the unspiritual world, the God-message to which he is the bearer. Because of his deep affliction, he cries out; his plaint is heard; and through that love of life, light, and spiritual freedom dear to all, these divine blessings are enabled, by a restitution of conditions, to be diffused to the world at large.

## 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.]

LUCIUS JUNIUS BRUTUS.—Third Control, August 22, 1879.

As I was about to leave England that afternoon for a continental trip I had an early seance at eight in the morning, and found that the previous night's rest, and none of the fatigue of the day, told wonderfully on the Control,—I felt the power strong in every way. The medium almost at once went under control, and spoke as follows:—

"The question as to what Orthodoxy is, leads directly to the question which was unsettling the mind of the judge at the trial of the last of the seers and prophets of the Jewish nation; and the Orthodoxy of one nation differs entirely from that of another; nay, it has even more minute divisions than between nations. It extends to associations; its influence is even felt in families, and the real meaning of what is Orthodoxy is embraced in the words: 'What is truth?' There is an inward and an outward Orthodoxy, and the acknowledgment of this fact is of great importance. There is in existence in the case of nearly every immortal soul an Orthodoxy, subject to the prying and curiosity of others,—a recognised Orthodoxy, a belief that is favourably popular; but side by side with this Orthodoxy, there is a knowledge of innate Orthodoxy, of troubling doubts, of unsolved problems, which never sees the light. For them the opinions of others are not asked; they are bound down by the many, and the many would fain dismiss them from their thoughts. They dare not speak to their teachers of this innate Orthodoxy, for, were they to do so, they would be answered thus: 'These are the wiles and temptations of the power of evil, and they are but merciful trials of faith; above them is the conqueror of faithful obedience—you must rise superior to such thoughts.' And then they try and persuade themselves that these are temptations; but the unsolved doubts are still in existence, still making themselves known and felt, asserting a power, assuming a governance, making the soul weary with its battle between outside error and inside truth; they try to be considered outwardly Orthodox, but it brings them no peace.

"The unsolved doubts, thus chained, are not submissive; they continually struggle, and keep on struggling for liberty. Prayer, fasting, penitential exercises are all in vain, and then the wearied soul cries out, 'Oh, what is truth?' and in the breasts of millions of God's creatures here upon earth the question is asked, and the answer has been received. Here the innate doubts, according to outside Orthodoxy, have been answered; but the answer has brought to the hearer no sweet or comfortable peace; these emancipated minds, these souls freed from priestly trammels, cannot in this present day be denominated as infidels. There is no coarseness, no rudeness attached to these men's thoughts; no vulgarity, no brutality attached to their arguments. They wage no warfare with the clergy, they offer no more than an active denial against their teaching; but violence in any form is far from their thoughts. Outside Orthodoxy has termed them blasphemers, because these realised ideas receive the great truth of God's unity, of God's oneness. There are other teachings received as well as this; but this, the highest truth, is the one lesson of the soul, when obediently it listens to its own innate religious sense. Oh, they do not (the outside Orthodox) agree with the position, that the released immortal spirits place Jesus of Nazareth in. Here is the first rock over which released spirits have climbed, and before which the outside Orthodox are halting. High Prophet, High Seer, says the released mind, was Jesus of Nazareth; great, nay greater, than any that preceded him,—it may be greater than any that will succeed him. We have had strong indications that the same spirit-power that was his, is now in the possession of many of God's creatures now upon earth, and their teachings are similar to the teachings of him of the past: 'That the Prophet must not take the place of the Almighty.' It has been given to many of these spiritually gifted ones to obtain a rank above others; and amongst them, bordering in spirit-power with some of the Nazarene's highest gifts, have been those advanced spirits of more modern days. Amongst them is the Poughkeepsie Seer, and also the greatest sensitive now living—Cora L. V. Tappan that was. Yes, and these new lights have been attentively listened to, not for themselves, but for the teachings that come from their lips.

"It is idle, it may be urged, to point this out as a source of danger, but we make this assertion: that there are millions joined to the outside Orthodox world that have these innate doubts under different conditions—some unsolved, some nearly solved, whilst others are so far advanced that they are on the very point of abandoning Orthodox views. Yes, indeed, as your northern neighbour, as a nation, is literally burrowed, or, to use the words of a former Control, 'honeycombed,' with secret societies, so are the ranks of the Orthodox in this nation, and in all the continental nations, 'thoroughly honeycombed' by secret doubters and revelations. All the theories and dogmas of the ecclesiastics take now, in their opinion, but a secondary rank, and the Established Church as a body, and all the Nonconformists as a body, are sad and

\* Jonah ii. 2. † Jonah iv. 5, 6. ‡ Jonah iii. 6, 7, 8.



sorrowful. Their day of power is passing away, and different conditions have arisen. Another active Orthodoxy takes the place of that which has passed away; a greater light, a surer truth has been realised and forms the basis of another Orthodoxy. The rays of the glorious light of truth are glowing, more and more diffused are they through the social mass of God's creatures; brighter, purer intellectual thoughts and hopes are taking the place of the former blaspheming ones.

"Yes, indeed, the time is ripe and ready for a full harvest, and the harvesters have been chosen, and their work provided for them. The enlightened mind hath no dread of this coming change; the enlightened mind has loudly called for this change, has prayed for it; every instinct of its nature leads it to the expectation of its early coming. These do not realise that anarchy and dissension will be the consequence, because an universal opinion prevails of the secondary importance of Revelations; on the other hand, they realise that a grand reunion of all differences will then take place—that men will be one vast family, and over them a ruler, 'their Father, God.' Their teachers will be those who can speak of eternity—those who can still speak of being endowed with a love of their fellow-creatures. No power will be given to others of the world, and from the world shall there arise none but pupils, having for their teachers those in the position to offer a loving consolation to those that have to meet earth's last trials. Then true theology, then a knowledge of God, then Orthodoxy, or what is truth, will be recognised. All religions, from the world's very earliest history to the present day, have had ambitious minds at their head. I say that from the very earliest age of Fetishism,—the form of religion then,—the various stages of star-worship, then Polytheism, then Monotheism, and then a Trinitarianism; and then, unless God interferes, a return to Paganism. But God once more asserts that which is truthful; He once more permits his servants to make known the true Orthodoxy; but the people will not just at present receive the truth, because it comes unfriended, as came the Nazarene; it comes invested with power, therefore they reject it, or if not rejecting it, they do not boldly proclaim it, they still wear the garb of outside Orthodoxy, and how easily they answer the question, 'What is truth?'

"Truth, I say, is bright, brilliant, and beautiful—easily attained; unadorned with outside show, pomp, or ceremonies; requiring no apprenticeship to acquire its form, or its ways, or to teach it to others; no previous special training, no sacerdotal robes, no consecrations for blessings at the hands of men. It comes from God as of God, and God has made it easy that his children might understand it. This is life immortal; this is the truth: 'That thou shouldst love the living God and thy neighbour as thyself; thou shalt not bear needless sorrow at the thought of men-made creeds; thou shalt fling far from thee what are blasphemies by this command issued from the highest heavens to the lowest sphere.' There are no parasitical additions, no necessitated atonements, no original impurities in the nature of man, no ignorant men's additions to the soul's duty upon earth. Volumes in thousands could contain no more—and might contain and do contain far less—than what is embraced in God's command, 'I claim your love and demand your love one from another.' What then? Is this, and this only, the soul's duty upon earth? will be the question asked. I answer it—Yes! But these are not new teachings, will be their reply. No, I say, they are not new teachings, they are but strong God-made efforts to revive those feelings that were the primal property of men's earliest progenitors, and which, up to this present, have had so many forms, and ceremonies, and additions, that the original—the primal teaching of man—has been lost and supplemented by 'Love your pastor, love your sect, subscribe to meet its expenditure, and if you are obedient in these things you can witness our ceremonies; listen to our cold and lifeless addresses to the Almighty, and if, in your many worshippings, the heart be not touched, you will still advantage yourself by adding to your worldly respectability.'

"The day is passing away for these things. The world is upon the point of change, and, strange as the statement may appear, all men are prepared for it. The vanity of the denunciations, and threatenings, and warnings in the verses of the revealed Word are causing disgust, and no terror arises in those who are furthering the cause of truth; and these denunciations are hurled by the nearly-discomfited preachers of to-day indiscriminately. The advanced minds amongst their parishioners now smile when they talk about 'the flames of hell encompassing and the wrath of God consuming them, and that all those that do not believe in them are under the bonds of the devil, and shall be cast into hell, where they shall burn for ever.' They have done more in their preparation for the coming era of change than the clergy can possibly conceive. How idle, in a few years hence, will be the talk of God's wrath, of hell, of endless torment, of original sin, of atonement, of salvation by blood, and all the other parasitical additions with which the theologian and the orthodox of to-day have clothed themselves."

I here made a remark that Junius Brutus had great command of language and knew how to speak. He continued:

"You speak, dear sir, of my power of speaking; I can only say that it is but a brief *resumé* of my powers of observation, and a proof also of God's mercy, that the possibility exists for all in following out in eternity those pursuits that will give the immortal minds the greatest satisfaction.

"I have, ere I leave you, to speak of myself. The position as the Father of the Roman Republic was not sought by me ambitiously; I found myself elevated to that position, of which I

had received no hint from my spirit-surroundings. I was loved by the people, and my sudden return to reason added to my popularity. I was recognised as never tired in expatiating on the ignorance, the tyrannies, and cruelties exercised by some of the Priests of the Temples. Yes, I was really heterodox whilst upon earth, but I tried to follow out my conception of God—I prayed to God, my innate conception of God led me to pray to Him, my Father.

"My brief twelvemonth of power was passed in trying to act justly and charitably. I was keenly susceptible of the tenderest sympathy for those in want and misery, yet loving justice so much that I could surrender the children of my body at its altar, loving all that God had created; and when upon that fatal plain, with Tarquin's youngest son reeling at my side, I said even then, 'I am dying, everything tells me so. Oh, Rome! I pray for you with my last breath! God give thee strength, my equal in power, to prove victor over the tyrannical brood of the Tarquins. Help, oh help, O God! my country, that I have loved, and when I am gone leave it not helpless.' I then heard the voice of God through His ministers. I knew I should soon be in the realms of the immortal. I felt I should soon be judged. I felt I had been an erring man; but who is righteous in God's eyes? and if before the Great Judge I do not plead for myself, let my patriotism, let my honesty and my justice be my pleaders; let my efforts for the liberty of my fellow-countrymen form an acceptance worthy, O Father, of Thy consideration.

"And now, O Father! may his journey be blessed, and may he return with renewed strength and vigour. And believe me, dear Sir, the greatest reward of your former industry and perseverance is that formed by well-doing and by earnest painstaking labour in your Father God's service. May God in heaven bless you, and make your coming short change a pleasure to you."

Here ends the last of the three Controls by "Lucius Junius Brutus." Throughout these different Controls I had, during the few minutes I rested my hand, most interesting conversations on points and incidents connected with his life, as handed down historically: among the rest, referring to his visit with two of the younger sons of Tarquin to the oracle at Delphos, I said, "You seemed to understand the oracle, and prostrated yourself on the ground."

