



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
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**THE SECOND COMING OF CHRIST: OR THE
 MILLENNIUM.**

A Trance Address delivered by THOMAS WALKER at Barrow-in-Furness, September 28th, 1879.

[Reported by GEORGE A. HAYNES.]

INVOCATION.

O Father and Mother, Eternal and Everlasting Being. Thou Infinite, Supreme, Eternal, Almighty, we again are suppliants for that supply of love and truth that Thou alone art able to give. We implore Thy presence at the altar of our hearts. We offer up our prayers to Thee for blessings of light and truth. We would feel ourselves marching on ever nearer and nearer unto Thy noble Kingdom, so as to recognise Thy presence in all things,—in the scintillations of the sunbeams and moonbeams, in all animate and inanimate of nature,—that we may feel Thy living presence here, and see Thy revelations in the true shekinah of man. That we may worship Thee, so revere and comprehend more of Thy love and true benevolence, and so feel more devout towards Thee. Grant this for Thy sake and the benefit of Thy children. Amen.

ADDRESS.

We are to speak to you to-night upon the Second Coming of Christ, or the Millennium. Poets have sung in all ages the extremes of man's existence upon the mortal world,—one the age of gold, the period of Paradise, the epoch of happiness; that is past and has been lost in the eternity of the past. Another, that which is approaching, that which is yet to come, which will be the greater of the two, the most blessed, and that which brings truest happiness to man. There is an age coming so beautiful, as it is said, when the lion shall lie down with the lamb; when the brutish nature of things will become a loving nature; when there shall be no further troubles to pain and give affliction unto the child of Heaven. All nations have looked forward to that period, all have sung of it. No poet inspired by Heaven but who has looked into the distant future and seen the epoch, when love shall reign, and peace shall unfurl her banner over every clime and nation. And if there be anything which all people are looking forward to, surely there must be something deep-seated in the heart of man that wants that that can be adopted to it. There is, so to speak, a voice within man's deep and inmost soul, that tells him such a time and such conditions are possible, and when they do arrive they will bring man's happiness to the lower spheres, when angels will come as in ages past, to bring peace unto mankind; to have all things in common, to be followers of Christ. When that glorious time arrived on the earth in times past, it brought for a time, rest and a period of happiness, and one would have thought the Millennium was there. We could not go into any country but what we found the faithful few, whose mission it is to comfort the sorrowing, to heal the sick, to wipe away the tears of the mournful, to make the humble and meek exalted in one's estimation; they gathered in the soft twilight of evening, and when the sun had set, they went into their houses and had them closed for fear of interruption from the outer world, imploring for the blessings to be poured upon them,—gathered together for the sake of cheering each other, for the sake of feeling the beating and throbbing of every heart there, and let all feel that Divine pulse throbbing in all equally.

It seemed then that the Millennium had come. Alas! it was not so. Far more lofty missions have come and gone, have become polluted and contaminated; they were like the crystal streams which flow pure for a time until impure streams meet them; the

current becomes discoloured and polluted, and henceforth the stream is not placid as it has been. Like unto this have the teachings of Jesus been destroyed in their simplicity; they have been contaminated by men endeavouring to turn these glad tidings for their own selfish purposes; to create new phases for themselves, and subvert all the grand and glorious purposes which it was the mission of Christ to establish, and after a time had passed when these truths were loved, and when Christianity became a vast political institution, an organisation of wealth and power, not only in the moral, but in the political world; when it had emperors and kings in its clutches, and every part of the civilised world under its dictates; when it became dangerous to acknowledge to your faith; when it became dangerous to covet earnestly the best gifts; when it became dangerous to be wise concerning the spiritual gifts, of which Saint Paul said, he would not have you ignorant; when it became dangerous to believe that Jesus had communion with spirits, and if Jesus set the example, there you must walk; when it became dangerous to have the gift God gives to man in common, the gift, the priceless gift of reason. But the age of truth disappeared, and the age of warfare was organised; and instead of golden peace shedding its rays along every path, the clashing of arms is heard, the roll of cannons, the flash of the sabre in the sunlight, and all in the name of Christianity. In this name there have been carried on wars beyond number,—from the Buddhists to the Wyckliffites; and all have suffered. Those who perished in the Crusades suffered. The Crusaders of the Holy Land suffered, and all in name of the Prince of Peace—the God of Love. Therefore the Millennium was postponed, and the golden time of which we were speaking was cast further in the future; and however man might wish for it, still it seems so far distant that many earnest hearts will have lived and passed to higher spheres ere it comes. We have seen the harbinger of all this, but still men will not journey towards that goal where there is greater liberality and spirituality. But there is greater liberality and spirituality now than there was a few hundred years ago,—only a few hundred years ago, when England was divided into states of various dimensions, with masters set over them, and each one hated his brother if he did not keep within his own bounds,—only a few hundred years ago, and Europe was divided into states and provinces, and states again, and these each governed by their petty kings, and all were at enmity and war with each other. Englishmen in other climes were thought barbarians, because they were strangers. But thanks to the advance of literature, the advancement of science, and other blessings, a greater liberality has been established, and, one by one, the chains drop off; one by one the links snap; the slave breathes freely, and cries to heaven—I am free. And now still the advancing freedom goes on; the march is continuing; the end is in view, where all men shall be recognised as brothers and members of one family—the happy family of God. Before this can be done society will have to be completely changed, and these changes you must endeavour to facilitate. Every barrier must be destroyed; let that barrier be prejudice, different forms of faith and creeds, or what it may, still it must be thrown aside, and you must see each other more as you are yourself; you must not search for others' differences, nor for the short-comings of humanity—Heaven knows there are plenty of these; but see on what point you and your fellow-men can agree, then meet on the same platform, and at least be friends.

The great effort of nature is towards variety. The higher the organisation the more variegated. Take an organisation low and crude; take the worm for instance; you find one part a repetition

of the other; then there is the repetition of their class, but no two alike; and so you could take the entire range of organisation until you come to man himself—developed in the extreme, and yet differently individualised. If you look upon nature, you see no two flowers with exactly the same hues, no two blades of grass of the same height and proportions, no two human beings, no two stars of heaven exactly of the same brightness—differentiation meets you everywhere. Nature glories in producing variety. The leaves, even though on the same branch, differ from each other. If, then, Nature, or God, produces all the wonderful displays, to ravish your eyes, of beauty, do you not expect all men's minds to be different? But, friends, let there be a foundation or standard; let each one come as near as he can to that standard. As Nature takes care that no two things are alike, surely no two minds can be alike.

If you cannot understand why you dislike your neighbour, it is because his mind and yours are different; to be an individual it must be different. There are different states of mind, different philosophies, different creeds. And it is natural that it should be so, and the longer you live the more you will find the views of man vary; and the longer you live, the more you will require that spirit which judges not, but permits these differences that God has established to rest. You must expect difference everywhere, yet with a foundation of unity. The stars, as we have said, are different from each other, yet they are bound together by the laws of government. The sun is different from the earth, and yet how dependent upon the sun the earth is. For, if it were not for the sun, spring, with its smiles, its gentle breath, its sweet smelling odours, would not greet us; summer, with its soft twilight at even, its green fields and pleasures would be not; autumn, with its browned leaves and golden, waving harvest, the hushed feeling that summer has departed, would be not; winter, with its frost and snows, though they chill, would not come to visit you: and so, whilst everything differs and moves in its own sphere. You know that it is so; yet, mark you, the bonds which tie the sympathies together will not admit of being broken; for if you could blot out but one small twinkling star from the universe, it would fall to fragments. The harmony would no longer exist.

Apply this illustration to humanity.

Friends, maintain your orbit, yet connected together with sympathetic chords of love to your fellow-creatures, and so beautify your own actions, and make them manifest and plain. This is what you are journeying towards, and the step is to search out the points of agreement, and on these points shake hands; because two of you cannot agree upon one point, is there any reason why you should struggle against each other? Search for the points you do agree upon, and struggle and aim one with another in friendly ways to gain other points; sacrifice self as much as possible. But you ask, Are we not losers by so doing? You are not losers, if you work for humanity, and humanity works for you. You work for the myriads; and do your mite, and the myriads would work for you; and do more than your mite, so in the end you will be rendered the most happy. Another point is to destroy all the barriers of wealth; but it will take a long time to do this. Wealth is the barrier which separates men from entering and joining on one platform. Be sure that the lowest is at least equal with the highest in that God has given them each a soul. When you begin to recognise this there will be no strife; when you begin to recognise that "the earth is the Lord's and the fulness thereof," then you will find you have no envyings amongst you, that the stranger may be taken in, and lodge with you, and within your home live amongst you. Aye, and what is more, you shall destroy class differences; for at present it seems that individuals revolve here and there in circles, quite ignorant of the wants, requirements, and necessities of other circles; it seems that one is above the other, and each one trying to pull the heel of the one above, and the one above trying to kick the heads of those below. To expect brotherly love, there must be but one humanity, but one family of God's children; and when you are doing your best to bring unity about, you are doing all to bring about that time when armies shall disappear and quarrels cease, and the age of peace be organised. Some have expected it at different periods: some in years hence, and some in past years; in fact there has been no time since the time of Jesus but when it has been expected.

Some have expected Christ's coming in wonderful glory, attended by his holy angels, when the trumpet shall sound, when the sea shall deliver up its victims, and when the stars shall fall from heaven, and in the twinkling of an eye all shall be changed; and when all who are written in the Book of Life shall inherit eternal life, and those who are not written therein must depart into everlasting torment. *It is not so.* It would be impossible for the stars of heaven to fall; being inhabited worlds like your own, they would become one mass long before they could reach your earth. This is not the way Christ will come. Let us see what Christ himself has said. When Jesus said, "I am the way, the truth, and life," he did not mean he was a macadamised road. When he said, "I am the truth," he did not mean that he was that fidelity which characterises man's life. When he said, "I am the life," he did not mean specially that he had the exercise of all your vital functions, but spiritually he meant that what he taught was pure and holy. Therefore, if Christ was the Truth, the second coming of Christ means the second coming of truth, the second coming of spiritual life, the second coming of the way that leads to the land of love. What would you say of an individual who constructs some beautiful building, and as soon as he completes it he burns it to the ground? Bring to mind, as your poet sings—

"These are Thy glorious works, Parent of Good!
Almighty! Thine this universal frame,
Thus wondrous fair; Thyself how wondrous then—
Unspeakable! who sittest above the heavens,
To us invisible or dimly seen
In these Thy lowest works; yet these declare
Thy goodness beyond thought and power divine.
'Speak ye who best can tell, ye sons of light;
Angels! for ye behold Him, and with songs
In choral symphonies day and night,
Circle His throne, rejoicing:—ye in heaven,
On earth, join all ye creatures to extol
Him first, Him last, Him midst and without end."

They sing, all this great world,—"Acknowledge thy Creator when thou climbest and when thou fallest; ye hills and dales resound His praise; ye fleecy clouds and winds that from four quarters blow, still advance his praise; sing, all ye birds; wave, all ye plants; wave His praise." Think you that this Eternal, who beautifies the flowers and fields, who made the streams which sail their ripples with music sweet to the ear of man, who made the ocean and the lashing billows of the storm,—think you this Being, whom men worship in silence,—think you that He would have produced all these, so majestic and glorious, to destroy them in the twinkling of an eye?

"The heavens declare the glory of God,
The firmament sheweth His handiwork,"
and they will do so for ever. Far as we look into the sky, we perceive there vacancies where once stars shone. Where are they gone? As we look into the firmament of heaven at night and see the countless numbers of stars,—How came they there? The answer astronomy gives is, that each is a little world with a sort of organism. The moon, friends, is a mass of frozen ice, there no seas roll, there is no vegetation. Instead of the earth being burnt up, as some have it, by fire, the oceans will be dried up; the coral insects are building islands—the whole of Florida is made of coral rock, and throughout the southern seas there are numerous islands of this kind, and this work of filling up is going on. At one time, the waters covered nearly the entire earth; the only islands were the loftiest peaks of the Andes, the Rocky mountains, the Nevada range, and Himalayas—these just reached the top of the mighty ocean, now the water occupies only three-fourths of the earth, and eventually it will entirely disappear.—It will be converted into a solid mass, and then will come change and change, man will become more spiritual, earth's children shall cease, and your earth shall be as the moon. Winter and cold shall eternally reign upon it; the heat of the interior of the earth shall radiate into space; the sun which shines will be covered up and no longer warm the earth. This is looking far distant, but by the laws of Nature, which are immutable, it will come. The sun shall melt away, leaving no remnant behind—but this matter will be all used again.

Those who are expecting the coming of Christ no doubt will be disappointed; the second coming of Christ is the second coming of truth, light, and true life; every individual shall search for happiness: for beings who strive to attain it, not only for themselves but for others, in so doing are producing happiness; and they have Christ with them, for Christ said, "Lo, I am with you always," and "where two or three are gathered together in my name there am I in the midst of them." We tell you, that he who has a knowledge of truth and practises it, we say to him, that is the second coming of Christ, "Christ has come to that one."

But the time of which we speak is not to solitary individuals, but to all who partake of its charms and its inner efficacies, when all shall be united. We look into the future as far as we can, and see the heavens filled with comets and shining constellations. Then the war-drums will sound no longer; the battle-flag be furled in the parliament of men. The world looks forward to this period when man shall not be set against man, people against people, clan against clan, tribe against tribe, sect against sect; when there shall be one common aim in view; when all error, superstition, and animosity are banished from amongst you.

What mean all these dark beings we now see? What means all this moral suffering? What mean these men in blue, and these men in red? What mean all this? It means that society is diseased somewhere, and we tell you that society is responsible for the curses that are brought upon the earth. Here is one who makes a slight failing; it may be but small, but the moment it is done your head is turned against him; whilst you are cheerful in your own home this poor one shares the dungeon. What is the result? You think that person inhuman! What can they think of themselves—disgraced, ashamed, filled with what they think their folly? They become dead; they say, "No one loves me, nor cares for my eternal destiny; they despise me, thrust me from them. What am I to do? Be honest I can't; for if I am, my honesty will not be credited; living pure and virtuous I am still despised." Henceforth there is not for that one the atmosphere of finer feeling. Tell me, friends, can the flower grow if covered from the sunlight? No, it will wither; it will not come to days of perfection. No more then can this debased one grow if you shut out from him the light of sympathy; and if you give it not, it is your fault; they are so low, you are the cause of it, and therefore you should endeavour to carry your light everywhere; then if you do that this clanking chain, those horrid-looking men will disappear, fade away, die, and in place of them come the voice of those that are made glad by your deeds of goodness and charity. This will be the glorious Millennium we speak of; this will be the time when happiness will be established; this will be the second coming of Christ.

The commencement of this is Spiritualism; for Spiritualism is the exemplification of modern days. Jesus was a Spiritualist. In his name devils were cast out; they could lay hands on and heal the sick; nay, but greater works, it was said, than these shall ye do. Jesus brought light and immortality into the world; and, therefore, if you want to be disciples of Jesus you must have charity. Ye are still ignorant, though you know it not.

Sir Isaac Newton, when about to launch upon the last ocean, said: "I feel as a little child upon the shore with the golden waters before me." Are not men charitable who know that it is but little they can know of eternity? It is the ignorant man who condemns the man who differs from him; it is the man who knows but little and thinks he knows much, and something that nobody else knows, that is ignorant of this charity. Therefore, when spirits come to bring you knowledge of immortality, knowledge of the laws of your nature, as to how you are to live so as to attain happiness eventually; knowledge of the intricate laws of nature governing this realm; knowledge of the existence of your loved ones, your departed brothers and sisters; knowledge that you are immortal beings,—it must be to make you more charitable, give you a tendency to view with charity the man who cannot see as far as you can see. Therefore, we say that in reality Spiritualism is the dawn of the Millennium, the first streak in the eastern horizon, a cloud about the size of a man's hand; it is coming with its soft influence, and yet how wondrous! It has taken Christianity some hundreds of years to attain the number of advocates it now has; it took Mahomet a life-time to form the Mahometan church; it was a long time before the influence of Buddha spread; and Spiritualism, commencing with a tiny source, awoke the souls of the people; the universe has been aroused, and now voices from everywhere are heard; and when, as of old, the beacon-fires were lit on every hill-top, when England was besieged, from hill to hill the knowledge of danger was brought about, the knowledge of victory or failure,—so Spiritualism has lit its beacon-lights upon the lofty peaks; and in its light of love the whole world hath been compelled to admire and respect the millions of its followers.

Though Spiritualism has been in its modern phases but a few years, yet there is not a land but what has heard of it, and not one that has not gleaned some comfort; and if it advances, as we know it will, it will cover the earth as the waters cover the sea. And not one but will feel its influence. The light of morning dawns; you see objects and friends about you, which you have in the past thought obstacles and enemies; and now the day is coming, you find you have been striking your friends and brothers. But the night is disappearing, the glorious light which is coming shall rest upon the earth, and you shall feel the thrills in your hearts, and these silent fears about you, where you thought there was no light, shall resound the songs of immortality.

If life is worth living for, gain the truth, and you have gained Christ. If Christ is worthy of all, struggle for the attainment of that love which will melt all barriers. If you are human beings, let your sympathies dwell with you; let your charities go forth to the world, recognising that all are of the same Father. If you have hearts in you, place them in the possession of the afflicted, wipe away all tears. If you are noble creatures of heaven, go to the one in the mire, and help him. If you are a Samaritan, pour oil into the wounds of the bleeding ones. If you are children of God, despise not one of them. Say,—Backward! backward! error; belong thou to the age of the guillotine, which sent down its destroying stroke,—to the time when the flames of the stake illuminated the night. Belong, oh, error and superstition! to that age when men wore fetters, and when no man could place his hand on his heart, and say, "I am free." Let all rise and cry to Heaven that they are free. Then may every kingdom totter to its base, and the pillars of superstition and error fall to the ground. Let the cold graves of perdition keep the powers that once rendered mankind captives. All men will then become brothers; there will be no Englishmen, no American; they will be all brothers; no petty kingdoms, for there will be but one King, that is the King of Love. This will bring about the Millennium. And if you are doing this, then the Millennium has come, and while you work for all, all shall work for you. Spread this, O Father! in the hearts of Thy children. O Heavenly Father! give Thy forces and powers to help Thy creatures to battle with error. Give them the power to be victors, that they may be all in all with only one King of Love to reign supreme among men.

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.

A FEW earnest sitters wanted to join a developing and investigation circle. Apply by letter to Mr. Shrobbree, 74, Dalston Lane, Kingsland Road.

MR. BARKAS'S work "Outlines of Investigations of Spiritualism" is now out of print, and there is a considerable demand for copies. If Mr. Barkas would prepare a small volume discussing his twenty-five years' experiences of Spiritualism, it would be well received, and do much good.

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.]

SIR HUMPHREY DAVY.—8th August, 1879.

As soon as ever the medium entered the room he went under control, and the very first words he uttered were a comment on my own ideas, and which I had only shortly before thought to myself on the subject of these spirit-communications. He said:—

"Yes, yes; I say, with the whole strength of my will, that prayer is necessary to withstand the attacks of self-importance, amounting to self-conceit. Your words I heard when here were these: 'God grant that I may always consider myself only the means employed to carry further on its course a great end; that conspicuous by its absence from my heart may be any vain, self-glorious feeling in respect to myself.' This feeling—this false position of the individual raising himself above the mission he has received—is indeed a rock of danger against which many have dashed themselves, and been bruised accordingly. The soul on earth with a real service given it to perform by God has no place, or should have no place, for such a feeling. Work should be its chosen motto; work for the due performance of the service with which it is entrusted; work for its own reward in the higher life.

"What are the vain praises of others in comparison to this great hope? There is no enlightened mind upon earth but has a mapped-out roadway of life for the exercise of its inner self—for the exercise of the higher moral feelings of its nature. He departs from his mission in life if he allows his thoughts to stray upon his own importance, upon his own successes, or upon the way those successes should be met by his fellow-men. How many are straying away from the mission that God has given them? how many are lost in thoughts of self? how many, whilst recognising and acknowledging that which God would have them to be during their stay upon earth, are wilfully disobedient to their knowledge, and disobeying the recognised will of their Father in heaven? The world offers to-day too many examples of perverse disobedience to the knowledge that many have arrived at through the aid of their reason and its rightful use. The same guide has made known to them that God's will is within the reach of all who are in doubt of that, which God would have them fulfil.

"The most blameable are those that have, by aid of their reason, arrived at the knowledge of God's will, and yet are wilfully disobedient to His commands. How many, think you, of the teachers of mankind to-day are teaching that same knowledge to others which their reason has enabled them to grasp?—the use of their reason: the grandest, the noblest emanation from God; but selfish ambition, selfish aims, and thoughts of the world's opinions are the actuating causes, preventing truthful doctrines being taught; and instead of that knowledge which is theirs being told, the old and long-adopted doctrine is preached, and selfish aims and ambition are gratified. How many, think you, of the world's highest teachers upon earth, addressing their congregations from their pulpits or their platforms, believe the doctrines they are teaching? Can they look upon God's children, collected for the purpose of listening to one whose avocation has been to study the truthful pathway heavenwards; on those who have collected with a set purpose of listening to one who claims to be a servant of the living God—the source of truth,—from whom they expect words of truthful import—doctrines in conformity with his intellectual and advanced mind?"

Here I found the room hot and close, and I asked for a pause in order that I might open a door and get a little fresh air, and I took the opportunity of asking who was controlling. I was told it was "Sir Humphrey Davy."

"But to proceed, can they look upon them? and as they look on these assembled children of God, they begin to speak of foul and polluted nature; they begin to speak to their hearers, and say that none of them are worthy to come unaided, either by supplication or deeds of loving service, to their Father, God; they begin to speak learnedly of a sin committed in the beginning, so baneful that its taint has rested upon the children of man unto the present day; and in private (for these servants of God are to be met in private), if questioned with earnest appealing, reasonable inquiries, they will meet their troublesome questioners with evasive and unsatisfactory answers.

"How many millions of God's creatures on earth now are prepared for change—change in their highest hopes, change in the teachers of these their highest hopes? Millions are ready, from the palace downwards to the humble cottage of the artisan or the labourer. Reason is roughly handling the doctrines that are deemed orthodox, and the peer and the peasant alike acknowledge that which experience teaches them. History teaches them that from the creation of God's children to the present time the law of progression has been duly and truly followed; that they have been subject to this law from the very instant of time that their very souls were created, and from this they argue if man, if the whole family of man has so progressed, from what must they have progressed, and how can this progression be proved? and, if proved,

their reason leads them to the inquiry that if the original evil that has cursed the whole human family manifest itself so glaringly now, if their teachers are to be believed, what evil must have pressed upon man's earliest progenitor? He could not have given fair promises of a very successful earth-life; and if with man, so with the earth that God has given to man; that, side by side with their energy, the world has taken successive advancing strides, keeping pace with the progression of the first, of the noblest, of the created living beings that it supports upon its bosom.

"To refer once more to the soul's recognised mission. Even if the allotted task is successfully accomplished, and the accomplishment of that task and the glory and honour accruing from that success is not given to the honour and glory of God, but is surreptitiously retained for the purposes of self-ambition, the reward of that successful accomplishment is withheld, and in lieu of the added dignity to the soul in the higher life is mortification, remorse, and sorrow. Yes, I have dealt largely with this fault of self-love, and I bid you pray even as you have prayed, ever to bear in mind that the honour and high dignity of your labours are your Father's, and that you are but God's servant.

"Would that I could have thought this when on earth. I realised, even in my wasted youthful days, my mission upon earth. I recognised the allotted task as surely given me to fulfil, and that this fulfilment would certainly be brought about. I recognised that mine was a God-given mission, to prove His benevolence and love to His creatures, who laboriously toiled in the bowels of the earth, and that my mission necessitated the obedience of my will to the choice of studies most favourable to the object which God had in view, by the means which God had chosen to make use of myself; but that which belonged to God I gave to the creature myself. I clothed myself with the honour of my labours until my selfish pride and arrogance became a bye-word, and the honours and rewards, which would have been mine when my soul had disrobed itself from matter and approached nearer in spirituality to its Creator, were withheld until by obedience in expiation I was once more enabled to grasp in fellowship and communion my equals in intellectual advancement.

"Who can describe the blessings of society? Society is so formed that every intellectual thought is intellectually answered by your surroundings. Mankind upon earth are sociable; the very highest right is to join themselves one with each other; an isolation is deemed even by your existing laws a dreadful punishment to bear. I will not attempt to describe the excessive happiness that thrilled my soul at once more being seen by those that were fitting companions to me, or the heartfelt utterance of my praises that, through the Father's love and mercy, their world had become my world, their surroundings had become my surrounding; that the time had passed that I had sinned; that that era had arrived that I was restored; that I could grasp my Father in heaven in love, and stand amazed at the justice of his expiatory decrees, so unerring, so unchanging, so merciful, and yet so just—punishing iniquity, but every chastening stroke attended with mercy.