"Yes," he said, "I kissed my mother earth. I was a sensitive; I was both clairaudient and clairvoyant. I could see clairvoyantly all the arrangements made in the cave underneath the oracle. They all sat in a ring, and the most perfect sensitive then, as now, delivered the responses of the oracle; the same as is done now was done then, and nothing else. There were many, like myself, who knew the real source from whence these voices came; but if they had announced that they were only the words of departed men speaking through lips of flesh, they (the mediums) would have been destroyed. The populace believed in the gods, and that they spoke through the lips of the priests. In the Jewish nation, who believed in one God, the prophets and seers did the same. The boy seer and prophet, Samuel, said, 'The Lord spake to me;' if he had said it was the voice of a departed man, they would have killed him."

We had a long talk about the *δαίμων* that accompanied everyone. He said, "Each had his guardian spirit." He told me how much the priests of the oracles abused their powers, and converted them into a means of power and money-making. I had some conversation about Jesus of Nazareth, which it is unnecessary to repeat. I could not have had a more interesting conversation had I been talking to Lucius Junius in the body.

These Controls are very singular, to my mind; they establish beyond a doubt the close connection between the spirits out of the body with the spirits in it; they seem to know the moving and disturbing thoughts passing in the minds of those within whose auras conditions allow them to come. We have had three Controls on the mooted question of orthodoxy from this controlling spirit; but these are not the only spirits that take a lively interest in the subject started by Mr. Enmore Jones. I have had, on the same subject, two by "William Pitt," England's great minister, and one from my guardian spirit, "Tom Paine."

Let orthodoxy or heterodoxy, let materialism or nihilism, let superstition or fanaticism heap all the abuse they can from their various vocabularies; let good-natured friends, who know me, pity me; let ill-natured people call me quack, charlatan, fool, dupe, or impostor—I have, through these communications of the departed, through the lips of flesh, heard and received grand and sublime ideas, which can possibly harm no one, but, on the contrary, do much good. They one and all lead to one great end: an innate perception of the Almighty and His mighty works, of the eternity of life, and of the necessity, during this life in the body, of living a life in conformity with God's laws, so that when the soul—the real life—is freed from the body, it may the sooner attain that happiness which the Almighty has in store, sooner or later, for every soul that has lived on earth.

On Friday evening, "Daisy's" medium was unfortunately so unwell that she could not attend the social sitting at the Spiritual Institution. There was present a large and highly respectable audience. Col. Brain, of Jersey, accompanied by Miss Ball, a very interesting medium from that island, were present. Miss Ball was controlled by a spirit-friend, after which Col. Brain delivered a very excellent address, stating that in the course of a twelvemonth their family circle had obtained spirit-voices, materialisations, and other high-class phenomena. Mr. Burns also gave an explanatory address. The singing of Mrs. Waterman was a great acquisition. A pleasant and profitable evening was spent.



## ORTHODOX CHRISTIANITY.

Orthodox Christianity is based mainly on past knowledge and belief. The New Testament is accepted thankfully with unwavering faith as a gathered selection of narratives and letters by men who had been divinely influenced, and who, notwithstanding the physical torments inflicted on them by anti-Christians; fearlessly, up to their violent deaths by stoning, wild beasts, boiling oil, crucifixion, &c., unswervingly gave their testimony to the verity of that they knew.

The selection wisely called "the Testament," through blood and suffering by the miracle workers, gives us in a clear and terse manner three divisions, we, as orthodox Christians, sacredly accept as true:—

- 1st. The Historical narratives.
- 2nd. The Miracle narratives.
- 3rd. The Precept narratives.

These three are the concrete foundation on which the mansion of orthodox Christianity is built. It is a unique mansion; its rooms are large and spacious, adapted for every nation and subdivision of nation on earth, from the Arctic regions, down through the temperate zone, to the extremity of the tropics.

Before more minutely describing that mansion, we rapidly take a glance at the orthodox Christians who inhabit it. We find them having different names, but joying and rejoicing in one Lord Christ as their divine leader, having all the same faith in him and his teachings. Our proof is: Church of England, Wesleyans, Independents, Baptists, and their divisional sub-divisions, numbering hundreds of thousands of men and women of ordinary common sense; the Kirk of Scotland, Free Church, Presbyterians, and many others; Roman Catholics throughout the leading kingdoms of Europe; Lutherans throughout Germany and northward; Greek Church throughout the Russian empire, numbering in all those sections of humanity masses of the middle and upper classes; Canada, United States, South America, Australia, and the islands of the Pacific Ocean, and also practically throughout the vast empire of India, governed by orthodox Christians through Christian principles. Tens of thousands and hundreds of thousands of thinking and working individual minds are as one mind on the leading verities of orthodoxy, only differing on church mechanism and on minor points of belief. They show their earnest faith by their work. They, by their voice, pen, and purse, think and act.

Orthodox Christianity in its three essentials of history, miracles, and precepts, was developed about 1879 years ago, when the hosts of ghosts in the sky gave of their spirit-music, and proclaimed the advent of the Divine power and teacher incarnated for the well-being of all the nations of our earth.

Orthodox Christianity unfolds an infinite and a finite. That man collectively and individually is finite, and till he becomes infinite he cannot comprehend the principles and powers of many of the ordinary natural elements, seen and unseen, around him; nor the principles and powers of what we may call supernatural essence elements, created and directed by intellect.

That the knowledge of man, though finite, gives a basis to perceive personalities and powers which, to him, are shrouded in the infinite, as a drop of water in a pond would, if intelligent, have of a basis for perceiving the Atlantic Ocean and its wonders.

Orthodox Christianity, in common with the Hebrewic, declares one Divine Creator and Ruler, who made this earth and all that therein is—Jehovah.

Orthodox Christianity specially declares that the Deity-Creator—God—is "OUR FATHER."

Orthodox Christianity develops the Great One God to the human mind in his three-fold character—Father, Son, Comforter: characteristics, I think, specially comprehended by the human, social, and family life, as well as in national finite life, by the illustration of our Queen in her three-fold powers as head of the Church-life, head of the political life, and head of the social life of the nation; and, though called Queen, is, when called upon in connection with any of those branches of work, thought of only in the divisional, and addressed as of that division. To us, she is Queen of Great Britain only—to Indians, as Empress of India only. I am only a finite, and am trying to illustrate the infinite mind, capabilities, and action by my finite surroundings.

Orthodox Christianity declares boldly, clearly, fearlessly: continued life after physical death, by a resurrection of man's "spiritual body" out of his natural body.

Orthodox Christianity reveals that future human life is carried on in two places—one of joy, the other of misery; that heaven is a place and a state, and that hell is a place and a state. The "spiritual body" enjoys rewards for noble actions, and punishments for ignoble actions.

Orthodox Christianity reveals that a Divine mind we call Lord, Saviour, Christ, was heralded by the great and noble ghosts of the heavens, as coming by incarnation (not reincarnation) into a human body; so that, through the visible body, and its play of powers, the millions of atom minds, called human, might lay hold of the principles that govern the Infinite Divine Father—practise them, and so prepare for the future life.

Orthodox Christianity declares that the teachings of that Divine Mind have to be accepted, because he proved he was of that Divine Mind by his power over the physical elements, which power was shown in a manner unexampled—first, by walking on the sea from the shore to the ship; feeding five thousand persons with five loaves and two small fish; raising, by his command, dead

persons; and, by his command, "Peace—be still," destroying the tempest.

Orthodox Christianity declares that human ghosts are sometimes employed, under divine laws, to "minister" to us in the physical body, as ministering spirits, messengers, angels, possessed with power to work in and on men by what may be called miracles.

Orthodox Christianity declares that evil spirits, having a limited power, work in and on receptive men and women. The laws which permit their coming from and going to their own place are unknown. Thus sorcery is true.

Orthodox Christianity declares that those remarkable spirit-appearances and miracles manifested in and round our Lord, the apostles, and evangelists during their visible life, were for the purpose of giving a code of heart and head principles, to create and develop the good and the true; and fit all for the future life with a class of society which they can only now perceive as through an almost opaque glass.

Orthodox Christianity declares the precepts that are to govern the whole of the human family. Four or five of them will give the cardinal ideals for practice. Thus, the two commandments of Christ: (1st) "Thou shalt love the Lord thy God with all thy mind;" (2nd) "Thou shalt love thy neighbour as thyself." On these two commandments hang all the law and the prophets. "Love your enemies; bless those who curse you; abstain from all appearance of evil, and the very God of Peace sanctify you wholly, that your body, soul, and spirit be preserved blameless to the coming of our Lord Jesus Christ." More I need not copy, but simply say the teachings are, for us to have purity of heart-thought, so that the tongue may vibrate the same.

Orthodox Christianity teaches that wrong done must be atoned for. God is not more lax to evil-doers than judges in our criminal courts. Some criminals suffer the penalty of everlasting death to the body, some to hard labour for a fixed time, some to a fine. The fine cannot be paid by the criminal, because he is penniless, but a friend atones for the guilt by paying the penalty at a personal loss.

Christianity teaches that God is not more severe than a human judge. Wrong done and not repented of is wrong continued, and should be subject to continued punishment; wrong repented of, should be atoned for lawfully. As at Christ's birth a new life-element from the heavens was mingled with, and became part of, the ordinary human life; therefore Orthodox Christians judge that a heaven-sent element could as easily atone for a wrong of ordinary life repented of, as a portion of heaven could act on all the atoms of flour in the crock. Infinite includes finite.

Orthodox Christians differ in minor matters. They, as we in social life do, display their artistic perceptive ideas through the embroidery of furnishing. His room in the mansion is in accord with his views of the arrangements of colour, though perhaps not quite in accord with the recognised orthodox laws of colour. Never mind; he is pleased with his personal thinkings in visible forms, and with a few friends who are inclined to think he is right on those minor points.

I have, in years gone by, worshipped "our Father" thankfully in the Greek Church, Roman Catholic, Lutheran, Jews' Synagogue, Baptist, Independent, Wesleyan, Church of England, Unitarian, Kirk of Scotland, &c. I have also worshipped in churches where the language was unknown to me, yet the earnest faces and utterances of the officials and people did me good; and I have gone out into the streets, basked in the sunlight, and, with a heart full of song, thanked God for His worshippers.

As I was, and am, so are many other orthodox Christians. I prefer my room surrounded by my Church of England worshippers, but I respect and love those in other rooms of the great mansion of Christian Orthodoxy. When we, having heartily fulfilled the mission given us by "Our Father, which art in heaven," cease to use this corruptible body, and rise in our spiritual body to that place, and engage in those duties, which are prepared for those who are prepared for them—then shall we more clearly perceive our Father's attributes.

Modern Spiritualism is nothing now. It was, and is, only a public outburst of the spiritual gifts in action in the private lives of "pious persons" in all the rooms of the Christian mansion, and which persons of the leather-skinned development, in and out of Christianity, could not believe was true, because, forsooth, they had not the same experiences, and therefore it was hallucination or fraud.

I have often been asked why Spiritualism has not been accepted, defended, and publicly supported by the churches. The reason is obvious. In 1848—thirty-one years ago—the influence of the Christian families where Spiritualistic phenomena were seen was overwhelmed by the virulent abuse of Atheists, Deists, and Nothingarians. Up sprang, through the after-phenomena, a crowd of anti-Christian Spiritualists, using the sorcery powers obtainable, and in fraudulent transactions and manifestations for the making of money, as did Simon Magus and others, with their divining girls; controlled and attended by whisky-drinking devils, as they boastfully acknowledged themselves to be, both in America and England (see the sad, sad exposures time after time in the Spiritualistic newspapers of America, and even in England). Earnest Christians, whose names are an honour to the Cause, and are freely used without authority by non-Christian Spiritualists and psychologists, have refused to continue to be identified with it in public.