"In earth-life from my youth I possessed firmness of purpose, and from the highest to the lowest of the beauties of creation I drew instruction; I extracted knowledge until my patient industry and research obtained me the notice of Mr. Davies Geddoes (*), by whom I was introduced to the President of the Royal Society, Mr. Davies Gilbert.

"In form I was uncouth, with oratorical power certainly not of the highest order. My advancing celebrity was entirely owing to my labours. My scientific studies, which attracted the notice of the President of the Royal Society, were my proving the intoxicating effects after respiration of the nitrous oxide, and also an experiment teaching the way to prepare it, its proportions, its combinations, and its psychological effects on human beings; also nitrous gas, nitrous acid, and ammonia; and, in the words of Davies Gilbert, who, in his addresses to the Royal Society, used frequently and signally to notice me; on one occasion, singling me out from the other members of the Royal Society, he said: 'Hitherto science hath seemed to hold itself aloof from the many, only the favoured few being enabled to climb to the heights in which science had enthroned itself; but we have one amongst us who is fast dethroning science, and placing it upon a level, and within the reach of ordinary minds, at the same time clothing it with all the graces of art and ability, and I maintain that all the world will yet offer its homage to our young, rising chemist, scarcely twenty-one years of age, and yet he has advanced our beloved studies before he has scarcely arrived at manhood's estate, and yet we can apply to his works and our applications be met with instruction; the President having in his hand my volume, entitled 'Researches, Chemical and Philosophical, concerning Nitrous Oxide and its Respiration;' the result has been the extended use of it from the day of its discovery to the present time.

"Then my lectures became the rage, and my hearers were the highest in this country, old and young of both sexes striving who could show the most favour. They said: 'So young, and yet what knowledge he possesses! His eloquence is not the trained eloquence of the schools, but he is endowed by God with a natural eloquence. His illustrations are the happiest chosen of any popular lecturer, and his wonderful and well-conducted experiments merit the highest reward, the most unbounded honour.' They were rapidly making me forget my God; they were adding fuel to the fire. I was by nature vain and ambitious, so they were, by their commendations, fostering both this feeling of vanity and this

feeling of selfish ambition. My experiments became more dazzling and costly and theatrical in their effects, so that I might continually feed upon their flattery and their applauses. It was then that I stifled the warning voice of my real self that awoke me from my danger; that voice said: 'Be not a false teacher; follow out to its desirable end your mission on earth, the end being God's approval, mercifully given, because God permits us to control.' This sense of my wrong-doing was generally aroused by my coming in contact with wrong-doers—with those men-teachers of mysteries, those men of an unity in trinity and a trinity in unity doctrine, who preached and taught against their reason for the sake of selfish aims; and when I met them I could recognise my own selfish aims.

"Although acknowledging that I was being irresistibly carried on to act in obedience to God's will, yet was I robbing the living God of the honour of the deed itself. Oh, knowledge is from God for the benefit of His beloved ones. There is not one result of the soul of man upon earth that should have the effect of self-pride and forgetfulness of God. Yes, obediently travelling the mapped-out road, preparing myself by these lower studies to the highest aim of my mission, restricting my aspirations, limiting with a patient aim my investigations to a narrow range of subjects, but all those subjects leading upwards to the grand result of my life—patiently, painstakingly generalising the laws of nature, describing their mutual operation, reaping a rich harvest, gleaned the most interesting, the most useful truths, but clothing myself, feeding myself on my pride, nourishing the ambition with the honour. And they would talk learnedly (these teachers) that were wilfully disobedient and travelling outside of their lives' mission, when I have asked them, after recognising the universal God, I have asked them of the atonement; I have asked them for proofs of the original fall of man, and they have answered, 'God is a God of means; the atonement and the belief in it is one of the appointed means to His love. We do not intend to try to comprehend how these means operate; there are many mysteries in your studies still unsolved.' They have said to me, 'You know the planets gravitate towards the sun, yet do you know the primary cause of gravitation or attraction?' They talked learnedly of reasons for their disobedience of their earthly mission, for I have taxed many of them, and told them that they were not reasonable in all things, and that they were acting parts which would make them merciless to myself—all more or less acting parts. They have answered me, and asked, 'Are you not acting a part?' and I have felt the sting of their question.

"Then as life passed onwards came that discovery which makes my name honoured to-day amongst men, and which was the allotted task, which was God's loving and merciful boon to His children; I am referring to the light now in use, and which was discovered by me, although contradiction was given to the originality of the discovery; but I had had it foreshadowed; I could not realise in what particular discovery fame would be gained and God's mercy be proved; but this I realised—that an expression of God's love through a discovery by myself would take place. Alike honoured by the highest prize that the scientists of France had to bestow; treated with a delicacy and attention which even gratified my self-love; and yet my pride of self increased until the Emperor of France himself remarked, 'The young English chemist holds us all in low estimation,' and the keen and able mind had read me aright. I was a giant amongst giants, with the fault of knowing it. Scientific and philosophic knowledge, unattended by love and humility, is but a vain possession.

"I visited my fellow-creatures at work in the bowels of the earth; my countrymen had been but lately harrowed by explosion following explosion in their coal mines. This was the first time that pity for my kindred found a lodgment in my heart; I had been too much lost in self to feel pity for others in distress; I recognised this as a strong and unusual labour forcing itself upon me, and it led to a discovery which, if faithfully followed, effectually bars the road to explosion.

"I went home, and the result or final experiment led to this most successful discovery—led to this highest triumph of the human mind; I am speaking in reference to its results only. I introduced into a small wire-gauze safety lamp an inner cage made of fine platinum wire, about half an inch in diameter, and fixed it by a piece of thicker wire of the same metal about two inches above the wick, the lighted wick. I then proceeded to place the whole of the apparatus in a large reservoir, and, by means of a gas-holder, contaminated the receiver with coal gas. When I had done this I noticed the result; I noticed that with a slight admixture of coal gas the platinum became ignited, the ignition increasing and increasing until the flame of the wick was extinguished, and until the whole cylinder became filled with flame; it then decreased. I have been, and am still continuing to be, precise in my description of this, for, being a published fact, I am unwilling to alter one word of this experiment, so that the opponents to spiritual truths may not have it in their power to say, 'These were not his words. This is not a correct account according to the published one, and therefore the controlling influence was other than whom he represented himself to be.'

"To proceed, then. When the quantity of coal gas (carburetted hydrogen) was increased so as to extinguish the flame, at the moment of the flame going out the cage of platinum became white hot, and presented a surprisingly brilliant light; by still adding the coal gas the ignition of the platinum was less marked, and the light barely to be seen. I then admitted small quantities of air; the light then increased, and by due regulation in the admix-

* It must be Beddoes.

ture of the coal gas and the air, it again became white, lighted the flames in the cylinder, and, by the addition of atmospheric air, re-lighted the flame of the wick. This discovery led to such an important improvement of the lamp, that if faithfully and obediently followed out by the common precaution of keeping it closed, then, as now, fire-damp is robbed of its terrors, and the underground toiling thousands are relieved from the hazard of dreadful death.

"Honours came upon me thick, rewards were bestowed upon me, and a baronetcy also was conferred upon me. This was conferred on me in the latter end of 1818. But self-love, even for the next eleven years, still clung to me with very little alteration, until God, in His infinite mercy, thought fit to take me unto Himself. In the year 1829, in the happiest portion of that year, at Geneva, I obtained my freedom from earthly cares, and ascended into the higher life, noticing with astonishment, with wonder, and with awe how very little is the knowledge obtained by the soul in the form.

"Being met, upon my entry into the higher life, with other convictions, with other hopes than had been mine whilst upon earth, I recognised God and His mercy, I bore in mind my earth-life and its shortcomings; but all that my soul had desired of my Father's love is in my possession at this instant of time, and I can say with the higher movers in this great change that 'my God is my Father,' and all my spirit-surroundings exclaim: 'Thou art God's child.' Praises be to His name for ever. Good night, good night."

MODERN TRANCE MEDIUMS.

I desire to assist in putting Spiritualism on a basis of rock, instead of, as at present, a basis of sand.

In answer to the letters received, and which I have no time to answer by post, it may be well for a quarter-of-a-century Spiritualist to give through the MEDIUM his summing up.

I have no more confidence in Swedenborg's trance utterances than in those of the advertising trance mediums now moving amongst Spiritualists in England and America. I would simply pay more attention to Swedenborg's utterances, because as the son of a continental bishop, brought up in the arena of theological contention, and having a scientific education, his thoughts were based on his acquired knowledge in the groove of that education, home and collegiate.

The trance utterances of our day are by "working men" with very limited education, except what the chapel, hall, or workshop debates gave them.

Neither Swedenborg nor those trance speakers show any power beyond the mere mesmeric action so often displayed on the public platform under the name "Biology." The use of "big" names, as their controls does not prove that they are the real Simon Pure, any more than the "Strolling Player's" personations of *Hamlet*, *Brutus*, *Cæsar*, or *Richard*.

I personally know that the theological declarations of three out of four of the trance mediums are merely those of their prior opinions, and that those opinions, if given with their ordinary baptismal names, would have no weight in ordinary social life.

Where are their miracle credentials? Beyond the very ordinary gift of being biological subjects, they have no *miracle* power, as held by the apostles and evangelists; yet they speak with shut eyes, and they jerk their elbows;—they tell us the great ghosts of the ages are at their beck and call at any hour, any day, they, the trance-mediums, fix for a money-seance; tell us that those notable miracle-workers of the past were, in comparison with them, mere understrappers.

Sad to say, these perambulating trance mediums advertise that for a consideration they are open for a job in any part of the country "to fight against the old hoary-headed orthodox superstition," instead of against the lithe, vigorous, scientific *materialists*, who deny the possibility of a ghost—against those who deny the continued life of man after physical death. Why is it so? Simply because their limited knowledge of the visible and invisible natural powers of the earth is so scant that their trance declarations would be laughed at.

These men, forsooth, ignore the existence of our modern orthodox Christianity giants, Gladstone, the three Lord Chancellors—Hathaway, Selborne, and Cairns—ignore Argyle, Shaftesbury, and a host of scholarly, theological, and scientific logical reasoners.

No wonder that throughout the masses of the middle and upper classes Spiritualism is neglected.

Let us have miracle-wonders in sunlight—the wonders classed in the New Testament as spiritual gifts—then normal speakers and normal writers on the platform and through the Press will sway the nation.

J. ENMORE JONES.

Enmore Park, S.E.

ORTHODOX CHRISTIANITY—AN APPEAL TO THE WAVERING.

At the present season the windows of heaven appear to have opened, new well-springs have been discovered, a flood of light and truth is being poured on men's minds, and in consequence a spirit of inquiry is abroad. Our churches show it; turmoil is manifest in the various sects of religion, and their teachers unhesitatingly declare that the battle of Armageddon is nigh. Religion *versus* Science, Theology *versus* Philosophy, Materialism *versus* Spiritualism, Rhapsody *versus* Common Sense, Infatuation *versus* Reason, are the opposing elements. Now is no time for temporising, no time for halting between two opinions, no time for lukewarmness. We cannot cling to the old rags of effete theologies, yet clothe ourselves in the robes of spirit-teachings. Elijah again raises the cry, "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, follow him." The spirit-warning of John again rings aloud, "Come out of her, my people, that ye be not

partakers of her sins, and that ye receive not of her plagues." So-called Christianity of the present day, supported and bolstered by its translated re-translated, revised, re-revised, interpolated, and improved Bible, approximates to the church of Sardis in having a name to live and is dead. But if such is deserving of reprobation, how much more is the denunciation of Rev. iii. 15, 16, deserved by those who would temporise? Many, with a mistaken fatality, cling to the wreck of their old decayed opinions till with it they will go down; they are to be honoured for their blind constancy. Others have sought out the lifeboats of free-thought, and left the sinking vessel to its fate;—"honour the brave and opinions, still hang to the quivering mass by doctrinal cords, and inevitably be sucked down in the swirling vortex. They are beyond our pity; they heed not our warnings; they wait for the end, and are surprised when it cometh.

First, then, what is Christianity? To understand this term let us begin at the root-word—*Christ*. In the ancient church a follower of Christ's teachings was termed a Christian, and the espousal of such teachings was termed Christianity. What, then, were these teachings? See Mat. xxii. 37, 38, 39, and all through his life were these sentiments iterated and reiterated. Love to all—friendly or inimical—he extended, even his executioners had the benefit of his prayers; he wept over Jerusalem, the city of his murderers; it characterised his life, it glorified his death; if he derided the doctrines, follies, and wickedness of the scribes, Pharisees, and publicans, he loved a Lazarus, a Nicodemus, a Zaccheus. He gave not reviling for reviling; he returned not scorn for scorn; he banded not rebuke for rebuke (Matt. v. 38, 39, 40, 41). He despised not the frail and erring (John viii. 10, 11); he shunned not disease and affliction; he neglected not the poor and widow. Such were the teachings of his whole life by example and precept; consequently in following such teachings lies Christianity.

Look abroad among the various sects of the present day and say where does Christianity hide its head? One who has wearily sought it through much toil and tribulation asks, Where? Is it in the predestination of Calvinism? Is it in the exclusive salvation of Romanism? Is it in the excommunication and ostracism of Lutheranism? Is it in the adulterous polygamy of Mohammed or Mormon? Is it in the aristocratic formalism of Ritualism? Is it in the freezing coldness of Materialism? Is it in the careless apathy of Secularism? Is it in the disorderly turbulence of Methodism? Where, oh where, is charity? where is an all-embracing love? where is Christianity? "Come out of her, my people." Is the Bible true? If so, it is true as a whole,—every word, every page, every chapter, every book,—even the boards and bindings, are deserving of being swallowed—a wholesome bolus. Is this Christianity? Yet all the religious sects in Christendom believe this. What did Christ himself say? (See Matt. vii. 1 to 13.) Did not Origen Chrysostom, St. Jerome, and many others, complain of the forgeries and interpolations? Is not our present edition being revised? Where, then, is Christianity? Purge yourselves, O Spiritualists! and show an astonished world that in receiving the Bible *cum grano salis*, and subject to spirit-teaching, that, as of old, Christianity is Spiritualism, and Spiritualism is Christianity.

Turn we now to a consideration of the qualifying term "Orthodox." This word comes to us from a Grecian source, and is made up of two Greek words:—*orthos* right, and *doxa* an opinion. Hence the meaning of the term is—"a right opinion," as opposed to Heterodox—a dissimilar opinion. Not that an opinion to be heterodox must be essentially wrong,—*heteros*, the Greek word, merely meaning dissimilar. Consequently, all opinions or conceptions on any subject, if held in sincerity, are to their supporters orthodox, and all these same opinions are to their opponents heterodox. Here, then, we see the cause of so much dissension among the religious bodies of the present day; here the well-spring of that rancour which has slain the charity of the so-called Christianity; here arose the expression of that animosity which finds vent in the words—"Believe with us, and be saved; believe not, and be —!" It is all very well to say these sects "are as one mind on the leading verities of orthodoxy, only differing on church-mechanism, and on minor points of belief;" it is these very minor points which form the rift in the lute. Another quotation:—"They show their earnest faith by their work." Work! to what end? Is it not self-aggrandisement? else whence the heathen at home? whence the crime, the pauperism, the misery, the wretchedness which floods our land? Is it not that the so-called Christianity is a dead letter, clad in formalism, occupied in wrangling on these very "minor points"?

I have also bowed the knee in the assemblies of the Greek, Roman, Lutheran, Jewish, Baptist, Wesleyan, Episcopal, Unitarian, Presbyterian, and many other churches. I also have worshipped in churches where the language was unknown to me, and can appreciate the open-heartedness and charity which enables to such a course; but I cannot be a renegade and sound a doubtful strain in praise of *their* Christianity. Thank God! I am a Spiritualist, and belong to a body which, without pretension, is characterised by the marks of the true Church—a body which comprises and offers a free platform to all sects, a body whose charity is its great feature—the body to which Christ himself belonged, if we may credit New Testament records; a body which, in seeking the elevation of mankind by love and good works, treads in his footsteps, and is therefore Christian; a body whose existence goes beyond biblical records, and is unfettered by creedal dogmas; and a body which noted the rise and progress, which will also see the fall, of this pseudo, yet orthodox, Christianity. J. F. GIBBS.

SOUTH DURHAM.—Mr. W. H. Robinson sends an account of a trip he has had south from Chester-le-Street. Hard times have somewhat paralysed mediumistic developments. Mr. J. Barker, of Binchester, is busy with healing and intellectual work, in which he is making fine progress, and doing much good to others. Mr. De Main is commended for his spirituality and aptness to teach. Our correspondent thinks such men might be aided into a more congenial position, in which they could be more useful to the Cause. As a working miner, Mr. De Main and other Durham mediums might, like the Hebrew singer, exclaim: "Out of the deep have I cried to Thee, O God!" Miss Brown was found to be much benefited by her trip south, and making satisfactory advances in development.

LOVE'S CLAIRVOYANCE.

"Die Eigenschaft des reinen Geistes ist das Schauen und nicht das Wissen,"
 "The property of pure spirit is seeing, not knowing."—*Seeress of Prevorst.*

Thy written words upon my heart I place
 Now, when my soul is in magnetic trance,
 And Love has opened clear my inward glance:
 Love is the great magician, lord of grace!
 Behold, I gaze upon thy absent face.

Although thou art far from me, I see thee near,
 Like those who spirits in a crystal see:
 Thy head is resting on thy hand so dear;
 Thou art lost in dream,—ah! loved one, dream of me,
 For my lone heart even now is filled with thee.

An open book lies near thee, but unread;
 A weird-like distance shines within thine eyes,
 As if thy soul was with the distant dead,
 And thy soft bosom heaves with mournful sighs;
 Now, I shall greet thee with a glad surprise.

For know, my strong desire can make thee hear
 A voice of comfort borne within thy heart,
 Magnetic pulsings strike upon thine ear;
 My loving soul can be where'er thou art,
 To share thy griefs, and trusting peace impart.

"Rest thee, loved one, from thy sorrow;
 Raise thee to the spirit-sphere;
 See that cloudless, bright to-morrow
 Lasting through the spirit-year;
 Wander through yon Summerland;—
 Come love, let me take thy hand.

"Through its gardens, where the flowers,
 Rich in odours, never fade;
 Where the happy, perfumed hours
 Dance along the sparkling glade,—
 There you'll see in joy again
 Those you wept on earth with pain.

"Even on earth you may be blest;
 Heaven may bloom within thy heart;
 All its sanctities may rest
 In my heaven, where'er thou art;
 Spirit-spheres may mix with thine:
 Receive my spirit, love, be mine!"

I ceased to sing, then placed some faded flowers
 Upon my heart, which she Sibylla fair
 Had lately sent me, knotted with her hair,—
 Flowers which had lain through dreamful, blissful hours
 Upon her heart, gathering magnetic powers.

And then I saw her from her dream arise:
 Her dark orbs opened with a mystic glance,
 As if awakened from love's rapture-trance;
 The light of higher life was in her eyes,
 Mixed with the lightnings of a glad surprise.

And then upon her heart she pressed her hand,
 And sang as those who sing in Summerland.

"I dreamt—I dreamt of him I love,
 While music strayed around;
 The notes seemed falling from above,
 Strange peace was in their sound;
 I dreamt—I dreamt that he was near,
 His head upon my heart, here—here.

"I dreamt—I dreamt I saw him read
 With love the lines I sent;
 He placed them on his heart—indeed
 My heart with his seemed blent.
 O blessed dream! how sweet thou art,
 Thou lett'st me clasp him to this heart.

"I dreamt—I dreamt of those blue flowers
 That died upon my breast;
 I sent them for his lonely hours
 Upon his heart to rest;
 O God! like those dimmed flowers he's dead,
 And all the joy of life is fled.

"Ah no! ah no! I feel him near—
 Our spheres are joined in bliss;
 I know—I'm sure that he is here,—
 I feel his lovewarm kiss.
 O seize me, dream, in thy delight;
 I'll dream through day—I'll dream through night."

Lucerne, Switzerland.

A. J. C.

MR. MORSE AT CARDIFF.

In spite of continued and severe indisposition, Mr. Morse resolutely, and with little less than the usual ability, performed his task of delivering the periodical course of three inspirational discourses in this town. Those on the evenings of Sunday and Monday, Sept. 28 and 29, were delivered in the Town Hall, which, it is due to both the present and the preceding Mayor to say, has always been granted for our use, on the occasion of Mr. Morse's quarterly visits for the last eighteen months, with the utmost readiness and courtesy, and that not for the week-day meetings only, but for Sunday evenings also. The subject for the Sunday evening,—"After death, What?" was treated with the customary logical acumen, and the lecturer exhibited in a strong light the folly, so prevalent, of putting off all earnest preparation for a future life until the last few days or hours of man's earthly career, when the body is weakened by disease and suffering, and the mind harassed by vague and gloomy anticipations, and the individual consequently unfit for careful discrimination, or for calmly and rationally reasoning upon and analysing the assertions and propositions put before him; when, on the con-

trary, nothing is left him but blindly to accept whatever he is told as true, and snatch, "like drowning men at straws," at anything which will give him the assurance of happiness in the beyond to which he is hastening. The lesson deduced from this was the absolute necessity of making the problem of immortality, the nature and office of physical death, and the kind of preparation best fitting the individual for the after-life, the subjects of profound thought and inquiry while in sound mental and bodily health, under which conditions many things that in the hour of mortal sickness are clung to with desperate grasp, would, in the light of reason, common sense, and practical experience, be rejected. Failing this course, "It may be that after you have been launched on the great stream of future being, nearing the shores of the great Beyond, standing upon its celestial strand, you may find after all that the consolation you hoped to derive is not there to be found, that the teaching you received is not vindicated as true by the experience you have gained, and, too late, you may discover that it was an awful mistake, a blind perverse error, this putting on one side the consideration of the future till the last few hours of mortal life, when neither body nor mind were fitted to consider the problem rationally and justly." The current ideas and conceptions respecting the nature and possibilities of a future state were clearly analysed, substantial reasons advanced for regarding that state as a real life, affording opportunities to all for progress and unfoldment, and there were the customary sarcastic side-hits at those ecclesiastical pets, hell, everlasting punishment, and the devil.

Monday evening,—when the Town Hall, or rather the Crown Court therein (for these heresies are fulminated under the awful shadow of the legal wing), was crowded in every part, many being obliged to stand—was entirely devoted to the answering of questions from the audience, and an intensely interesting evening was the result; the triumphant passing through this ordeal being, as is well known, a strong point with Mr. Morse's guides. The questions related to the Spiritualists' estimate of Jesus, the nature and occupations of spirit-life, the origin of the soul, the proofs of identity afforded by spirits, Spiritualism in its relationship to "Orthodoxy" and Materialism, the "witch" of Endor, the nature and attributes of God, the standing still of sun and moon at the express desire of Joshua, the origin of friend Satan, the theological "fall" of man, the biblical deluge, the destiny after death of unbelievers in Christ, &c., and were all answered in a way which drew much applause from those present. Elements of amusement were not lacking, arising from the conduct of obstreperous interrogators, one of whom was very persistent in pressing for solution the knotty and highly important problems of "who was Cain's wife?" and "where was the mark on Cain?" until finally extinguished by the good-humoured but cutting sarcasm levelled at him.

The third and concluding lecture of the course was delivered on the evening of Sept. 30, at the room in West Luton Place, and was devoted to setting forth considerations in support of Spiritualism under the three heads, "Historical, Rational, and Deific," followed by a few questions. The representative of the "fourth estate of the realm," the "free and enlightened" press of this locality, showed its power of estimating the value of that which had attracted large and intelligent audiences, by a scanty notice of half-a-dozen lines.

In contrast to these well-attended lectures of Mr. Morse, the ecclesiastical demi-gods here are complaining sadly of the apathy exhibited in connection with meetings for "religious and philanthropic purposes," which are but poorly attended, especially those connected with missionary enterprise. Let us hope that people are beginning to perceive more clearly how useless it is to pursue schemes for the sending out of men, however sincere the latter may be, to force down the throats of the natives of other lands doctrines which are now rejected by thinking men and women on every side at home, as being inconsistent alike with reason, the purer instincts of human nature, and the highest conception of Deity. If their aim were simply the sending forth, not of self-conceited and domineering sectarians, but of properly qualified men and women who would, by strict personal example, and not by precept merely, aid in the elevation of the less developed minds of "heathendom" to a higher level of purity and humaneness, and help them to grasp and apply the arts, sciences, and practical knowledge that have benefited Europeans, apart altogether from doctrinal "plans of salvation," and with a due and modest regard to the fact, that even amongst heathens may be found minds illumined by the light of truths to which, perhaps, they themselves may be strangers, then would they be engaged in the performance of a noble task that would enlist the sympathy and support of many outside their own immediate sphere.