Let the bugle of Spiritualism give the recognised sound of



Orthodox Christianity; and at once, as if by miracle, an army will appear on the battle-field of Christendom, willing and ready to fight against Materialism, in whatever formation it represents itself.

In the meantime they and I think and sing the song sang by us before the public outburst, thirty-one years ago:—

Celestial fruit on earthly grounds  
From faith and hope may grow;  
Then, let our songs abound,  
And every tear be dry;  
We're marching through Immanuel's ground  
To fairer worlds on high.

Enmore Park, S.E.

J. ENMORE JONES.

#### MRS. ESPERANCE AS A MEDIUM FOR MATERIALISATION.

To the Editor.—Dear Sir,—It was announced in the MEDIUM of Sept. 5, that I would hold seances for materialisation, but as that phase of phenomena is only partially due to my mediumship, and to a great extent the result of the development of the mediumship of my friend and co-worker, Mrs. G—, I have requested one of the sitters to draw up a report stating the facts, as I do not wish to be credited with a phase of mediumship which I have not previously endeavoured to cultivate.

In publishing the report, please insert this note. Yours faithfully  
E. ESPERANCE.

Gateshead, Sept. 9.

About six or eight weeks ago, at one of the seances for obtaining spirit-drawings, Mrs. Esperance was somewhat unwell, and there being no prospect of a drawing, in consequence of her indisposition, some discussion arose as to the best means of employing the evening. Whilst the sitters were endeavouring to settle this point Mrs. Esperance's hand wrote—"Let Mrs. G— go into the cabinet and I will try to materialise." Mrs. G— being an old and most intimate friend of Mrs. Esperance, and having shown signs of mediumship, the suggestion of her entering the cabinet was at once acted upon.

The light was reduced, and the sitters ranged themselves in front of the cabinet, with Mrs. E. at the left extremity of a semi-circle, and at about three feet from her friend Mrs. G—, who was within the cabinet, which was simply a recess with a curtain separating the medium from the sitters.

After a lapse of ten or fifteen minutes knocks were heard near the two mediums, and it was ascertained that they had to change places with each other, as sufficient power had been obtained from Mrs. G—. Almost immediately upon Mrs. Esperance entering the cabinet the figure of a man appeared at the opening. A few seconds elapsed, when Mrs. E. rushed out of the cabinet, declaring that she would not enter again, because the apparition had placed a hand over her mouth. Her friend Mrs. G— scolded her for leaving the cabinet so abruptly, and "spoiling the conditions;" and also for "being so easily frightened." Mrs. E. thereupon re-entered the cabinet, but the conditions had evidently not been interfered with, as, in an incredibly short space of time, the apparition came out of the cabinet with a bound, and so terrified Mrs. G— that she fled from her post, and nearly knocked some of the sitters over their seats in her hurry to escape from the figure which had again entered the cabinet. Order was restored, and the two mediums, laughing at each other's fears, reprimanded the apparition, and finally resolved that they would not be so frightened again. The figure next appeared at the opening of the curtains, and two of the sitters advanced close to it, and carefully examined the features, which they recognised as those of a friend whose portrait Mrs. Esperance had previously sketched.

This first attempt having been so very successful, another similar seance was soon held, and the phenomena were equally remarkable. Mrs. G— entered the cabinet for a few minutes, and when sufficient power had been obtained from her, she changed places with Mrs. Esperance, and the form of a man at once appeared. Shortly afterwards the form of a lady was seen, then that of a little girl; and, finally, two little children together, one of which appeared to be quite an infant. All were clothed in the whitest of drapery, and there was no possibility of mistaking any of the forms for either one or other of the mediums, who were both in their normal condition during the whole time that the seance continued, and were quite as much interested in seeing the phenomena as any of those present. On two or three occasions, whilst Mrs. G— was sitting outside looking at the forms, Mrs. E. stepped out in order that she also might see them outside the curtains.

At the next seance the materialisations were equally remarkable. A lady who died in France some years ago, materialised and allowed herself to be very closely scrutinised by a friend who was present. This friend had no hesitation whatever in saying that he recognised the face and features. The remarks, however, being entirely in French, and of a private nature, I cannot here repeat the particulars; suffice it to say, that the gentleman himself was quite satisfied as to the identity of his friend.

Three or four other seances, with like results, have since been held, but at which the writer has not been present. Three very beautifully drawn portraits have been obtained—two of which have been photographed, but the photographs are so smudged and blurred, that they are not fit to be shown as copies of the artistically executed originals.

For the particulars of the seance held on Sunday, Sept. 7th, I am

indebted to four of the sitters who were present; and I may here state that Mr. Armstrong and Mr. Miller, two of the veterans of the Movement in this part of the country, take a very great interest in assisting in the development of mediums, and for the benefit of the public generally, and to help on the Cause which they have so much at heart; no effort whatever is spared on their part, and much more real good is done by these two men in their quiet way, than by many who only do a little spasmodically in order that they may have something to talk about. The public is very much indebted to these two earnest workers for what they have done to encourage those who undertake the arduous work of satisfying others of the genuineness of spirit phenomena by the exercise of their mediumship. Seeing the requirements of these two mediums, they at once had a three-partitioned cabinet constructed of wood, with curtains running along the front. The mediums on Sunday last entered the cabinet simultaneously, taking their seats one at each of the end compartments, leaving the middle free for the materialising spirits in which to work.

Briefly, the phenomena occurred as follows:—

1. A female appeared in the centre compartment.
2. Three children appeared at one and the same time, one in each compartment.
3. A form appeared in centre, advancing and receding several times, growing bright and dark alternately.
4. A face was seen very indistinctly as the light had just then been considerably lowered.
5. A female friend of Mr. H— came out during an invocation by the said Mr. H—.
6. Mr. H— was told to go close to the cabinet, when the form of a female and child appeared.
7. The face of a man with dark moustache was seen at the opening of the curtains. There was an excellent light, and each of the sitters approached within a few inches of the face and examined it well.
8. A form of a child came from the centre compartment, walked round in front of the curtains, and Mrs. E— came out at the end to see the figure along with the sitters.
9. This last named figure, on forming itself, did so with the curtains open, and all present could see the materialising as it proceeded; sometimes it appeared as a small heap, and, gradually rising, shaped itself, suddenly collapsed and reformed, until at last a form resulted, though not very symmetrically shaped.

On several occasions Mrs. E— came out of the cabinet to see the forms, and at one time she did so somewhat hurriedly, when evidently the spirit was not prepared for such an abrupt departure, and afterwards complained that it was the cause of his falling to pieces.

Besides these seances, the Sunday work for the benefit of the sick is still going on, and partly owing to her advice, and the magnetic power exercised by a gentleman who attends regularly, two very serious cases amongst numerous others are rapidly being cured.

F. ORTHWAITE.

#### OBITUARY.—MRS. F—.

BY WILLIAM OXLEY.

On Wednesday, September 10th, at Richmond, Surrey, the spirit of Mrs. F— left its earthly tabernacle to enter upon the higher and interior life. Her sufferings during a somewhat protracted period, which issued in what is called death, were borne with patience and fortitude; and she calmly waited the summons, which she well knew could not be long deferred. Shortly before her demise she said, "I die happy, and in the Christian faith."

The earthly history of this remarkable lady has been marked by strange vicissitudes, not unmixed with the romantic element; for at times she was reduced to conditions of extreme trial. But a biography of her life is not the object of the present notice, and it would be out of place to lift the veil which hangs over much of her chequered life; but, amidst all, her genuine kindness of disposition, shone out a conspicuous trait in her character; and even when her own privations were being undergone, she was ever ready to extend a helping hand and a word of sympathy to those who stood in need. To those who misunderstood her, and who passed a harsh judgment upon her, she invariably extended the mantle of charity, and never returned a railing accusation; but in a forgiving spirit attributed sincerity of motive, leaving it for time itself to establish her own purity of character and love for what is good in human life, which traits in her were best known by those who were most intimately associated with her.

I know not at what period of her life the mediumistic element in her nature was developed; but it was in the early part of 1876 that through the courtesy of Mr. Reimers I was first introduced to her, and for upwards of a year I enjoyed the rare privilege of attending her seances, which, for variety and beauty of physical and materialisation manifestations, I have rarely seen equalled, and certainly not surpassed; and the many hours I have spent at her meetings have enabled me to gather a useful store of knowledge in reference to the laws which operate in the production of physical phenomena; and I could tell at once, by the quality of the manifestations, the influence of the presence of strangers, which invariably affected the conditions, and was reflected in the phenomena. Accounts of these seances have appeared from time to time in the spiritualistic journals, and I have in my possession many precious souvenirs of the presence and power of the loved ones who have used Mrs. F—'s organism to manifest the sympathy and affection they bear towards those who still tarry in embodied life.



Among the band of spiritual beings who formed her attendant guides, the chief operators were two feminine ones, taking the names (at the earlier stages) of "Lily" and "Bertie." For beauty of countenance and gracefulness of figure and apparel, I have seen nothing in earth-life to compare, and their individualities are as well known to Mr. Reimers and myself as any embodied specimens of humanity. We are in possession of several written communications from these now ascended spirits—produced under circumstances by which their genuineness is unquestionable—breathing out sentiments of purity and love, which prove the high and spiritual source of their origin.

On some rare occasions, when the conditions were favourable, and no jarring elements from investigators and outsiders were present to mar the harmony, we have listened to the outpouring of spiritual wisdom and love, through her organism when in trance, that has, for the time being, made us forgetful of earth and its trials and sufferings, and introduced us, through the portals of spirit-communion, to the regions where misery, and care, and anxiety never enter.

The incidents of my last meeting with this gifted medium in the early part of the present year, at which Mr. Reimers and myself, with a relative of Mrs. F——'s, were only present, will never pass from memory, and I have the knowledge that those angels who graced her home by their presence, and used her organism for manifesting themselves in tangible form, will receive and bid her welcome to a new state, where the now liberated spirit will enter upon a larger and wider sphere of usefulness, and still be engaged in a work that she loved on earth. After many varied experiences of the earth-life, her sun has set, to rise in another, better, and happier state of being.

September 12th, 1879.

#### SKETCH BY CHRISTIAN REIMERS.

With a singular blending of intense sorrow and soothing relief, I reflect and write on the day before the funeral of a medium who has passed away, to enter the life for which earth prepares each of us by its blessings and its trials. My inexpressible grief at this change may be understood when I state that it came like a cruel stroke to blight hopes held out that this instrument would be spared to accomplish the grand work indicated already by manifestations through her, which had passed far beyond the range of mere "signs," intended only to attract general curiosity. My regrets may thus appear to bear a tinge of selfishness; but, believe me, my sole effort from the very beginning of my connection with this Cause has been to benefit the world, or, rather, those few who, with me, are seeking for the consolation of spiritual truths amidst the conflicts of earth-life. I may find an echo of my lament far and wide from those who gave due attention to the remarkable gifts of this unique medium.