On the departure of Mr. Morse for Merthyr, where I understand he met with considerable success, he was decidedly better in health.

A. J. SMART.

THE August number of the *Harbinger of Light*, Melbourne, contains a long letter from Mr. John Carson, in which he describes a visit to the Cardiff circle. Several spirits came out in material form. Respecting one sitting, we quote Mr. Carson's own words. "Amongst them (the spirits that appeared in the form), my old friend 'Mrs. Gilbert,' who came back to the table and took up paper and pencil, moved back to the curtain, threw up her veil, and in full sight wrote me a kind welcome; letting her veil fall that reached to her waist, she came and laid the paper upon the table. I was then told to go down and see them come down to Mr. Lewis. The gas was lowered in the hall and the parlour, but there was a large fire in the latter; I hardly got down, when 'Zion,' the tall form, walked in after me; he had come out of the inner room, through the room the three other sitters were in, following me down, he went out of the lobby and returned, told us to go into the front room that was filled with pictures, all the figures in which I could see from the light of a street lamp, a full moon unclouded, while the lamps of passing carriages threw an additional light on the forms that came to us; first this tall man, who held out his hand to me and gave me a shake with a power that said he might wrench the hand off if he wished. Going into the passage he closed the door after him, but it was soon opened by a female. This was repeated several times, when Mr. Lloyd was called down to see it also. Observe, the medium was in an inner room about 40 feet from us. Only 'Zion' returned to this room. Going through the outer room he turned the gas out in a playful manner."

KIND WORDS FROM WARM HEARTS.

Dear Friend Burns,—It was with feelings of pain that the members of my family circle saw your appeal in the last issue of the MEDIUM. It does seem hard indeed that you, who have given yourself entirely to the service of the Cause and its followers, should be so circumstanced. Where are the thousands who profess to be Spiritualists? Where their gratitude for the enlightenment they have received, that they let the chief instrument for spreading that light languish for want of means? I hope that your appeal will influence many to give according to their means. I send you with this P.O.O. for ten shillings, the offering of five thankful hearts, and believe me that we heartily sympathise with you in your trials and struggles to keep up the good work.

Being personally unacquainted with us, you may be interested in seeing how we get on. Ours is, strictly speaking, a family circle, constituted of three males and two females, five in all; ours is what is called an intellectual circle. Mrs. F. A. Pool is the medium. We have been sitting thus for nearly five years. Our medium is controlled by upwards of twenty spirit-friends, ranging in age while on earth from five to sixty years, male and female, of various nationalities,—these pour forth exhaustless streams of eloquence, leading our souls onwards and upwards by links of love; some of them were our relatives—father, uncle, sister, grandfather,—others intimate friends. Some of them, when they first came, were dark and ignorant indeed; but we endeavoured to uplift them, and, through the help of our spirit-friends, we succeeded in every instance. They now reward us by their love and help in return. Our medium also is able to see the bright visitants, and describes to us the appearance of bands of spirits surrounding our circle; she also has beautiful glimpses of the spirit-land itself.

We sit on Sunday and Tuesday evenings, and Sunday afternoon at four o'clock. This meeting we call the "Hallowed Hour." Our more intimate friends come then, and make it hallowed indeed. We are often told of the great change which is about to take place on earth—the new dispensation—and are urged to prepare ourselves for that time, so as to be able to do a humble part in making all things spiritually new. You will excuse my writing so much, I know. Trusting that many will rally round you with means to push on the car of Progress, and that the blessing of our Father God may ever rest on you, I am yours fraternally,

WALTER LLOYD.

22, Wellington Street, Merthyr, Sept. 22.

Dear Mr. Burns,—I am very sorry for you. I have sent you my mite, and I hope others will do as much; as a good many can help one and not feel it much. God grant you may get sufficient to relieve your present necessities, and trust in Him that knows all hearts, and you will find that all who do His will and pleasure will never be forgotten.—Your friend and brother.

Sept. 22.

I enclose a trifle—wish it could be more, for you fight the battle of Spiritualism bravely—and will receive *post-mortem* appreciation, which, unfortunately, cannot be of use to you now.

Mr. S. Howard, enclosing £1, says:—I trust you will met with such a generous response to your appeal as will entirely liberate you from the thralldom of impecuniosity.

The enclosed amount is a little contribution from myself added to that which has been given by a few friends who wish you well. If all who have derived knowledge and comfort from your labours would respond in like manner your burden would be lighter.

I have read a poor man's appeal, and it has grieved me greatly. If I could follow my inclination, I should just enclose a pound-note in my letter, and send it without any name or address; but I cannot afford this, so I do the little I can, and send you an order for ten shillings. I trust the appeal will be liberally responded to. I know that the Cause would never have advanced as it has done if it had not been for your devotion to it.

I do not require a reply, as there is no fear of the order going astray; and I hope I shall see in the MEDIUM that all the Spiritualists have given according to their means.

Dear Sir,—Acting on the suggestion of our Devonshire friend, I have collected 5s., which I have the pleasure of sending you. Kindly acknowledge the same in the MEDIUM or by post. It is my intention to form a circle, and to collect at least twice in a year to assist you in the glorious work you have in hand. If every circle were to do the same, it would add considerably to the funds. Hoping you will tide over your difficulties, with God's blessing, I remain yours truly,

44, Brook Green, Hammesmith, Oct. 1.

JESSE COLLINGS.

Dear Mr. Burns,—The needlewoman encloses five shillings, sorrowing because she cannot do more. Dull times and the calls of the little ones prevented her replying earlier. All she can do is to pray God He will dispose the hearts of those that have the means to do their part.

May God bless you with his choicest blessings, and may you long be spared to aid and encourage us poor drooping ones in the toiling hours of life by your noble efforts in the Cause of Spiritualism.

I would give you my name, but it would do no good—only cause persecution—my surroundings are so opposed to it. I am now writing in such haste, afraid some one of them will come in. Pray excuse my hurried note.—Yours truly,

A WORKER.

Dear Mr. Burns,—Pardon the following suggestion; but if the readers of your valuable paper the MEDIUM were to adopt a plan of mine, namely, put a money-box on their parlour table, and accept any sum, even one penny, in aid of the Spiritual Institution, and send the contents of the box at Christmas to you for that purpose, it might materially help you in your good work. With best wishes for your health and happiness,—I beg to subscribe myself,

A SINCERE WELL-WISHER IN BRENTFORD.

Dear Mr. Burns,—Please accept this small offering. Would that it were a larger sum; but it is with us as it is with many more,—we have the heart, but not the means; and those who have the means seem not to have the heart. I have a daughter in her twentieth year, who has not been able to earn anything these two years, and this last half-year

she has been obliged to keep her bed. She sends 6d. to the Institution. If all would do the same thing, it would soon take the burden off your shoulders. We are poor people, and have to work hard for what we get, or I am sure the sum should be much more; but as the many drops of rain cause the rivers to flow, so the many small contributions—if only pence—sent to the Spiritual Institution would soon help you out of your difficulty. I enclose 1s. 6d. in stamps, with greatest sympathy and best wishes, from one who has found the greatest consolation in Spiritualism.

SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

HOLBORN, LONDON, W.C.

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

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

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

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

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

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

SUNDAY, OCT. 12.—Address, at 7.

TUESDAY, OCT. 14.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, OCT. 16.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, OCT. 17.—Social sittings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 10, 1879.

NOTES AND COMMENTS.

AN interesting fact in spirit-identity came before our notice quite recently. To begin at the beginning: A few years ago we were present with a clairvoyant lady friend at a sitting with Mr. D. Duguid of Glasgow; a direct painting was being produced. While the matter was in progress the clairvoyant lady whispered to us and said, "I see the spirit, and the word 'Turner' is written up over him." After the successful termination of the sitting we learned from Mr. Nisbet that "Turner" had given some pictures direct at that circle, and the picture obtained on that occasion bore marks of that great artist's method of treatment. At a private sitting with Mrs. Billing last week the same clairvoyant lady was present, also a gentleman associated with art mediumship, and who was an entire stranger to her. The lady recognised the spirit who had given the direct painting through Mr. Duguid's mediumship years before, though she did not know that "Turner" was at all associated with the work in which the gentleman who was present is interested. Towards the close of the sitting "Turner" was "set up," and spoke to us all, and thus the identity of the spirit and the clairvoyance of the lady were established beyond any doubt. If spirits do not exist and manifest, then human life itself is a delusion, and all except the Nonentitarians are fools when they think they live, move, and have their being.

We give this week a report of one of Mr. T. Walker's addresses, and from it readers may form their own opinions of its merits; but we would remark that reports seldom give the same force to a speaker as can be obtained in hearing his voice. Mr. Walmsley, in transmitting the report, says:—"I may say that he is a most wonderful medium; his equal in all respects I have never heard; he gave us great satisfaction; all who have heard him will feel sorry, I am sure, at the thought of his leaving England, which he will do early in spring."

It has been several times mentioned in these columns that "Mrs. Mary Hardy" had manifested in the direct voice, particularly at Mrs. Billing's circles. Miss Houghton, the well-known medical clairvoyant, receives the chief of these manifestations. At almost every sitting "Mrs. Hardy" speaks now in quite a powerful manner, and has several times partially materialised. On one occasion the face of the spirit and an abundance of hair came into contact with Miss Houghton's cheek, and the peculiar sensation left upon the part was felt for several hours afterwards. Mrs. Hardy and Miss Houghton were very old friends when the former was in earth-life, and this sentiment is still manifested from the other side. "Mrs. Hardy" says she is quite happy, and her voice and manner corroborate her statement.

INQUIRERS will please observe that, to obtain admission to Mrs. Billing's seances, it is necessary to procure an introduction at the Spiritual Institution, 15, Southampton Row. The very spiritual nature of the manifestations renders it necessary that the conditions be kept as perfect as possible.

WE have been so repeatedly asked for copies of Sir Charles Isham's Broadside, that, to oblige our friends, we have found it necessary to procure a supply from Northampton. One copy, post free, may be obtained for 1½d., or four copies for 5d. Spiritualists would do well to have this interesting sheet stuck up in their homes, or any other available places, and, calling attention to it, say to their friends, "Sir Charles is one of us."

MR. BURNS lectured at the Spiritual Institution on Sunday evening.

THOSE WHO RESPOND TO THE CRY OF THE NEEDY.

It grieves me to receive any portion of the scanty means of poor brothers and sisters, who have so kindly responded to my appeal at a great sacrifice to themselves. When a man is in real want, he finds little sympathy, except from those of his own order. The subscription columns in the MEDIUM these last three weeks exhibit a most instructive fact on that point. The rich will not, as a body, help the poor, or there would be no poor. The poverty and suffering that exist amongst hard-working, honest people is a reproach to the humanity of the age. The world does not sustain those who best deserve at its hands. Has it not always been so? But I would rather be the poor creature that I am, craving a crust to sustain me in the work of making the world better, than I would be one of those vampires who fill themselves to repletion with the blood and sweat of their fellow-men.

There is always something to be thankful for, even amidst the degradation of poverty, and if my God and His messengers deign to find me useful, and if my poor brothers and sisters see fit to sustain me in that use, what need I care what the rest of the universe thinks about it? From day to day and from week to week my hands are upheld, and I still say to those who have not opened their hearts, Do so; and thus we will all become one truly divine cohort, cemented together by that heavenly feeling which, casting aside all other considerations, helps the needy, not because of their merits, but because of their sufferings. Thus, it is in ecclesiastical mythology said that God once and for ever did so for all mankind—an act truly worthy of God, and an eternal example to His children.

J. BURNS, O.S.T.

A SKETCH OF MRS. WELDON'S LIFE, AS A LECTURE, AND REPORT, WITH PORTRAIT, IN NEXT WEEK'S MEDIUM.

A sketch of the life of Mrs. Weldon, with an account of her work, will be delivered on Sunday next, Oct. 12th, at the Spiritual Institution, 15, Southampton Row, W. C., by Mr. Chapman; to commence at 7 p.m. sharp. The sketch will appear in next week's MEDIUM, accompanied by a fine engraving of Mrs. Weldon.

We take this opportunity of strongly advising our readers to hear this lecture, as it promises to be very interesting, also to obtain a copy of the MEDIUM containing a report of it.

A PORTRAIT OF "SKI."