I can only touch briefly on some prominent features of this distinguished medium's work. In the issue of the MEDIUM for July 11, 1873, there is a report to which I would direct attention, as testifying to the stupendous powers then struggling through the agitated atmosphere of a large promiscuous seance, and in a place and at a time when the rage for tests was such as, even now, to appear ridiculous. In these conditions direct slate-writing was extensively obtained, to which the much-appreciated mediumship of Dr. Slade presents very slight additions. Having to adopt the profession of a public medium, this lady suffered from those attacks of treachery and scandal which have been the bitter lot of many of the world's benefactors besides mediums. Then I formed a private domestic circle, at which sat this lady, her son, and a few select friends. Here the spirit "Bertie," who had previously manifested at a circle in Cecil Street, Manchester, indicated that she was my guide. I soon learned to regard these communications as independent of mind-reading, and, by a series of harmless tests, the full powers of the medium for physical manifestations were irrefutably established. In conjunction with Mr. Oxley and other true friends, we had the most splendid results in the higher phases of manifestation, which made us hesitate in giving an opinion whether the physical marvels witnessed, or the beautiful addresses listened to from "Bertie," "Lily," and other members of the spirit-band, were most to be desired.

The spirit-power unfolded itself without leaving the hard line of scientific testimony so dear to the sceptical investigator. "Bertie's" progress in materialisation soon showed itself in the development of her delicately-formed hands, the shape and marks of which, being a draught man, I had impressed on my memory long before their moulds in paraffin were left with us. Having had most positive proofs of spirit-photography in my own room, performing the whole of the operations myself, from the purchase of the plates to the development of the picture, the medium left Manchester. Of the interval of her absence and the heavy hand of Providence which weighed upon her I speak not. God knows what sufferings an unfriended lady endures whose chief fault is that she is endowed by her Creator and commissioned by His angels to confer on mankind knowledge, which, their salvation though it be, they are not in a position to receive.

In 1875 my medium was again in Manchester, and, a coadjutor having withdrawn from his engagement, we three—the medium, "Bertie," and myself—obtained that stupendous demonstration of the objective presence of spirits by their leaving moulds of their hands and feet in paraffin wax, as if to silence for ever the cavilling of pseudo-scientific critics. Some time afterwards moulds of the identical hands and feet were obtained, under similar conditions of absolute certainty, through the mediumship of Dr. Monck!

The manifestation of direct writing was another phase of power possessed by this lady, which surely has never been surpassed.\* These writings were the work of the mysterious "Bertie," who insisted on having been maid of honour at Queen Elizabeth's Court. In historical mediumship may also be mentioned the control of "Elizabeth Barton," in searching for whose history the facts of a conspiracy, which cost Anna Boleyn her life, were arrived at. The direct writings of "Bertie," passages from which have appeared in the MEDIUM, are of a high spiritual tone—in sentiment what the moulds are in form—and sanctify and supplement the physical manifestations in a most perfect manner.

In 1877 the veil which had hitherto hung over the personality of "Bertie" was lifted. I had thus far followed the teachings and gentle leadings of this spirit in faith, sacrificing to the work imposed by her all the earthly comforts at that time enjoyed by me. In the year named the additional presence of the medium's son enabled this spirit to step out of the cabinet in full form, and show the living hands and feet, bearing all the minute marks which had been seen on the moulds previously taken. This was an overwhelming demonstration of truth thrice authenticated—by moulds taken through the mediumship of two individuals, and lastly by the spirit-form itself. After such facts all cavillings to the contrary sink into utter contempt.

The subsequent progress, when I resided in the same house with the medium, surpassed all previous attainments, particularly when Dr. Monck joined the circle. The manifestations in the presence of the two German Princes, and also when Rev. T. Colley was with us, have already been described. Then the spirit was seen, in a good light, to proceed from the body of the medium in full view of us all, in the middle of the room, no cabinet being used. Other manifestations—the transmission of letters, and supplying of refreshments under peculiar circumstances—might also be mentioned.

No ambition for sensation or notoriety I ever observed in this remarkable lady. A somewhat unnatural indifference might have been laid to her charge had it not been for the beautiful and truly grand views of the Cause often expressed by her in the normal state. She had no desire to surpass other mediums, or to diminish their well-earned reputation. To those who attacked her she was kind and forgiving; she was, indeed, a true medium, whose desire it was to be the minister of the spirits, and sink self-considerations, and all that belongs to the human sphere, with its mad jealousies and cruel contentions. The harsh insinuations of sceptical investigators and virtuous calumniators pained her, but she manifested no feeling further than a silent aversion, and quietly acquiesced in any arrangements needful to the accomplishment of the work of the spirits at the stage of public opinion in which she lived.

As I say farewell to all that is earthly of my ascended friend, allow me to drop this spiritual flower upon her coffin lid: I never in the course of all my multifarious experiences with her, extending over years, detected the slightest trace of fraud on her part. Rumours of that kind too frequently arise from ignorance, insufficient observation, and the absence of reasoning power on the part of those who make them, when they do not proceed from even worse characteristics. But let me close with the sentiment peculiar to her of whom I write:—Let us forgive those errors inevitable in an age so little prepared for the reception of these incredible facts, and so parting place ourselves under the guidance of the beautiful spirit which animated the deceased—Christian charity.

#### REMARKS BY THE EDITOR OF THE MEDIUM.

In looking back upon the history of Mrs. F—— as a medium in this country, we are reminded of how many pilgrims have come to us in seasons of trial. It was so in this case. A lady, a perfect

\* We insert here one of these spirit-messages given in direct writing. It was handed to us by Mr. Reimers a few weeks ago, and its gracious promises appear to have been fulfilled in the sustaining power that attended on the last moments of the medium:—

"My dear friends,—We now commence our circle with you from our Circle of Love from heaven.

"In opening the spirit's diary, unfolding to you the thought of spirit, we give you the everlasting and elevating assurance that the Great Father of mercies loves you, pities you, carries you on His heart. If it is consoling to be much in the thoughts of a revered earthly friend, what must it be to be in the thoughts of one, better than the best, more loving than the most loving, human relative? An earthly father writes his son in a distant land—You are never absent from my thoughts. Such, too, is the comforting declaration of the Great Spirit, your Father in heaven. The humblest and lowest of His children on earth can say, I am poor and needy, yet the Lord thinketh upon me. In one sense you are everywhere surrounded with God's thoughts. Outer nature is a majestic volume of these. His sublime thoughts are the everlasting mountains; His lofty thoughts the distant stars; His terrible thoughts the lightning and tempest, the earthquake and volcano; His minute thoughts of discriminating care, the tiny moss and lichen, the tender grass, the lily of the field, and the pearly dewdrops; His loving thoughts the blue sky, the quiet lake, the sunny glade, the budding blossoms and beauteous flowers; His joyful thoughts the singing streams and sparkling waves; His unchanging thoughts the rock in mid-ocean on which the waves are in vain spending their fury. He has in these days given unto you expression and utterance by His ministering angels of comfort and hope, a deep pool of unfathomable grace and love reflecting the image and the peace of heaven.

"We bring you a few sparks of living fire, a handful of burning coals, taken from the holy altar. Take them, let them serve to kindle the fuel, or brighten the flame of your sacrifices.

"Beloved friends, go on with our work, you shall have the guidance and teachings of angels, and unerring wisdom to hold you upwards in time of need.

"BETIE,' from the Circle of Love."



stranger, called on us near the end of 1872. Letters which she showed us attested her respectability, and which the developments of later years have confirmed in every respect. Friends, at our invitation, rallied round her, and were of temporary service. Reports in the MEDIUM during the early months of 1873 indicate that an unexpected manifestation of spirit faces had taken place through her mediumship. Several seances for this form of manifestation were held at the Spiritual Institution. The genuineness of the phenomena was attested by clairvoyance, and the recognised forms of the spirits in a good light. On one evening, before a crowded audience, eight or nine spirits appeared at the aperture, in a light so powerful that the features could be recognised at the further end of the room; all of these spirits were identified by their friends in the audience. They were spirit-formed masks, and followed one another with remarkable rapidity. With all the reporting and puffing accorded to mediums in the present day, there is nothing now transpiring in circles to approach what was then obtained through the mediumship of this lady, and also by other mediums then giving sittings.

Thus Mrs. F.—'s reputation for these manifestations was established at the Spiritual Institution. Her subsequent career is slightly sketched above, but nothing short of a volume would do her justice. She was without doubt one of the most powerful mediums of this age, and the varied phenomena received through her, if recorded, would prove not the least important contribution to spiritual literature.

That an instrument so peerless should not find fitter recognition is a common fate with spiritual workers. Amidst all her troubles and vicissitudes she never grumbled, but quietly maintained a lady-like dignity worthy of better treatment. Her fitting reward is in that world to which she has passed on.

#### DELINQUENT MEDIUMS.

To the Editor.—Sir,—Will you permit me to supplement your considerate remarks by a few statements of my own on the subject discussed in the MEDIUM of the 12th inst.? I had not taken any interest in physical manifestations for some four years, until Mr. P. called on me and requested an introduction to the Ouston friends; therefore in my report of proceedings I was most cautious in obtaining signatures of gentlemen present, as I well knew that the young man's mediumship was not recognised. Moreover, ere I committed the report to the press, I conferred with some well-known gentlemen in Newcastle, who each attested to the fact that "strange things had occurred in his presence, but," said they, "he is not to be trusted." "But are not the suspicious causes of a spiritual origin?" I interposed, to which they failed to give an explicit reply. The lad has spent a fortnight in this locality, giving seances night after night. Objectionable individuals have been admitted thereto, but I see that the whole "ventilations" in the newspapers are simply based on opinion, as the communications are self-contradictory.

W. H. ROBINSON.

VERY annoying to see the trash in the local papers about a "delinquent medium." Like thrashing the wind to abuse him, and an impertinence to readers of the papers to put such rubbish before them. Some weak-brained individuals think all the world must be interested in their frivolous doings, and so soon as they find they are greater fools than they previously imagined, they prove to others their small-mindedness by inserting such rubbish in the papers as we have been favoured with here during the last few days. I can only characterise such spiteful work as contemptible in the extreme, especially when another medium who is proved to be worthy of every kindness and support is taunted with an allusion to what had long been buried in oblivion.—MATTHEW FIDLER.

#### NEWCASTLE-ON-TYNE.

Mr. J. Wright, of New Mills, delivered two trance-addresses in the Spiritual Evidence Society's Hall on Sunday last; in the evening the hall was full, and the addresses were listened to with marked attention. As the lecture proceeded he elicited hearty bursts of applause from the audience, and at the conclusion congratulations were exchanged on all sides at the advent of so gifted and powerful an advocate of the spiritual philosophy. Mr. John Mould, president, occupied the chair, and Mr. T. P. Barkas, F.G.S., who was present, offered a few remarks highly eulogistic of the address, and expressed his great pleasure for the opportunity of making the acquaintance of the speaker. Regrets were expressed that Mr. Wright was not previously known in this locality, and a resolve to invite him again. Newcastle friends would much like to see fuller reports in papers of what is doing in other districts, such as Lancashire, Yorkshire, Midland, Glasgow; &c., it would not only give them more energy to persevere, from knowing what other friends are doing, but would assist in bringing out mediums into more notice, and by this means they would get invites to other localities, which would help to create that interchange of thought which is so pleasant and desirable.

To the Editor.—Sir,—Would you kindly insert the following few lines of a seance which took place on the 19th of this month in a private circle in Saville Row?—

We sat, four in number, round a square table about ten o'clock. The table moved to some extent. A stool was placed under the table, and it was lifted up through the table, and placed on the top, also taken under again. The stool was placed about three yards from the medium on the floor, when hands to the number of thirteen were placed on the top of the stool, one after the other. To finish the seance, there was a figure about three feet high seen distinctly by the sitters. The time for the whole was half an hour.

W. WATSON.

[Was it dark? did the stool come through the table-top? The conditions seem to require fuller amplification.—ED. M.]

#### SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

HOLBORN, LONDON, W.C.

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Miss Bessie Williams	...	...	0 7 10
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"A Common Porter"	...	...	1 0 0
Mr. George Starnes	...	...	0 5 0
Mrs. Skilton	...	...	0 2 6
"E. M. B."	...	...	0 2 6
"T. T."	...	...	0 2 0
"H. S. G."	...	...	0 5 0
"F. F."	...	...	0 5 0
"B. T."	...	...	0 3 0
Mr. Thomas Sherlock	...	...	0 5 0
"N. Z. W."	...	...	0 10 0
"W. G."	...	...	0 2 0
"W. R."	...	...	0 1 0
"Chip"	...	...	0 10 0
"J. W."	...	...	0 2 6
Col. Brain	...	...	0 5 0
"J. J." (Jarrow)	...	...	0 10 0
"F. P."	...	...	0 2 6
"W. P."	...	...	0 5 0
"H. T."	...	...	1 0 0
Truthseekers' Circle, per Mr. H. Roberts:			
Mrs. Barter...	...	...	2 6
Mr. S. E. Roberts	...	...	0 6
Mrs. S. E. Roberts	...	...	0 6
Mrs. H. Roberts	...	...	0 6
Mr. Clark	...	...	0 6
Mrs. Hardy	...	...	0 6
Miss Cotterill	...	...	0 6
			0 5 6
"Yorkshire Bite"	...	...	0 1 0
Mr. G. E. Trigg	...	...	0 2 6
"Miss A."	...	...	1 0 0
Mr. Thomas McKinney	...	...	0 1 0
Mr. John Thompson	...	...	2 0 0
"Clifton"	...	...	0 10 0
Ashington Friends	...	...	0 12 0
Miss E. A. Brown	...	...	0 6 0
"Anonymous" (Halifax)	...	...	0 2 6
"P."	...	...	0 3 0
Mr. R. Catling	...	...	0 5 0
"X. Y. Z."	...	...	0 5 0
Amount already acknowledged	...	...	193 15 6

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.

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.

Address all communications to J. BURNS, O.S.T.  
Spiritual Institution, 15, Southampton Row,  
London, W.C.

A WORKING man, who signs himself "A Common Porter," saved from his earnings £1, which he contributes to the funds of the Spiritual Institution. He says, "Seven years a Spiritualist, so it must be a jubilee free-will offering." Would that all working men indicated the tendencies of their minds in some similar direction.



## SUBSCRIPTION PRICE OF THE MEDIUM.

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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. 28.—Address, at 7.

TUESDAY, SEPT. 30.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, OCT. 2.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, OCT. 3.—Social Sitings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 26, 1879.

## NOTES AND COMMENTS.

THERE is a steady increase in the circulation of the MEDIUM and the interest evinced in spiritual work may be gathered from the fact, that during recent weeks we have been receiving from thirty to forty letters daily. Quite a new element is springing up, which promises to give much needed and permanent strength to the Movement. There was never a time in the history of our Cause when so much good was being effected quietly, and with so little expense to the friends. The times are auspicious for hearty and universal work in all departments.

CORRESPONDENCE ON W. H. Petty, Mr. Oxley on the Messiahs, The Psychic Piston, another paper by "The Cornish Exile," and much general matter is unavoidably held over. The feast of good things in anticipation for our readers becomes richer every day.

MR. MORSE desires us to announce to his correspondents that on account of being utterly prostrated, he has been unable to do justice to the demands made upon him. He will thank his friends to kindly excuse a little delay. At present he can scarcely hold the pen; and in the short note we have received, his handwriting can scarcely be recognised. He has, at great loss, had to throw up all work and return home. He hopes to be able to speak on Sunday.

TAKE heart! Jonah is on dry land again. What a curious fancy the lecturer has taken in his modern parallel! Where could the idea have come from? Some all-seeing eye must have been looking forward to the completion of the three years, and seen the applicability of the lesson. Spiritualism is evidently a far greater affair than many think it is. The smallness of their estimate is very evident from the little they do. What spiritual blessing can come to those who think so little of the heavenly gift, that they do nothing in its acknowledgment?

MR. OXLEY was not unknown as a writer on Spiritualism prior to his justly celebrated "Pyramid" articles which appeared in the MEDIUM this spring; yet his pen had not performed any such sustained task as the treatise in question. As a first work of magnitude, it has achieved a success of which any writer or cause might be justly proud—if pride can at all form a component part of a Spiritualist's mental belongings. The numbers of the MEDIUM containing it have been nearly all bought up, and there has been a demand from all parts of the world for the work in book-form. A letter from our intelligent and generous friend, Mr. J. Mylne, in India, orders six copies, and an equal number of "Historical Controls." Can we not lay our heads together to get out the "Pyramid" book, a handsome volume of over 200 pages, well-bound, price 2s. 6d? Fifty subscribers of £1 1s. each will suffice, and each of them can have a dozen copies of the book in return for their money.

MRS. BILLING had a "hard" circle on Saturday evening. The spirit-singing was faintly heard; "Ski" spoke with less power, and saw less than usual; yet there was sufficient done to vindicate the claims of Spiritualism. Two ladies received the greater part of the information. One, a complete stranger, was told many striking things of her literary occupations and spirit-friends. Miss Ball, from Jersey, accompanied by Col. Brain, was spoken to by spirit-friends, and told of their having given hair at the circle in Jersey. This and other matters identified the spirit. Mr. J. Swinburne was told that "Samuel Guppy" came to him. This was an unexpected announcement; but we now remember

that Mr. Swinburne was a frequent visitor at Mr. Guppy's. Several spirits were set up, and spoke a little, with great difficulty. It is very instructive to see the great difference of the power of the spirits on different evenings; and it is worthy of note, that on Saturday evening ladies received the greater part of the success. Introductions to Mrs. Billing's seances may be obtained at 15, Southampton Row.

THE committee have decided that the Jubilee Convention take place first week in November. A large number of excellent papers have been received.

THE definitions of Orthodoxy given by Mr. Emore Jones are truly liberal and instructive. It would be interesting to have his article annotated by footnotes referring to standard church authorities, to show that all he says is orthodox, and that it comprehends all that is orthodox. It is not from deistical Spiritualism alone that war has arisen in the Christian camp, and it is on "minor details," as Mr. Jones calls them, that millions of Orthodox Christians have been put to death by other Orthodox Christians. But let us put the matter to the test, and, with Mr. Jones's manifesto in hand, begin the propagation of "ghost-phenomena" in any of the churches, and see how the attempt will be received. Mr. Jones's views—which, we venture to assume, could only have been written by a Spiritualist—are far exalted above the general orthodox views, and do his head and heart infinite credit. But let us pause, and reflect that all spiritual truth is universal, and as eternal as God Himself. It is to be found in all cultured nations, ancient and modern, and in Spiritualism, in common with the churches, to which Mr. Jones allies himself. Let us not, then, shut God and His vast multitude of finite children into an "Orthodox Christian mansion," when the Divine Architect and Father of all has constructed a far larger abode, from which he has excluded no one. Spiritualism strives not only to unite all Christians into one truth-loving brotherhood, but it seeks to reconcile all mankind to one another and the One Infinite Father and eternally-enduring spiritual truth.

## A NEW SPEAKER AT THE SPIRITUAL INSTITUTION

On Sunday evening, friends who visit the rooms at 15, Southampton Row, will have a treat. Mr. A. Alberg has kindly consented to give some account of travels in Sweden, embodying hints, on the spiritual mythology of Scandinavia. Mr. W. Chapman will preside. An interesting evening may be expected. Mr. Alberg is an excellent medium. To commence at 7 o'clock.

## ANOTHER DISTINGUISHED MEDIUM IN LONDON.

It will give pleasure to many to know that Mr. Alfred, the medium who has for several years been giving private sittings with Count de Buliet in Paris, has arrived in London on a short visit, and taken rooms at 26, Southampton Row. On Monday evening, September 29, at eight o'clock, a reception will be given by Mr. Alfred at his rooms, when metropolitan Spiritualists are cordially invited to meet our visitor, and give him a welcome amongst us. He will then give some information as to his future operations; and the nature of the home seances he means to establish after the manner of the sittings given through so many years with his patron in Paris. The most extraordinary materialisation and other phenomena have been given through Mr. Alfred's mediumship, some account of which will, no doubt, be imparted to the meeting.

## BAZAAR AT NEWCASTLE-ON-TYNE.

The bazaar, in aid of the effort to obtain a lecture room and premises in this town more worthy of our beloved Cause, will be held in the rooms of the Newcastle Spiritual Evidence Society, on Tuesday, Wednesday, and Thursday, October 28, 29, and 30. Contributions towards the same, either in money or kind, will be most thankfully received by the ladies, who have the management of the same. Address—care of Mr. H. A. Kersey, Secretary, 4, Eslington Terrace, Jesmond Road, Newcastle-on-Tyne.

## FORM MANIFESTATIONS OR MATERIALISATIONS.

Mrs. Esperance, having been requested to give sittings for the above phenomena, commenced 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.

MISS E. A. BROWN's farewell lecture at Newcastle on Sunday evening Sept. 14, was crowded to excess. The doors had to be closed, and a large number were unable to gain admission.

MR. J. WILLIAM FLETCHER's lecture at Steinway Hall, Lower Seymour Street, commences at 7 o'clock on Sunday evening, and not at 8 o'clock, as erroneously stated last week. The series recommenced last Sunday. There was an excellent attendance.

MISS E. A. BROWN expects to give lectures in the Consett district shortly. The efforts of the opposition have been a failure. The Rev. W. W. Howard, with the vicar in the chair, could not get a dozen hearers. Spiritualism is for the time the most popular religious idea in that district.



# TO THOSE WHO BESTOWED KINDNESS ON A SUFFERER.

The kind letters I have received, enclosing small sums mostly, have been a great relief; and from the gracious expressions of the donors, I apprehend that a poor sufferer has been helped, and no one has been deprived of that which they did not spare with their whole heart.

No one ever was the worse for doing a genuine act of charity and goodness; but when behind and beyond the human recipient there is a divine work to promote, then the return to the giver must be blessed indeed. I am sure the happiest of all Spiritualists are such as are in sympathy with the kind letters received this week. If all did the same, there would be a grand united work. No doubt we shall have it when we are ready for it.

Of many letters received, one only is printed. As it was sent by a lady in Devonshire for the eye of the public, it is inserted without comment, except thanks for her kindness:—

Dear Sir,—I read your appeal in the MEDIUM with sorrow and shame. I think it is a disgrace to us Spiritualists, that an Institution which has done good to so many should be allowed to languish for want of funds. As to yourself, Sir, I have to thank you for kind advice and counsel, which you have not hesitated to write to me, even with all the claims of business on your hands. I have no doubt that others have been equally obliged.

I have a proposal to make, which I hope you will give a place to in the MEDIUM; it is, that every Spiritualist should contribute three pence. The sum is very small, but if everyone would give it, the amount raised might tide you over your difficulties. In every circle some one could collect the money and send it to you. There are very few Spiritualists where I live—only my own family and two or three more; but I have asked, and received three pence from each, and beg to forward it, with the earnest hope that your appeal has not been made in vain.—I am, dear Sir, yours very truly,  
W. G.  
Devon, Sept. 20.

I argue not with the reader. It seems to be the wish of the spirit-world that our HEARTS be reached, which no form of argument can touch. Hence I am made to suffer beyond endurance, and I shall rejoice in the experience, however painful, if it has the effect of calling forth sympathy and care for one another.

No man can stand criticism: as faults can be made where none exist. But all can stand love, charity, good acts; and when these come forth, criticism loses its sting. I earnestly plead that other friends may do next week as a few have done this week—see list of subscriptions.  
J. BURNS.

## A NEW EDITION OF THE "SPIRITUAL LYRE."

There is now an active demand for a new edition of the "Spiritual Lyre," and accordingly it will be got ready with all possible speed.

To give societies and circles an opportunity of getting the best value for their money, and enable us to judge of the quantity to be printed, we offer them depositors' terms:—

- 12 copies of the Sixpenny Edition will be sent post free for 4s., if paid for at once.
- 12 copies of the Shilling Edition will be sent post free for 8s., if paid for at once.
- 100 copies of the Sixpenny Edition will be sent carriage paid for 32s., if paid for at once.
- 100 copies of the Shilling Edition will be sent carriage paid for 64s., if paid for at once.

Some affluent member would do well to advance the money, secure the books in large quantities, and then enable the members to be served on the book-club principle. In a month every Spiritualist could have a new Hymn-book at a penny a week, or in cloth at twopence a week.

To secure these terms we must have remittances as soon as possible.

The Newcastle Society has ordered 150 copies. The books are to be delivered by the middle of October.

Marylebone, 50 copies. Rawmarsh, 12. Ashington, 24.

As we give ample advantages for the accommodation, we must at these rates have cash with order.

THE farewell *soirée* to Mr. T. M. Brown will take place in the Spiritualists' Hall, Weir's Court, Newgate Street, Newcastle, on Friday evening, October 3.

MR. Towns will resume the Tuesday evening seances at the Spiritual Institution on the 30 inst. An effort is being made to form a most select circle. Candidates should present themselves on Tuesday evening at 15, Southampton Row.

MR. T. M. BROWN has left Edinburgh, and is now at Bedlington. He will be in Newcastle on Oct. 3, and expects to give a public lecture at West Pelton on Oct. 5; Consett to follow. Address next week—T. M. Brown, Howden-le-Wear, R.S.O., Durham.

WE can give introductions to an excellent medical clairvoyant of many years' experience. She is well adapted to assist medical men in obscure cases. To know what is the matter is half a cure. Valuable prescriptions are also given. Cases are successfully investigated by correspondence.

SCHOOL BOARD ELECTION.—Miss H. P. Downing has been requested by the Tower Hamlets Radical Association to become a candidate for that division at the ensuing School Board election. She has accordingly issued her address. The central committee-room is at Assembly Hall, Beaumont Street, Mile End, where communications may be addressed to the secretaries.

## Contents of the "Medium" for this week.

	Page		Page
The Sign of the Prophet Jonas—A	597	Notes and Comments...	604
Discourse by J. Buros	597	To those who bestowed kindness on	605
Historical Controls—Lucius Junius	598	a Sufferer	605
Brutus	598	Poetry—Believe and Trust	605
Orthodox Christianity	600	Dr. Monck to his Friends	605
Mrs. Esperance as a Medium for	601	The Theosophist	606
Materialisation	601	Questions and Answers—An Italian	606
Obituary—Mrs. R.	601	Control	606
Sketch by Christian Reimers	602	Materialisation—Miss Wood, Medium	607
Remarks by the Editor	602	Mr. Thomas Walker's Progress	607
Delinquent Mediums	603	Appointments	608
Newcastle-on-Tyne	603	Advertisements	608—612

## BELIEVE AND TRUST.

A childless widow, seemingly forsaken,  
Gave words to wrath—rebellious, fierce and wild,—  
Wrath that the gift the Giver gave was taken,—  
And would not pardon God who took her child.

She had a waking vision: saw a band  
Of happy children; there she knew her boy:  
Each held a lighted lamp in his young hand,  
And, as they passed, each sang a hymn of joy;—

All but one mournful child: his solemn tread  
And face were gloom; his lamp it had no light:—  
When, sobbing through her tears, the mother said,  
"How comes it, dear, your lamp is dark as night?"

"Mother!" he said, "you, mother, make me sad;  
Your tears put out my lamp and stay my voice:  
I must be mournful when I would be glad,  
And silent when, in soul, I should rejoice."

Up rose the mother from her knees and smiled;  
Her sobs were stilled, of tears remained none,  
As, bending low her head towards her child,  
She clasped her hands and said, "His will be done."

Out burst the lamp with a wide-spreading light!  
Out burst, from all that group, a joyful hymn!  
'Twas as a change to perfect day from night  
When heard and echoed by the seraphim.

July, 1879.

S. C. HALL.

## DR. MONCK TO HIS FRIENDS.

DEAR MEDIUM,—In reply to many kind letters of inquiry from friends regarding my health, I beg to apologise for my inability to answer each letter separately, to return my grateful acknowledgment of their welcome sympathy, and to state that, after several months of unusually severe suffering, I am now somewhat better, and am hopeful I shall continue to improve, though I fear I cannot ever expect to be quite well again. Mr. Vasey and other thoughtful friends have advised me recently to adopt the vegetarian diet as a mode of cure. I have much pleasure in saying that I have been a vegetarian about two years, and, my honoured and beloved host and hostess being also staunch vegetarians, I have enjoyed to the full all the benefits of strictly natural and pure diet during my delightful sojourn of more than a year in their charming Swiss Paradise. To the munificent and unsparing kindness of these best of all "good Samaritans"—to whose warm-hearted and practical goodness no words of mine can do justice—and to the vegetarian diet, I verily believe I owe the fact that I am still in the body. I may add that I abstain from tobacco and fermented beverages as well as from animal food. If invalids generally could be persuaded to adopt the vegetarian mode of life, I am convinced they would derive such important advantages therefrom that they would never abandon it after a three months' trial.

My mediumship has been long in abeyance, except as regards certain singular physical and mental states, which appear to have been essential to the revelation being made to me of some wonderful and very valuable spirit-given inventions, of which I hope to send you details at some future time. I have also had indications of a coming phase of mediumship of such a unique and beautiful character that I prefer to abstain from describing it, in the hope that, with the return of my health, I may be able to afford my friends opportunities of witnessing and describing it themselves.—I am, dear MEDIUM, fraternally yours,  
FRANCIS W. MONCK.

Switzerland, September 13th.

## PROPOSED MISSION TOUR IN THE SOUTHERN COUNTIES BY E. W. WALLIS.

I have long felt it rather strange that almost all the public work of our grand Cause should be carried on in the North, and before Mr. W. Wallace, the pioneer, proposed his tour into the South, I felt impressed to go there, but as soon as I saw he was going, refrained; but now again I feel strongly impelled by my guides to ask the co-operation of friends in the South and West, and in Wales, to organise a tour through that portion of the kingdom, and arrange for public meetings, that something may be done to break up the ground, and attack the hoary head of orthodox superstition. All who are interested should write to me at 92, Caroline Street, Nottingham.  
E. W. WALLIS.

ORDERS for Sir Charles Isham's broadside, containing two engravings and poetry, should be sent to Mark and Bailey, 27, the Drapery, Northampton. One copy post-free for 1½d.

THE POPE has sold the last ship of his navy. Sensible! What does the head of the Church want of a ship of war? St. Peter, from whom he claims descent, was a fisherman, not an admiral.—*Shaker Manifesto.*

WIGAN.—Mr. Thomas Walker will give a lecture in the Miners Hall, Millgate, on Monday evening, Sept. 29; subject: "The First Man: When and How did he Live?" Spiritualists in the district are earnestly invited to attend.



## THE THEOSOPHIST.\*

A Monthly Journal devoted to Science, Oriental Philosophy, History, Psychology, Literature, and Art. Conducted by H. P. BLAVATSKY. Published at 108, Girgaum Back Road, Bombay. Subscription £1 per annum, post-free. Post-office orders to "the Proprietors of the Theosophist" at the above address.

## PROSPECTUS.

The rapid growth of the Theosophical Society—a body which was organised at New York, United States of America, in 1875, to promote the study of the universal arcane philosophy, and especially the secret sciences of Oriental nations—and the transfer of its executive offices to Bombay, render necessary the publication of the present journal. While the chief officers of the Society were in America, it was always easy to secure from an enterprising and attentive public press, as wide a circulation as could be desired for anything of importance that they had to say. But in India the case is different; and six months of experience have shown that the best interests of the Society demand the publication of a journal of its own. Besides, the correspondence between the Executive and the Society's branches in various European countries, and with the Aryan, Buddhist, Parsi, and Jain scholars who take a deep interest in its work and are anxious to aid it, has so increased that, without such a channel as the *Theosophist*, it will be extremely difficult to keep the communication unbroken.

With no wish to undervalue the services which have been rendered to the world, during the past fifty years, by the eminent men, who, through learned societies, and in their individual capacities as travellers, authors, professors, journalists, and lecturers, have disclosed so much about ancient Eastern religion, philosophy, science, archaeology, and philology, the Theosophical Society, nevertheless, believes that it has found a most important field of exploration hitherto unoccupied. It is that of the secret wisdom concealed under the popular and often repulsive myths of the nations of antiquity; the philosophical origin of much that is now considered as foolish superstitions; the key, in short, to all that appears upon the unattractive surface. One need only glance at the contradictory explanations of the wisest Western scholars as to the literature, inscriptions, monuments, and traditions of the East, to perceive that they have been misled by the dead letter of appearances and their inability to discover the hidden spirit which has been covered over—and so long lost, except from the sight of a few privileged souls. It is also evident that many of them have shown a disposition to disparage the knowledge of modern educated natives of their ancestral history and beliefs, and to belittle their capability to assist in the labours of science. The pandits and priests of India, Ceylon, China, and other Eastern countries have been chilled by an assumption of haughty superiority; and, it is said, sometimes exasperated by the mis-translation, and misconception of their most revered writings. The charge is also made that precious works entrusted to Western hands as a temporary loan have disappeared, or been mutilated, under the pretext of accident; and that, in alleged translations, vital passages have been deliberately suppressed through interested motives.

One reason for the establishment of the *Theosophist* is that native Oriental scholars may have a channel through which they can claim from an enlightened age a just verdict upon the true merits of the religions, philosophies, sciences, and arts that their ancestors bequeathed to mankind. That there has been very little hearty co-operation between them and Western Orientalists should cause no surprise when it is remembered that they could not enter the society of many Europeans on those terms of equality to which they felt that their learning and dignity of ancestral lineage entitle them. When their help has been asked it has often been made to appear that they were receiving a favour rather than conferring one; and European professors, set over native pandits to instruct native youth in Sanskrit and the vernacular tongues, have not scrupled to affirm that Europeans alone were competent to explain the meaning of their authors. The organization of the Theosophical Society was a protest against this spirit, and the founders of the present journal declare their veneration for the ancient sages of all religions, and respect and brotherly affection for all their worthy modern representatives.

The key to what is mystical and baffling in ancient philosophy, mythology, psychology, and folk-lore, is in the possession of men of this class; who, being in sympathy with the objects of the Society, and some of them its Fellows, have intimated their willingness to reveal much that under ordinary conditions is inaccessible.

The *Theosophist* will abstain from all political discussion, such being entirely outside the limits of its plan. The social, mental, and moral conditions of the present generation as compared with those of their ancestors offer, however, an ample field for intelligent criticism, and will receive attention. The paper will always cordially support and ask European and American sympathy for every effort by the native governments, as well as European, to spread education, introduce useful arts, and better the condition of the native population. To this end, it will lay before its Eastern subscribers the latest news about important discoveries, improvements, and inventions.