Mrs. Billing has hanging up in her reception room a painting representing her faithful Indian friend in spirit-life, "Ski," or more properly "Skiwakie." This portrait was painted "impressionally" by a well-known artist in St. Louis, who had never seen the spirit either materialised or clairvoyantly, and yet all who have seen the spirit recognise it as a most correct likeness. The great interest felt in this good, truthful spirit, as well as his merits as a worker in the Cause, render it expedient that his valuable work be fittingly acknowledged, and we have resolved on having the portrait engraved and printed in the MEDIUM. Our former portrait of a spirit, "John King," was a great success, and we hope the one now to be given will not fall short in usefulness. After all, our indebtedness to spirit-friends is inexpressible, and they are pleased to receive our friendly recognition.

THE JUBILEE CONVENTION AND HAPPY EVENING.

On Wednesday evening the committee decided to hold the meetings at Goswell Hall, 290, Goswell Rd., near the Angel, Islington. The Convention will commence its sittings at the Spiritual Institution on Saturday, November 1. The sittings will be continued at Goswell Hall, on Sunday, November 2. In the evening there will be a public meeting, to be addressed by leading Spiritualists. On Tuesday evening, November 4, the Happy Evening will take place at Goswell Hall. Tickets 1s. each. Doors open at 6 o'clock. Programme of concert to commence at 7, and dancing at 10 o'clock. The tickets are now ready.

FORM MANIFESTATIONS OR MATERIALISATIONS.

Mrs. Esperance, having been requested to give sittings for the above phenomena, has commenced a series of seances in the rooms, 28, New Bridge Street, Newcastle, on Sunday mornings, at 10.30, and will continue during the absence of Mrs. Mellon. 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.

Mrs. Esperance is open to engagements to give private sittings for materialisations or other spiritual phenomena at her rooms, 28, New Bridge Street.

MR. MORSE'S health not being quite restored, he was relieved of one duty by Miss Brown on Sunday afternoon at Newcastle, who spoke in a very acceptable manner.

A LADY WRITES:—I have recently had the pleasure of sitting with the two young mediums, Messrs. Desmond and Sydnam, under test conditions, and was deeply delighted with the various manifestations, which included bell ringing, touching by spirit-hands, direct voice, &c., &c., all of which were perfectly genuine; and I can heartily recommend them to any circle as unassuming young men, willing to give their services for a very moderate remuneration.—81, Loughboro' Road.

ON SELFISHNESS.—II.

Selfishness is "a state of being too fond of oneself," τὸ φιλαυτὸς εἶναι in classical Greek; the noun φιλαυτία, corresponding to our word "selfishness," not coming into use till the times of the later philosophers. The evil of selfishness lies in its excess: every man is naturally prompted to consider first his own welfare and interests; but when a man acts thus, without regard to the well-being of others, and at the expense of their welfare, we rightly term him "selfish." "No man hateth his own flesh, but nourisheth and cherisheth it." This principle of self-preservation ensures the continued existence of man upon the earth, provided it be not wholly separated from the needful injunction, "Look not every man on his own things, but every man also upon the things of others."

There can be no doubt that the joy of the giver is ever of a higher and more exalted type than that of the recipient; and that the communion of angels with mortals proves a source of unfailing joy to those unselfish spirits who minister to us. And should it not be to us an unspeakable joy, as it is our unspeakable privilege (a privilege, moreover, involving us in the gravest responsibilities, if not rightly carried out) to bear the glad tidings of Spiritualism to every hearth, where opportunity may permit? The delight of having fed one hungry soul will amply outweigh all the cruel rebuffs we may encounter from an unbelieving world. Yet in such work as this for others, we should always observe a zeal "according to knowledge," and perceiving that all men will not use Spiritualism aright, even if they become interested in it, we shall refrain from "casting our pearls before swine," lest "treading" these heaven-born truths "under their feet, they turn again and rend" us.

Spiritualists have indeed cause to grieve over the want of liberality too plainly apparent in their ranks. Why are Spiritualists, of all people, indifferent when they see their Cause barely supported, as if they were content that it should be dependent on the casual gifts of outsiders? Why do its agencies languish, crippled for want of funds? Is it not that we are nurturing a too great fondness for self? We may be giving "all that is required of us," and yet be "unprofitable servants," if we will not put forward some extra exertion to help our brethren in distress. Why, even the sectarians put us to shame over this matter of "supporting the Cause." How rarely a "Bethel" or "Zion Chapel" comes to grief! Appeals are made for funds to orthodox ears, and they are not made in vain. Why, then, should we be less liberal in support of our glorious tenets?

And is it right that the angel-world, longing to see the work of Spiritualism pushed forward, should be left to mourn over men's selfishness? One can hardly say Spiritualists' selfishness, for we "are persuaded better things of" those who are truly such. "If any man seeth his brother have need and shutteth up his heart" (the ancients conceived the "heart" as one of the viscera, and so we find in our version "bowels," where the seat of the affections only is intended) "of compassion from him, how dwelleth the love of God in him?"

"The liberal soul deviseth liberal things, and by liberal things shall he stand." As liberality brings such blessings in its train, is it not the lack of due selfishness which allows men to continue niggards? May we regard our responsibilities in this matter of giving in their true light, and see how transient are the advantages arising from money unduly hoarded, for "we brought nothing into the world, neither can we carry anything out," but how lasting and eternal are the results of good effected upon the earth-plane by spiritual agencies! Let us look at a question of this sort, if we can, in the light of the hereafter, and ask ourselves, Shall we ever repent of our liberality here, when we come to look back upon it from a higher standpoint, of course premising that the motives actuating the liberal giver are of a pure and disinterested nature, consulting mankind's highest good, that salvation of soul and body which Spiritualism, rightly understood and received, will most surely effect? Shall we, the supporters of an unpopular Cause, leave to after-ages a record of our lukewarmness in supporting it? Rather let us rally to our colours, and resolve to fight out the campaign, assisted as we are by angels, against infidelity and superstition, well provisioned and with all departments of the service in an equally well-sustained and organised condition; to further which end, the greater the sacrifices we make now, the sweeter our reward that shall be, and the sooner will earth's sons be emancipated from the many evils now encompassing their path through the world.

Earth's sons are God's children, and efforts for their good will soon rid us of the baneful presence of selfishness. "Man's life consisteth not in the abundance of things that he hath." Let us not forget, then, "to do good and to communicate" of our substance to others in their hour of need, specially when means are required for the support of the Spiritual Movement.

"CAMBOR."

THE Quebec Hall, Marylebone, is at present closed for repairs. It is expected to be ready for occupation in the course of another week.

SPIRITUALISM must become a power in the land for good, and exert a beneficial influence, but ere this can be we ourselves must respect it—aye, love it so dearly that we will not soil the precious gem, but by our efforts at personal improvement, purity, righteousness, and love, fix it in such a golden setting that it shall sparkle more brilliantly and its worth be manifest to every beholder. Organised effort is required on the basis of a mutual love and of holy zeal to manifest the pure truth and redeeming influence of spiritual intercourse, that it may prove a blessing to all.—E. W. WALLIS.

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SPIRITUALISM IN THE WEST RIDING.

In No. 31 of the MEDIUM, published on November 4, 1870, there appears a "speakers' plan" for the "Halifax Circuit." The names of six speakers appear, and it is said the friends "find the system work well." Further arrangements were promised, but these never appeared, as the "system" proved a failure. The hands on the spiritual clock could not be moved by human wheels and a material main-spring. At that time the district was full of mediums, and the enthusiasm was great. What damped it all out? Circles were the usual method of working, and semi-public meetings, except when occasionally some special meeting was got up. Churchism has not been found to answer in the West Riding, but circles did wonders. The last straw to break the camel's back was the Lancashire Committee Conference at Halifax, in which we were so foolish as to take part.—(Confession is good for the soul.) If we had no other form of advocacy than local circle mediums and an occasional honorary speaker, the Cause would be much better off. There are two thieves between whom spiritual work has in all ages been crucified. These are Officialism and Professionalism, or, in other words, State and Church—the political and ecclesiastical machines which grind mankind into physical and mental slavery.

We have had sent to us by the polite secretary, Mr. John Kealey, another speaker's plan for nearly the same spot of ground. It appears in the *Spiritual Pioneer*, a local paper, which Mr. Lambelle and Mr. Kealey projected two years ago at South Shields, and have only just succeeded in commencing. As the "plan" appears in that paper, it need not also appear in the MEDIUM, and besides, we desire more and more to see the MEDIUM the organ of spiritual truth rather than the organ of man-made projects, which have, since revelation began, done their best to throttle the voice and methods of the spirit-world.

It is suggested to raise £500 in five years—a scheme which has exhausted itself in the Lancashire district. This will allow £100 a year to move the speakers about. It is a fact that these same speakers have been moved about without any such aid, and far more cash could be raised and spent by every little centre doing its own collecting and dispensing of cash, and letting each medium or speaker find invitations from friends in those districts where they were most appreciated. Presently we shall have a clerical order riding on our shoulders, and they will be just as tyrannical and bigoted as those of the sects. Of this we have already had abundant experience. What is most wanted is some apostolic workers who have no axe to grind, and who would infuse life into domestic groups, and open up to all, those fountains of spiritual waters at which all may drink freely without money and without price. This surely seems much more like the spirit of Oliver Cromwell than to make the windows of heaven open only in accordance with the success of a quarterly subscription list.

Spiritualism is a protest against churchism and personcraft, and yet, strange to say, no sooner has the spirit-world "made man upright" as a Spiritualist, than he seeks out many costly and laborious inventions to deface the spiritual glory of his garments, and begarb himself in the cast-aside rags of the priest. After all, what can these itinerant speakers teach you? and even if they make a good speech, does that stand you, who listen, in the place of personal development? This setting up of others to think for us, so that by their wisdom we may be saved from being wise ourselves, in the very vilest essence of sacerdotalism, and the arch-enemy of mental independence and spiritual growth; and yet a medium is most valuable and instructive in the circle, in which the personal spheres of all become blended, and a diverse development takes place in all according to their needs, whereas in the lecture hall it is only the mere husk of words which is received. It is by the power of the spirit enlightening our inner nature, and not by long-winded sentences, grammatical or more frequently ungrammatical, that the mission of Spiritualism is to be fulfilled. Where two or three are gathered together in the name of the Divine Spirit, there he will be present, attended by his ministering spirits—those dear to us, to render such aid to our doubts, our ignorance, and our perversities as they may be able to effect.

When we do hold a public lecture, let it be of a truly intellectual and instructive nature. It matters not whether normal or entranced, the speaker should only be valued on account of his usefulness as a teacher. But the genuine medium is a different kind of an instrument. He is not so much the speaker of words, the producer of an intellectual display, as he is the fountain of spiritual influences and personal instruction, which can only be partaken of in spiritual conditions, which are vastly different from those of the public platform.

We have no desire to throw cold water on the projects of our Bradford friends. All experiments are instructive; but where

they are based upon financial interests, they may be made to appear good and useful as long as the money flows in, whether the spiritual results be good or bad. We knew much of Yorkshire Spiritualism before the era of professionalism, and we have seen the blighting effect of man-made methods in so many cases, that we feel impressed to ask all who would make a move in Spiritualism to consider well whether the step about to be undertaken will lead them towards or away from the supreme object of their quest.

MRS. ESPERANCE'S MATERIALISATIONS.

Dear Burns,—I most cordially endorse all that has been said in reference to Mrs. Esperance's seances. They are equal to my expectations, and exceed anything I have witnessed under the circumstances and conditions.

I knew we could have these phenomena through her, but I did not expect that we should have them so strong at first. I thought we might have to spend some time in development; but, no, there they are—recognised forms of friends, several of them at a sitting—men, women, and children, two and three at a time; three children at once, one at each compartment of the cabinet, at least three feet apart from each other.

Then as to the conditions. She is in her natural or normal state the whole of the time, never entranced, talking or singing the whole of the time, occasionally looking out to see what is going on outside the cabinet; and I take a look in to see what is going on inside, and sometimes I have to hold her hands when a large form gets into the compartment beside her.

There is no tying required here—no sealing of knots, no cages, no test cabinets. Away with those tests,—what's the use of them in any case?

"Try the spirits," says the apostle; "Tie the mediums," say the wise-actors of to-day, and they have their own reward. They try to trick the spirits through the medium, and the spirits trick them. I could give you numerous instances, I think, in which such cases have occurred.

"Bless me! Mrs. Esperance is singing or talking to Mr. Armstrong all the time the forms are outside," said Mrs. H— to her friend Mr. R— on Sunday last. Could that man (spirit) that shook hands with Mr. H— be the double of the medium? Perhaps it was the unconscious "psychic" of the medium that assumed the form of a large man who appeared to his friend, and shook hands with her while the conscious medium was having a quiet chat with her friend at the other end of the cabinet. But enough of this at present; we are only beginning. *Wait a wee.* W. ARMSTRONG.