For a number of years different governments have been searching for ancient manuscripts with which to enrich their national libraries and museums, and while many have been found, far more are believed to remain undiscovered.

A recent report of the Royal Asiatic Society, speaking of the collection of Hindu works, observed that:—"Many parts of the Dekkan, however, have up to this time remained completely unexplored, and still promise a plentiful harvest to future investigators; although, in many cases, it will, no doubt, require the utmost care to overcome the suspicion and superstitions of the Brahmans. Of the Namburis in Malabar, for instance, a most interesting, though very retired and secluded class of Brahmans, we know next to nothing; yet they are said to be staunch followers of the Vedic religion, and to have in their possession a great many old Vedic MSS." These manuscripts are in the safe keeping of guardians whose fidelity to their trust is beyond the reach of temptation. But there is reason to hope and believe that, from time to time, translations and perhaps fac-similes of them, will be given through the pages of this journal.

\* We have received a copy of this Prospectus and give it insertion that our readers may also have the opportunity of perusing it.—Ed. M.

Among the Western fellows of the Theosophical Society who will contribute to these columns, are eminent literary and scientific men, authors, journalists, and professors fully competent to treat upon the topics above enumerated.

Among the Eastern, the names of the distinguished Swami, Daya Nand Saraswati, Pandit; Founder of the Arya Samaj, and Supreme Chief of the Theosophical Society of the Arya Samaj, our Vedic Branch; of the erudite High Priest of Adam's Peak, Ceylon, and President of the Sanskrit, Pali, and Eln College of Colombo, the Rev. H. Sumangala; and the eminent Buddhist controversialist, the Rev. Mohattiwatte Gunananda (both Councillors of the Society); of the learned High Priest of Syalabarana Vihare, at Dodandown, the Rev. Pyaratana Tissa Terunana; and others of distinction, indicate the very high order of Oriental scholarship that will contribute to the instruction of the *Theosophist's* subscribers. Translations of important Sanskrit and Pali works, hitherto beyond reach, will form a leading feature of this journal. The attempt of Swami Daya Nand Saraswati to revive the pure monotheistic philosophy of the Aryans, and the plan and purposes of the Arya Samaj movement, will receive the attention they deserve; as will, also, the reformatory endeavours of the Brahmo, Prarthana, and other Hindu Society, some of whose most respected leaders will we hope contribute.

The *Theosophist* will be a journal of not less than 20 pages; royal quarto size; double columns; printed in large, clear type, on the best English paper; and will appear at the beginning of every month. The subscription prices will be as follows:—To subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan, and Australia, Rs. 8; in Europe and the United States, Rs. 10. The above rates include postage. No name will be entered on the books or paper sent until the money is remitted; and the paper will be invariably discontinued at the expiration of the term subscribed for. Remittances should be made in money-orders, hundis, bill cheques (or treasury bills, if in registered letters), and made payable to the Proprietors of the *Theosophist*, 108, Girgaum Back Road, Bombay, India.

As few extra copies will be printed, persons who wish to secure a complete file should forward their subscriptions by the 15th of Sept. at latest.

Correspondence (which may be in Hindi, Guzerati, Marathi, or in any modern European language) will be welcomed from any qualified person who is interested in the work of the journal, and, if suitable, will be carefully translated, edited, and published.

Office of Theosophical Society, HENRY S. OLCOTT,  
108, Girgaum Back Road, Bombay, Pres. of Theosophical Society.  
July, 1879.

## Questions and Answers.

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

## QUESTION.

## 18.—TO SPIRITUALISTS IN NAPLES.—AN ITALIAN CONTROL.

To the Editor.—I do not know whether you have any readers in the good city of Naples. If you have, well and good; if not, in all probability some of your readers have friends, and will, I have no doubt, try and find out what I want to ascertain. Some weeks ago I had a Control by the celebrated "Thomasi Campanella," who was so long kept in prison by the Spaniards in Naples. He said that upwards of seventy lines of what I had then recorded was delivered out of the mouth of a medium in Naples a few days previous to his controlling in my presence. He says he controlled an atheist. It would be interesting to know whether "Campanella" has controlled anyone in Naples, and what was the subject-matter of the Control; we might then compare notes. This will afford a very interesting episode in the matter of Spiritualists who still stick to mind-reading. Previous to the Control in question, I had never heard of Campanella, and I do not think it probable the medium ever had.

I am glad to find Mr. H. A. Kersey has given a very intelligible answer to the question about why the spirits of foreigners speak the English (a language they never knew when in the body). I have asked this question repeatedly from the Controls, and the answer I got was that they conveyed ideas by thought, and that they operated on the brain of the medium their thoughts, which he expressed in his own language. There are, however, at times extraordinary phenomena attending the language used. It seems to me that there must be a power of receptivity in the brain of the medium to catch the idea, as I find when I have Latin or Greek quotations the Control generally comes and stands leaning over, as I have been told, to bring the medium within my aura. I have had some sad messes made by the medium in using Latin words and quotations when seated a short distance from me, but which come out quite glibly when he leans over me, or I lean over him.

I feel much obliged to Mr. Kersey, and so must other of your readers, for the explanations given. It is to me refreshing to find a reasonable answer given to a reasonable question. It is rather different to some of the questions asked me formerly by some of my orthodox querists, of which, I am happy to say, I have received but very few of late.

There is one thing I wish to point out, and that is the great good that would ensue to Spiritualism were parties sitting at seances to record *verbatim* what is said through the lips of the medium. The general tenour of the discourse is all very well; but it conveys no idea of the individuality of the controlling spirit. Spiritualists might then—even if all was not reduced to print—they might exchange copies with the aid of some of these contrivances for multiplying copies.—Yours, &c. A. T. A. P.



## MATERIALISATION.—MISS WOOD, MEDIUM.

To the Editor.—Sir,—On Sunday morning, Sept. 14th, a circle was held as usual at the rooms of the Spiritual Evidence Society, Weir's Court, Newgate Street, for materialisation. It was so successful, under the new test the committee have devised, that a brief statement of facts is deemed worthy of record. The test consists in the medium (Miss Wood) being placed in what is really a cage; it is a light framework of wood, covered with muslin, which is tacked most securely from the outside to the wooden framework, and the whole secured to the floor and wall by bolts and screws, any and all of which, be it observed, can only be interfered with from the outside. There is not the slightest chance of anyone seated inside being able to liberate himself or herself without either rending the muslin covering or breaking the lightly made framework. I may state that on this occasion the top of the cage (also of muslin on a framework) was securely bolted down, and this arrangement will continue on all future occasions when this cabinet is employed. The cleverest conjurer in the world under such conditions would be simply helpless.

On the morning in question, Miss Wood, our medium, entered this cage, and took her seat upon the chair placed inside; the front of the cage which forms the door, was firmly screwed up, the curtains enclosing the whole were drawn together, and the sitters, numbering some thirty persons, waited patiently for the result, employing the time by chatting together and singing. We sat thus for probably upwards of an hour, "Pocka" joining in the conversation with her pleasantries, and sometimes singing for us through the medium as usual, when a form, clad in a white robe, opened the curtains at the side farthest removed from me; quickly closing the curtain again, the form was lost to our sight for a few seconds, only to re-appear where I sat at one extreme end of the circle. He, she, or it stepped close up to me, touched me with a hand which was somewhat cold, and at my request put an arm around my neck for a moment, and to the question I put—"Is it a deceased friend of mine?" it signalled "Yes." The form then passed more into the centre of the circle, and gradually moved to the other end, touching the hands of some of the sitters, and finally retiring behind the curtains. No other form appeared.

At the close of the seance we found Miss Wood sitting in the cage precisely as we left her at the commencement, not a screw or a bolt loosened, not the slightest tear in the muslin, nor the slightest displacement of the cage in any way. The test was complete and highly satisfactory, and it is only simple justice to add that, no matter how rigid the tests are that are employed, none of them hinder the production through Miss Wood of similar phenomena to that just described.—Yours truly, J. W.

## MR. THOMAS WALKER'S PROGRESS.

To the Editor.—Dear Sir,—We had the pleasure, last night, of hearing our friend Mr. Walker for the first time after an absence of nearly five years. The subject was, "The Philosophy of the Human Mind, and its Connection with Matter." The deficiencies and imperfections which characterise the different schools of philosophy that have treated upon the subject, were strikingly portrayed; while the credit was given to Spiritualism for furnishing a solution. It was, I must confess, a masterly exposition of the subject, and was listened to with marked attention, by a tolerably numerous audience. Relevant questions were invited after the discourse, a privilege of which a considerable number availed themselves, among whom was one connected with the press, who, instead of propounding a question, and conforming to the conditions imposed at the commencement of the meeting, said he had been sent to report the lecture, which I for one did not believe, "but owing," he continued, "to my common sense being insulted by the lecturer, I could not proceed." Poor thing! his "common sense" must be very uncommon indeed, to be "insulted" by anything the lecturer advanced. As, however, this modern Ciceronian did not deign to inform us what the sentiments were that outraged his "common sense," the only conclusion to which I can come is that the insult arose from the heterodox sentiments entertained by this gentleman of the press being made to appear ridiculous by the orthodox views of the lecturer. The questions propounded by several other persons reflected no credit upon their intelligence, while the behaviour of others was a positive disgrace to men calling themselves Christians, and proved most conclusively that the popular systems of religion had utterly failed in effecting their regeneration.—Yours, &c., E. FOSTER.

50, Friargate, Preston, Sept. 16th.

To the Editor.—Dear Sir,—On Sunday afternoon and evening, two discourses were delivered by Mr. Thomas Walker, in the Spinner's Institute, Blackburn. The subject for the afternoon's discourse was, "Is Immortality a Fact?" and which, I need scarcely say, was well handled, rivetting the attention, and at times touching the feelings and eliciting the sympathies of many in the audience, which was only small, doubtless owing, in a great measure, to the wet weather that prevailed during the afternoon.

The evening meeting was well attended by a respectable audience, amongst whom were a considerable number of secularists, who were no doubt attracted thither by the subject, "Atheism Weighed in the Scales and Found Wanting." Some warmth of feeling was manifested by a few of the secularist party, when they were informed that no comments nor discussion would be permitted; only questions relevant to the subject of the lecture would be allowed at the close. This discourse was delivered in a truly eloquent and masterly style; abounding with elaborate arguments, poetic expressions, and scientific phraseology; indicating the control of an intelligent mind of no mean order, and possessing an extensive knowledge of ancient and modern history, science, and philosophy. After the lecture was finished, a number of questions were propounded, which were answered in a lucid and satisfactory manner to the majority, and with the exception of one or two individuals who were rather noisy in their opposition to the ruling of the chair, the meeting closed with a cordial vote of thanks to the lecturer and the chairman.—Yours for progress, P.

Blackburn, Sept. 23rd.

## SPIRITUALISM IN LONDON.

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

On Sunday morning, September 14th, a meeting was held in Quebec Hall for the intellectual improvement of the members. There was a rather small attendance. These meetings ought to be more appreciated by the more intellectually inclined members of the Association, as they are really worth more patronage than seems to be bestowed upon them.

In the evening (at 6.45) a public meeting was held, at which a pretty large audience was present. Mr. Whitley said that as they had been unable to get any person to give them a lecture, he would make a few remarks. He was an earnest inquirer after truth—an earnest believer in the communion between the two worlds; not only in belief, but he knew it to be a fact. They then sang the 77th hymn in the "Spiritual Lyre," after which Mr. Whitley read two chapters from St. Matthew's Gospel. He then proceeded to make a few remarks upon them. Mr. Hocker, Mr. Wallace, the pioneer medium, and Mr. Tomlin also addressed the meeting. The meeting concluded by the singing of a hymn.

A public seance was held at the conclusion of the meeting for clairvoyance and tests, but nothing of a satisfactory nature occurred.

## MRS. BILLING'S SEANCES.

On Saturday evening, September 20th, a seance was held in the house of Mrs. Billing. There were about seventeen persons present, many of whom had come from distant quarters of the British Isles. The company sat together in a horse-shoe circle, with the medium sitting between the two extreme ends. The room was then completely darkened. A lady present, at the request of the company, sang a hymn, when she was accompanied by a strange voice, which we were told was that of a spirit. While another lady in the company was singing, the spirit-voice was not only distinctly heard accompanying, but also another voice whispering was heard, which one of the sitters recognised.

The spirit-voice of "Ski" soon made himself heard, who conversed with the company, and to many in the most cordial terms, giving tests to some. Some other phenomena of a such-like nature took place, shortly after which the seance concluded. It was stated that the conditions were not good, which accounted for the little phenomena obtained. The little that was obtained gave an idea of what the mediumship of Mrs. Billing was. What would it then be when she had her proper conditions? This is what all mediums require. R. H. M.

## SOCIAL GATHERING AT LAND'S BANK, COCKFIELD, CO. DURHAM.

Dear Mr. Burns,—On the 31st of August last, the friends at the above-named place, joined by others from West Auckland, Auckland Park, and neighbourhood, met for the purpose of a social gathering.

At 2 p.m., Mr. Robson opened the meeting by offering up an invocation, when Mr. Golightly was controlled by his guides, who gave a very interesting address on "Magnetic Healing," and they said their medium was possessed of very strong healing power, which only needed developing, and he would prove of very great service to the Cause in that direction. The medium, who is well known to you, is anxious to work for humanity's welfare, and for that purpose wishes it to be known to anyone suffering, and his services are at their disposal. He is possessed of an extra amount of vital power, and it is lost in consequence of the lack of patients, to whom it would be of great benefit. Sufferers should communicate with him.

Miss Summerson and Mr. Lupton, of West Auckland, were also controlled, and delivered splendid addresses, urging their hearers to emulate the life of Christ, which was calculated to bring peace and happiness to humanity. Mr. Robson closed the afternoon's meeting by prayer.

Tea, at 6d. each, was now partaken, and the friends took their places for a physical seance; Mr. Brunsell kindly placing himself in the hands of his guides as medium.

"Sam" soon took control, and exhibited his powers in many directions—movements of trays, &c., ladies' head-dresses being taken off, hair-pins pulled out, articles thrown about the room, sitters touched, tables lifted. The medium's boots were taken off, and he was floated above the sitters, his head bumping the ceiling, "Sam" keeping the company alive by his witty and mirthful remarks, by speaking through a paper tube. Thus ended a most enjoyable and remarkable seance, which will long be remembered by the company present.—Yours fraternally, ROBERT ROBSON.

Land's Bank, Cockfield.

THE "Conditional Immortality Association" has held a meeting, and one of the speakers said, "It would be necessary to grapple with Spiritualism, and he did not know who could do so but those who believed in this body." We entirely agree with him: no doubt his body of believers will "grapple" with Spiritualism just as well as any other sect, if they have minds open to receive the truth. All such succeed in grappling with Spiritualism.

LEICESTER.—Spiritualism in this town is making great, though silent, progress. Circles are being formed and investigation is taking place amongst various classes of religionists and secularists. They are quietly trying to ascertain if there is anything in it. Our Society is progressing, and the local mediums are receiving from the spirit-world more and more power, so that they are enabled, through God's blessing, to speak to the people of that glorious hereafter that awaits all who try to do the will of their Father who is in heaven. A book club has been established, and 23 copies of 2s. 6d. hymn-book have been subscribed and paid for. Whenever Miss E. A. Brown, Mr. Burns, Mr. J. J. Morse, Mr. E. W. Wallis, Mr. Harper, or Mr. Mahoney visit us the hall is crowded. We trust that the time will come when those who always attend whenever anyone from a distance is with us will also come and give a helping hand when our own mediums speak. If that were the case, we should be enabled to bring Spiritualism in a more effective way before the public. However, we wait in hope, believing that in the end all will be well.—J. BENT, Treasurer, Sept. 22.



## MR. MORSE'S APPOINTMENTS.

CARDIFF.—Sunday, Sept. 28. Town Hall. Evening, at 6.30.  
Monday, „ 29. Same place. Evening, at 8.  
MERTHYR.—Wednesday, Oct. 1.  
NEWCASTLE-ON-TYNE.—Friday, Oct. 3. Mr. T. M. Brown's Farewell.  
Sunday and Monday, Oct. 5 & 6. Usual monthly visit.  
GLASGOW.—Oct. 12, 13. LIVERPOOL.—Oct. 19. DERRY.—Oct. 26.  
Mr. Morse is open for engagements in all parts of the United Kingdom.  
Address all letters to him at Elm-Free Terrace, Uttoxeter Road, Derby.

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

BRADFORD.—Bowling Spiritualist Meeting Room. Sept. 28, at 2.30 & 6.  
SHEFFIELD.—Temperance Hall, Townhead Street. Sept. 29, at 7.30.  
ROTHERHAM.—Temperance Hall, Howard Street. Sept. 30, at 7.30.  
MACCLESFIELD.—Oct. 5 and 6.  
MIDLAND DISTRICT COMMITTEE.—Oct. 19 to 24, inclusive.  
NORTHAMPTON.—Oct. 26. Arrangements pending.  
NEWCASTLE.—Nov. 16 and 17. GLASGOW.—Nov. 23 and 24.

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.)

Sund., Sept. 28, at 6.30. Inspirational Address, Mr. W. Westgarth.  
Mond., „ 29, at 7.30. do. do. do.

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, TROGATE.

Jas. Walker, Esq., President. Mr. Jas. Coates, Hon. Sec.,  
65, Jamaica Street.

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

Sept. 28, 11.30 a.m. Sunday Morning Lecture, by J. Coates.  
„ „ 6.30 p.m. “Protoplasm,” by Jas. Walker, Esq.

“NOSTRADAMUS” (see advertisement) has received offers for his crystal, but has been advised not to part with it for less than £2 2s. A dealer would charge double the price.

CLAPHAM JUNCTION.—A gentleman would be glad to join a circle in this neighbourhood; Sunday evening preferred. Communications may be addressed to the Editor of the MEDIUM.

SHEFFIELD AND ROTTERHAM.—Mr. E. W. Wallis will visit Sheffield on Sept. 29, and speak in the lower room, Temperance Hall, Townhead Street, at 7.30. On Sept. 30 he will visit Rotherham, and address a meeting in the class-room, under the Temperance Hall, Howard Street, at 7.30.

CARDIFF.—On Sunday evening, Sept. 28, at 6.30, Mr. J. J. Morse will deliver an inspirational discourse in the Town Hall; subject: “After Death, What?” There will also be a meeting on Monday evening, Sept. 29, at 8 o'clock, when Mr. Morse will answer questions from the audience and deliver an address if time permits. A collection at the close of each meeting, to defray expenses.

## SIX NIGHTS' DEBATE

BETWEEN

Rev. W. BAITEY and Mr. J. W. MAHONEY,  
IN THE ASSEMBLY ROOMS, CONSETT.

Wednesday, Oct. 1, 1879.—Subject: “That disembodied spirits do communicate with mortals.” Opened and supported by Mr. Mahoney.

Thursday, Oct. 2.—Subject: Spiritualism wrong in method and false in statement.” Opened and supported by Rev. W. Baitey.

Friday, Oct. 3.—Subject: “That the system of Modern Spiritualism is superior to the generally accepted doctrines of Christianity.” Opened and supported by Mr. Mahoney.

Monday, Oct. 6.—Subject: “Spiritualism Anti-Christian in its teaching and tendency.” Opened and supported by Rev. W. Baitey.

Tuesday, Oct. 7.—Subject: “That man can work out his own redemption.” Opened and supported by Mr. Mahoney.

Wednesday, Oct. 8.—Subject: “Spiritualism materialistic in its teaching respecting the nature and condition of spiritual existence.” Opened and supported by Rev. W. Baitey.

Admission.—For the whole course, reserved seats, 4s.; second do., 2s. For one night, reserved seats, 1s.; second do., 6d.; third do., 3d.

Tickets for the course may be had of Mr. W. Todd, Front Street, Leadgate, or Mr. W. B. Elliott, Palmerston Place, Consett.

Doors open at 7 p.m. Chair to be taken at 7.30. Doors closed at 7.45.

## 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 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.

**PSYCHOLOGICAL 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.

In the Press.—Seventh Edition, cloth, 1s.; paper wrapper, 6d.

## ILLNESS: ITS CAUSE AND CURE.

Showing how to preserve health and cure diseases by a safe, scientific, pleasant, and efficient means within the reach of all.

HOW TO PRESERVE HEALTH is a matter of no small importance, nor is it an Utopian undertaking. Nearly all diseases are preventable, and the fraction of time and money spent in acquiring the necessary knowledge is insignificant compared with the loss and suffering incurred by ill health, doctors, and drugs.

HOW TO CURE DISEASE NORMALLY is indicated by the means required to preserve health. Such modes of cure are:—

**SAFE.**—being in accordance with the laws of health, they cannot possibly destroy the patient or undermine the constitution, as the common practice of administering poison does.

**SCIENTIFIC.** The remedies propounded in this book are based upon the nature of disease, and the demands of the system in respect to regaining the normal condition. Hence dangerous courses of experiments are superseded by a certain means producing the desired result. This practical knowledge will prove the death-blow to all kinds of medical quackery and malpractice.

**PLEASANT** are such means and grateful to the diseased condition as food is to the hungry, drink to the thirsty, or rest to the weary. No disgusting draughts, painful operations, or enfeebling processes, but the whole is regenerating and restorative.

**EFFICIENT** in all cases where cure is possible, is this system. Under it acute diseases, small-pox, fevers, diphtheria, bronchitis, rheumatism, &c., and all common ailments lose their virulent character; and by observing the rules of health, laid down, they might be banished from the land, and with them the dreaded cholera.

**THESE MEANS ARE WITHIN THE REACH OF ALL.** The poorest in the land may understand the system and avail themselves of its blessings. Sanitary associations should be formed in each town, and missionaries employed to teach it to those who cannot read and investigate these simple phenomena for themselves.

Send 7 stamps for a sample copy at once, while you are well, and do all you can to spread it amongst your friends. They are sold at a reduced price in quantities for distribution.

London: J. Burns, 15, Southampton Row, W.C.



SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, SEPT. 30.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.  
WEDNESDAY, OCT. 1.—Mr. W. Wallace, 329, Kentish Town Road, at 8.  
Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8  
THURSDAY, OCT. 2.—Dalston Association of Inquirers into Spiritualism, 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. 28. ASHTON-UNDER-LYNE, 185, Fleet Street. Meeting at 6 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hookley, at 8.30 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.  
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BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. for Development at 7.30., for Spiritualists only.  
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DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.  
MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
THURSDAY, OCT. 2, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street South, at 8 p.m.  
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