SPIRITUALISM AT NEWCASTLE.

THE TESTIMONIAL TO MR. T. M. BROWN.

On Friday evening, Oct. 3rd, 1879, a meeting was held in the large hall of the Newcastle Spiritual Evidence Society, for the purpose of presenting a testimonial to Mr. T. M. Brown on his leaving his native country for Australia. There was a very large attendance. Mr. John Mould, President of the Society, officiated as chairman, and he was supported on the platform by Mr. T. M. Brown, Miss E. A. Brown, Mr. J. J. Morse, Mr. W. C. Robson, Mr. W. Hunter, Mr. Jno. Hare, Mr. H. A. Kersey, Mr. Irwin, &c.

The Chairman in opening the proceedings said he could not help regarding such a large and influential meeting (held so far on in the week) as anything else than a spiritual phenomenon. A variety of concurrent causes are behind similar meetings held elsewhere; the influence of old associations, the inducements of fashion, forms and ceremonies through long-formed habits, should command enthusiastic meetings generally, and not exceptional, as is the rule. As a society we do not possess the elements of success just referred to. A few years ago this society had not an existence, even in our imagination, and to-night, without any of the influences which build up ordinary meetings, we have an assemblage of ladies and gentlemen, which, were it exceptional, would be surprising; but as you know that we are accustomed now to such meetings, we are justified in regarding our meetings as a spiritual phenomenon. A few years ago and we were entire strangers to each other, and to-night, he was sure, he interpreted correctly the feeling of that vast meeting when he said a brotherly feeling prevailed. A few years ago and our habits expressed themselves in an entirely different groove; and was he not correct when he said that through a manifestation of the spirit our feet have been turned aside from a darker to a brighter pathway, and despite the absence of external, and in some instances attractive forms and ceremonies, despite the hostile criticisms our sublime faith receives, we nevertheless enjoy an exaltation of feeling now to which we were strangers before? And to what do we owe this desirable change if not through the ministrations of our mediums, than whom none are more honourable and worthy of our respect than our friends Mr. and Miss Brown, whom we have met, through the kind and effective services of Mr. Morse, to honour and to take leave of prior to their departure for a distant land.

Mr. Hare said they all were sorry that their friends Mr. and Miss Brown had found it necessary to leave them; but that being so, he had only to re-echo the sentiments of the meeting when he wished them God speed. We shall picture them upon the mighty waves, and we shall wish them all the joy and blessing that comes from the spiritual world. They might be sure of our sympathies and prayers, and of our active and eternal love; and when they land upon those distant shores we shall again picture them as working for the progress of the Truth.

Mr. J. Irwin said: Some of the opponents of Spiritualism contend that Spiritualists and mediums preach contradictory statements—one medium will say one thing, and another medium will say another thing quite contrary to the former. Allow me to tell you that for nearly three years I have listened with rapt attention to the teachings, and I have never heard a statement made that was of a substantial nature contradicted by another speaker. He was sorry that Miss Brown was going to leave us. She was an ornament to society, and an ornament to Spiritualism, and his wishes would go with her and her father to the land of the Antipodes.

The Chairman said that they had now come to a very interesting part

of the programme, and he had great pleasure in calling upon Mr. J. J. Morse to address the meeting.

Mr. J. J. Morse said: On learning, through the public Press, that our friends were going to leave us for a distant country, and knowing that such an undertaking meant expense, I felt something like the old Quaker coming across an individual in distress, and finding others around him sympathising, put his hand in his pocket and pulled out 5s., and said that he would sympathise so far; how much would they? And I thought that if it was possible for me to lessen the expense, it was only right for me to do so. I wrote and told Mr. Brown my determination, and he replied and said that he left it entirely in my hands, and I accordingly issued the circulars, and the response is the result to-night. I may say that circulars were sent to all I could think of. It is quite possible that some of my personal friends may have been overlooked, as it was my intention to call upon them personally during my last visit, but, owing to domestic affliction, I was unable to do so. I hope that those who have not received the circulars and who wish to help them will have another opportunity for so doing.

In using the word farewell he desired it to be understood that he wished with all his heart that Mr. and Miss Brown would *fare well* in the land to which they were going.

My intercourse with Miss Brown, said the speaker, has been necessarily limited, but wherever I have gone I have heard her spoken of in the highest terms. I once had a short sitting with 'Bretimo,' and for many years I did not enjoy a sitting so much. I found him a ghost of the first water, that he was sharp and courteous, and he gave me some good advice as well as some satisfactory tests.

In concluding, Mr. Morse thanked editors and the Society for publicity and the use of the hall, and proceeded to present the testimonial to Mr. Brown, saying: Mr. Brown, it is a small testimonial after all, but I have great pleasure in presenting you with the sum of £17, and I wish that you may have health, success, and happiness in the land to which you are now going.

The Chairman said that he was surprised to hear that Mr. Morse had never heard Mr. and Miss Brown on the platform; but what surprised him most, was the fact that Mr. Morse had never heard himself. Before Mr. Brown replied he would call on Mr. Pickup to sing, "There's a good time coming, boys."

Mr. Brown said it was a very difficult thing for him to make a speech, especially on that occasion, although he would like to do it very much. He had been wholly unable to string a dozen sentences together. He need hardly say that he felt grateful to his friend and co-worker, Mr. Morse, in words which he was wholly unable to express. He had never given any one an idea that he wanted such a thing as a testimonial, and had it not been for Mr. Morse, he would have been the last one to suggest such a thing. He had been in the Movement some ten years, and out of that time he had been eight years a medium, and had seen five years of public life. He had never sought the Movement, it had always sought him. Neither did he seek to be a medium, and it was through the spirits that he held the position he did at the present time, and had it not been for the spirit-world he could not have accomplished the work he had done. With regard to the facts of Spiritualism, that was not the time to give proof; he knew they were true, and if all the people in the world tried to pick out the flaws (and there were flaws in every system) he should still say he had unbounded faith in what he had seen. When Mr. Morse asked him where he thought he would have the testimonial presented, he wrote in reply and said, at Newcastle by all means. The chief reason for this is that he was a native of the town. He was born not more than 50 or 100 yards from the spot he was then standing on. Another reason was, that he was left, whilst a boy, some 200 miles from there, helpless, without father or mother, and sent back to Tyneside; and it was here, or in this neighbourhood, that he went through all the struggles and anxieties of life. In concluding he thanked the Chairman and the rest of the friends present for having come together that evening.

Miss E. A. Brown, in the trance-condition, next made a few remarks. The control said that the time was drawing near when they would have to part—hence their regret. They did not believe that they would be unable to speak to them again, for they fully believed that they would bring their medium on that platform again. They concluded by wishing the friends there assembled success in their endeavours to promote Spiritualism.

A collection was here taken, at the suggestion of the Chairman, in aid of the Testimonial Fund.

"Visitor" next controlled Miss Brown, and enlivened the company with her conversation.

The Chairman rose and said he was happy to inform them that the collection taken that night amounted to £23, making the amount presented in all £20.

Mr. H. A. Kersey, secretary of the society, after a few remarks formally proposed the following motion:—

"That this meeting of the members and friends of the Newcastle Spiritual Evidence Society do hereby extend their cordial sympathy, loving regards, and earnest best wishes to Mr., Mrs., and Miss Brown, on the occasion of their farewell previous to their departure from their native land to other fields of usefulness across the ocean, bidding them a hearty God-speed, and at the same time cordially commending them to the fraternal notice of Spiritualists in all parts of the world; and that this resolution be entered on the minutes of the Society, and that an official copy of same be given to Mr. Brown."

Mr. W. C. Robson seconded, Mr. W. Hunter supported, and, on its being put to the meeting by the chairman, the motion was carried unanimously, amidst great cheering.

Mr. Brown, in a few words, replied, and concluded by moving that a vote of thanks be given to Mr. Morse, and also to the Committee of the Newcastle Spiritual Evidence Society, for having so kindly lent the room for the occasion.

Miss E. A. Brown, in her normal state, said she had great pleasure in seconding the motion of thanks to Mr. Morse.

The motion was put to the meeting, and carried amidst applause.

Mr. Morse briefly replied, and said that he had only done his duty. The meeting shortly after concluded.

R. H. M.
Newcastle-on-Tyne, Oct. 6.

THE T. M. BROWN TESTIMONIAL.

To the Editor.—Sir,—I have much pleasure in asking a corner in your paper for list of names who subscribed to the above. The amount collected by me was £17, and a collection at the presentation meeting £3, brought the total up to £20. My recent illness unfortunately caused some relaxation of effort, but, as my controls remark, having done one's best, no more remains. Thanking the friends for their contributions and responses,—I remain, respectfully yours,

J. J. MORSE.

W. Jackson, 5s.; W. P. Adsehead, Esq., £1 1s.; J. Mugess, 2s. 6d.; Mr. Hunter, 2s. 6d.; E. H. E., 5s.; Mrs. Preston, 2s.; Miss Blundell, 5s.; J. Carson, Esq., £1 1s.; W. Atkinson, 6s.; J. Parsons, 5s.; Darlington friends, 5s.; "The Cornish Exile," 5s.; R. Fitton, 10s.; J. Bent, 5s.; Marshal, 1s.; Alex. Calder, Esq., £1 1s.; J. Mould, £1 1s.; Mr. Norris, 2s. 6d.; Mrs. Norris, 2s. 6d.; J. Robertson, 5s.; J. Bowman, £1; J. Brown, 2s. 6d.; S. Gray, 1s.; J. Sunderland, 1s.; Mr. Ward, 2s. 6d.; Mrs. Ford, 10s.; Miss Hall, 1s.; Mrs. Bird, £1; N. F. Dawe, Esq., £2 2s.; Cardiff friends, per J. A. Hogg, 6s.; "A Friend," 5s.; J. P. Turner, 10s.; J. Corner, 5s.; W. C. Robson, 10s.; J. Colman, 10s.; W. Hunter, 10s.; J. Fenton, 2s.; K., 11s.

MRS. OLIVE'S NEW ADDRESS AND ARRANGEMENTS.

To the Editor.—Dear Sir,—May I ask you kindly to insert in the next issue of your valuable paper an announcement to all friends of my return to my duties as a healing medium? My health having given way, I was compelled to seek thorough rest and change, and now, after several weeks' holiday, I am completely restored. I am consequently able to resume work with renewed energy. I shall be happy to receive patients at 102, Clarendon Road, Notting Hill, on and after Monday next.

On Monday morning I shall hold a public seance for healing at eleven a.m., and on Friday at three p.m. On Wednesday, at three p.m., a seance for trance communications. Private seances as usual, by arrangement. Trusting my friends will observe the change of residence, with all good wishes for the success of the Cause, I am, yours very sincerely,

ELIZA OLIVE.

WANTED, in London, a healthy woman, to live in the family, be generally useful, and learn the art of medical rubbing. An excellent opening for anyone who has energy and is willing to use it.

A LITTLE work, "How to Cure and Prevent the Desire for Drink," by T. H. Evans (London: Tweedie. 1d.), is well worth the attention of all. It would appear that a taste for alcoholics may be fostered by diet of a certain kind, and removed by a different method of feeding! How important, then, that parents should become possessed of this information, for their children may be unknowingly establishing within themselves a dangerous appetite by the aliment set upon the family table. It is consoling to know that the preventive regimen recommended is cheaper and more pleasant to the taste than the more Bacchanalian dietary. The little treatise treats of "The Diet Cure for Intemperance," "The Red Peruvian Bark Cure for Intemperance," "The Water-sipping Cure for Intemperance," and "Receipts by E. S. Thompson, M.D., F.R.C.P."

DR. BABBITT has published a little manual, price 1s., entitled "The Wonders of Light and Colour, including Chromopathy, or the new Science of Colour-healing." It is full of interesting illustrations, and a chromatic plate, showing the contrasts of all the colours, and how they blend to form the series of greys. This coloured plate is worth much to ladies to aid them in the suitable adaptation of colours in articles of dress. Within the work the influence of colour is traced, not only in dress, the hue of which has a most important bearing on health and spiritual development, but in food, drugs, and surroundings the modifying effects of colour are pointed out. The electricity and chemistry of colour are described, and instructions are given for the treatment of diseases by coloured lights. The influence of sun-light is fully discussed, and the circumstances under which sun-light is beneficial or injurious. The subject is then applied to art. This little work makes it evident that if man understood the mysteries of light, and could intuitively live on the solar plane, he would be as much of an angel as he is now of a devil in too many instances. Dr. Babbitt is a praiseworthy pioneer in the science of the future. There are interesting correspondences between his views and the discoveries of Mr. W. Crookes, F.R.S., who, in respect to this subject, occupies a leading position amongst the truly great and original thinkers and truth-seekers of the age.

THE best men amongst you are the most modest; the most worthless are the most impudent, and push themselves to the front. This is one of the characteristics of the age, which is very patent to the spirit-world, who can distinguish the genuine from the false; and when we see a country whose principal public men, from the Prime Minister downwards, are shams, we naturally feel how dangerous must be the future of that nation. Such is, however, the case in England at the present time (1875), and we fear that, unless a healthy reaction takes place in public feeling, much mischief will ensue to your prosperity as a nation. You cannot realise the immense amount of sham there is in the world, and the small amount of honest talent there is to the front, and in your country above all others, except, perhaps, America, where the same vice exists, but in a more hopeful form, since the nation is young, and has not the same responsibility as England has. In fact, so great has become this evil in your country, that we very much fear a national calamity is impending, which can only be averted by the display of honest zeal on the part of those in power. Should this amount of honesty not be forthcoming, we have great reason to fear that England's future is sealed. Everywhere signs of national decay are visible. Indirectly your rulers are most ignorant, since you have given political power to the rabble, and they, unfortunately, by reason of their ignorance, are unable to discriminate between the sham and the genuine. Hence men of genuine worth and true patriotism can only stand by, and deplore what they see, leaving to others the direction of the nation's future. A heavy responsibility rests upon those who play the part of Judas, and betray their country's good for gold. A vast territory, a crowd of enemies, are ready to spring upon her when the right moment arrives. Such is the situation of England at the present day; and may it result in a brighter future than we anticipate for it, is our hearty wish.—From *Life Beyond the Grave*.

MR. T. M. BROWN'S ANNIVERSARY.

At a meeting held on Thursday evening last—Mr. S. Harker in the chair—it was resolved that Mr. Brown's Anniversary Meeting should be held on October 19. In the afternoon, at two o'clock, prominent Spiritualists will address the meeting. At four o'clock tea will be served at Mr. Brown's, 6d. each. At six o'clock one hour will be devoted to addresses, and the remainder of the evening to social conversation. Mr. Brown is the oldest medium in the district, and no one has worked harder. His home was always open when there was no place else to go to, and most Spiritualists in the district are indebted to him for what they know of this truth. As Mr. Brown is about to leave for a foreign land, it is hoped this last anniversary will be a great success.

Crook, Oct. 7.

W. WAKE.

MR. T. M. BROWN will be at West Pelton from to-morrow till Wednesday. Letters should be addressed,—Care of Mr. Samuel Stewart, West Pelton, near Chester-le-Street.

MACCLESFIELD.—Mr. T. Walker, late of Australia, will deliver two addresses in Macclesfield on Oct. 19, afternoon and evening, when the friends from the surrounding district are respectfully invited.—E. WOOLHAM, Sec., 30, Mill Lane, Oct. 7th.

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

NO. 1 CIRCLE, 15, Southampton Row, Oct. 7th, 1879.—A most instructive address was delivered upon "Our Present Planetary Conditions," accompanied with prophecy, giving great satisfaction to all sitters. The control promised a more full address on a future occasion upon the same subject. After the address tests were given to all present. Twenty-two sitters.—H. J. S.

WEST PELTON.—Mr. T. M. Brown's farewell visits will take place on October 11 and 12. The meetings will be held at my house; but if the attendance is too great, we can adjourn to the Co-operative Hall. On the Saturday evening, at 7 o'clock, there will be a social meeting, when Mr. Brown will deliver an address. On Sunday there will be two public meetings, at 2 and 6 o'clock, at which Mr. Brown will speak. He will also name a child. All friends in the district are kindly invited to attend.—SAMUEL STEWART.

MRS. WELDON "AT HOME."—Mrs. Weldon asks us to announce that from Wednesday, Oct. 1, her receptions are interrupted for six weeks—during the promenade concerts conducted by Mr. Riviere at Covent Garden, when she and her choir will nightly appear. Her evenings "at home" will recommence at Tavistock House on Nov. 12; afterwards, on Tuesday, Nov. 11, at 2.30. The rehearsals after Oct. 4 will take place at Covent Garden. Mrs. Weldon's benefit will take place at Covent Garden, on Wednesday evening, Nov. 5.—Mrs. Weldon may commence on Thursday evening, Oct. 9, and Saturday afternoon, Oct. 11, a series of lectures at Steinway Hall. Tickets, reserved and numbered, 2s. 6d.; unreserved, 1s.; balcony free.

MR. TYERMAN has succeeded in creating a stir at Adelaide, and drawing into the Dean of that city, who, at the end of one of Mr. Tyerman's lectures, entered into a discussion with him lasting about an hour. This is reported in the *S. A. Register*, and naturally attracted more attention to the subject. A committee was formed who hired a hall for a month, in which Mr. Tyerman has been actively engaged in the dissemination of free-thought and spiritualistic ideas to numerous audiences. It is probable he would have laboured longer there, but for the receipt of a peremptory call from Dunedin, where the local association want him to succeed Mrs. Britten. He arrived here on Sunday and left again on Tuesday, having to commence his New Zealand lectures on the 10th inst. During his stay in Adelaide the press reported him fairly, and in a controversy about Sunday charges, published his letters in defence.—*Harbinger of Light*.

TEMPERANCE IN EATING.—The Food Reform Society held a public meeting at the Franklin Hall, Castle Street, Oxford Street, on Thursday evening last, at which Mr. Sheldrick read a paper, to a good audience, on "Ought human beings to eat flesh, and if not, why not?" which was much appreciated. The opposition was of the most illogical character, to which Mr. Sheldrick ably replied, showing the most perfect absurdity in wasting hard-earned money on butchers' meat, seeing there are foods within our reach, the exact kind a strong man requires, and they are about one sixth the cost of the same nourishment in the dead carcasses and entrails of animals. The foreigner wisely laughs at the absurd idea of beef or mutton being necessary for health or happiness. On the first and third Thursday evening in each month these meetings are held, the object being to get at the truth, by discussion, how far drunkenness, disease, and distress are caused by our mis-eating. "The proper study of mankind is man," and the nature of the food best suited for him.

BLACKBURN.—To the Editor.—Dear Sir,—We were again favoured in this town with two more discourses by Mr. Thomas Walker, who may be not inaptly called the distinguished young orator and traveller, for in reference to his powers of oratory, force of reasoning, and fluency of language, he is all that can be desired as an inspirational speaker for presenting any subject in connection with Spiritualism in a pleasing and forcible manner, to an intelligent audience. The subject of the afternoon's discourse was "Heaven and Hell, or the Homes of the Spirits." Suffice it to say, that the treatment of this subject was both philosophic and rational, pointing out the hells that torture humanity both here and hereafter, and then leading the mind of the hearers to the contemplation of a heaven of beauty and harmony to those who live in conformity with nature's laws—which are the laws of God, and who cultivate the spiritual principles that illuminate the soul, and bring "the kingdom of heaven within you." The evening subject was "The Golden Age, and the end of the World." The lecturer dealt with this subject in a grand and comprehensive manner, giving us a "feast of reason and a flow of soul," which might be appropriately compared to the varied harmonies of an organ, rising from the simple tones to the grand swell, and then falling away in gentle cadences until we were enraptured with the harmonies of the Golden Age.—P., Blackburn, Oct. 7.

MR. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday and Monday, Oct. 12 and 13.
 LIVERPOOL.—Sunday, Oct. 19. PENDLETON.—Monday, Oct. 20.
 DERBY.—Sunday, Oct. 26. Annual Meeting, Midland District Committee.
 ASHINGTON.—Saturday, Nov. 1. KEIGHLEY.—Nov. 9.
 NEWCASTLE-ON-TYNE.—Nov. 2 & 3. CARDIFF.—Nov. 30 and Dec. 1 & 2.
 Mr. Morse is open for engagements in all parts of the United Kingdom.
 Address all letters to him at Elm-Tree Terrace, Uttoxeter Road, Derby.

MR. E. W. WALLIS'S APPOINTMENTS.

WALSALL.—Sunday and Monday, Oct. 12 and 13.
 MIDLAND District Committee.—Oct. 19 to 24, inclusive.
 NORTHAMPTON.—Oct. 26. Arrangements pending.
 YORKSHIRE DISTRICT.—Nov. 2 to 14 inclusive.
 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.)

LECTURES FOR OCTOBER.

Sun., Oct. 12, at 2.30. "Who or What are the Spirits?" { Mr. Thos. Walker
 " " " at 6.30. "The Spiritualistic Religion (of Melbourne).
 the Best on Earth"
 Mon., " 13, at 7.30. "How Spirits Communicate
 with Mortals"
 Sun., " 19, at 6.30. Trance Address W. H. Lambelle.
 " " 26, at 2.30. "The Gospel of Spiritualism" Rev. W. Stoddart.
 " " " at 6.30. "Man, Mind, or Mud"
 Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.
 Tuesday, " 8 p.m.—"Physical Manifestations."
 Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion.)
 Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.
 Friday and Saturday, 8 p.m.—Developing Circles for Members and Friends (free).
 Saturday, 8 p.m.—Trance and Clairvoyance, by Mr. S. Compton, for Members (free).

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

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

GLASGOW ASSOCIATION OF SPIRITUALISTS.

164, TRONGATE.

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

Oct. 12, 11.30 a.m. Sunday Morning Lecture, by J. Coates.
 " " 6.30 p.m. Trance Oration, by Mr. J. J. Morse.
 " 13, 8.0 p.m. Seance on behalf of Library Fund.
 " 19, 11.30 a.m. Sunday Morning Lecture, by J. Coates.
 " " 6.30 p.m. Lecture, by Mr. R. Harper.
 " 26, 11.30 a.m. Conference. Subjects: "The Cultivation of Mediumship," "Spiritual Gifts," "The Best Means of Reaching the Masses," &c. Messrs. Walker, Robinson, Coates, and Porter, principal speakers.
 " " 6.30 p.m. Lecture, by Mr. Porter.

A cordial invitation is given to all Spiritualists and liberal thinkers to be at the Sunday Morning Conference, Oct. 26.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, OCT. 14.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, OCT. 15.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.
 THURSDAY, OCT. 16.—Dalston Association of Inquirers into Spiritualism, Rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

Mr. A. DUGUID, 17, Nicol Street, Kirkcaldy, is ready to answer calls to advocate Spiritualism in Scotland or in the North of England. In addition to lectures he would hold private meetings for trance-speaking and clairvoyance.

WALSALL.—On Sundays, Oct. 12 and 19, Mr. E. W. Wallis will give trance addresses at 10.30 and 6.30; and on Monday evening, Oct. 13, he will give an entertainment at No. 1, High Street, to commence at 8; admission 3d. and 6d. The programme will consist of songs and recitations, and during the interval a trance address.

COUNDON AND DISTRICT SPIRITUALISTS' ASSOCIATION.—At the request of several friends in the district, we have agreed to hold a conference which will take place at the house of Mr. William Kipling, 590, Wharfedale Street, Coundon, near Bishop Auckland, on Sunday, October 12th; there will be a meeting in the afternoon, tea will be provided at 4 p.m., at 6d. each, evening meeting at 6.—WILLIAM KIPLING, Coundon, Sept. 30.

ROCHDALE.—The Society will hold a tea-meeting on Saturday, Oct. 11. Tea on table at 4.30 p.m. Tickets, 9d. each, for tea and entertainment; admission after tea, 3d. each. Mr. Howell will address the meeting, and a few of our friends will get up recitations, songs, glee, &c. A happy evening is anticipated. Mr. Howell will also address us on Sunday, Oct. 12, at 2.30 and 6 p.m.—S. BREARLEY, 246, Manchester Road, Sudden, Rochdale, Sept. 28th.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, OCT. 12. ASHTON-UNDER-LYNE, 135, Fleet Street. Meeting at 6 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 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, Tringate, at 6.30 p.m.
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
 KEIGHLEY, 2 p.m. and 5.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 OLDHAM, 186, Union Street, at 6.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 MONDAY, OCT. 13, LIVERPOOL, Perth Street Hall, at 8. Lecture.
 TUESDAY, OCT. 14, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SNEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
 WEDNESDAY, OCT. 15, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for development at 7.30, for Spiritualists only.
 CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30 p.m.
 DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
 THURSDAY, OCT. 16, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

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