



DAYBREAK.

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

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MRS. GEORGINA WELDON.

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MRS. GEORGINA WELDON.

In presenting the readers of the MEDIUM with a portrait of this lady, we cannot serve the requirements of the case better than accompany it with a condensed report of a lecture delivered by Mr. W. Chapman at the Spiritual Institution on Sunday evening, October 12, 1879, to which we can append whatever comments may be deemed necessary.

Mrs. Weldon is the eldest daughter of the late Morgan Treherne, Esq., M.P., who sat in the Conservative interest for Coventry. She was born at Tooting Lodge, Clapham Common, on May 24, 1837, and was married in 1860 to W. H. Weldon, Esq., lieutenant in the 18th Hussars. Miss Treherne being very talented, beautiful, and much sought after, and the daughter of a rich landed proprietor, the match was not considered to her advantage, either in wealth or social status; but, true to her native disposition, she consented to be swayed by the emotions of the heart in preference to more sordid considerations. How far her confidence, thus placed at a sacrifice, has been gratefully reciprocated the reader must judge from a further acquaintance with the facts.

Mrs. Weldon's married life passed on peacefully until the year 1867 or 1868, when—having been a gifted musician from childhood—she developed a taste and aptitude for teaching music. To this innovation upon the established notions of propriety entertained by "Society" her disenfranchisement from its influence is due. She was a brilliant star in the aristocratic firmament, and to lend her rays to any sphere less elevated was a crime too great to be condoned. But her ostracism from the self-selected few has been the gain of the many—loyal souls, who reward with generous gratitude any acts performed for their instruction or amusement.

From the success which attended the tuition of a young Welsh lady—the daughter of a clergyman—in the true method of singing, Mrs. Weldon conceived the idea of establishing a self-supporting academy, from which she could supply the musical world with carefully-trained *artistes*,

great confidence in the success of her scheme. Tavistock House was given up to her solely for the use of the Orphanage, and Mr. Weldon went to reside with a friend near by. For three years Mrs. Weldon led a quiet, domestic life, devoted to the education of the children she had taken under her protection; when, one day, without any kind of intimation from friends or foes that her intellect was affected, she was made the subject of an attack upon her liberty and honour, which could not be regarded as aught but improbable, did not evidence exist to substantiate every particular. Those unfortunate ones who have rich "friends" to pay the necessary fees to the medical man who keeps a private madhouse, may easily get incarcerated for life, and be never more heard of, if some of these "friends" have an interest in getting rid of them. This is a doom which may befall any one of us; and it is the realisation of such a horrible fate hanging over modern civilisation that nerves Mrs. Weldon to unwearied assiduity in her work of calling attention to the dangerous powers committed into the hands of the unscrupulous by the present Lunacy Laws.

Mrs. Weldon's case, which enlists the profound sympathies of all who are acquainted with its true merits, is too painful to enter into here; and as she has given the facts in her own way, we commend the reader to peruse them, as set forth in her publications. They are deeply interesting; but they make attacks upon parties which, however well merited, we would not feel justified in adopting, because of our position of entire neutrality. We do not stigmatise persons, though they may deserve it; we only record events of public interest.

The mad-doctors' method of hunting down their prey is so exciting and truly sportsman-like that we abstract at more length Mr. Chapman's description of the *modus operandi*, as he calls it. The narrative is of some interest to Spiritualists, as it shows what dangers threaten them if any "friend" desires to have them taken good care of!

On Sunday morning, April 14, 1878, Mrs. Weldon, whose thoughts at that particular time were probably of anything rather than of mad-doctors, mad-houses, or aught else mad,

who would, in return, contribute a percentage of support to the funds for similarly educating other musicians. With the noble end in view of fostering pure art, the moral well-being of the *artiste*, and the general elevation of the community, Mrs. Weldon threw her whole soul into her work. On account of her superior abilities, she readily obtained engagements at concerts, and even entered not a few choruses, that she might gain all the insight and experience possible necessary to the successful accomplishment of her task. It was at Store Street Hall one evening during the practice of Henry Leslie's celebrated choir that a solo was being rehearsed by a lady, when M. Gounod, the eminent composer, entered the place, and said, to use his own words: "I was struck by the purity of her voice, the art of her method, and the noble simplicity of her style." The singer was Mrs. Weldon. This *rencontre* led to a friendship which is now a matter of history. Gounod asked her to take the principal part in the new opera "Polyeucte," which he was writing. This offer she accepted, and thus became associated with the celebrated man, who for three years—a poor old invalid—Mr. and Mrs. Weldon tended and cared for only as dutiful children would tend a father. During the intervals of inspiration, and amidst such surroundings, the composer produced some of the best works of his life. But he left on a visit to his friends in France, and there, under different influences, behaved in such an extraordinary manner as to requite with annoyance his benefactor and benefactress, whose great kindness made such a demand on his gratitude.

The professional compact being thus broken off, Mrs. Weldon, nothing daunted, stood true to her Enterprise. Her husband continued to encourage her, and expressed

received a visit from two men, who gave the names respectively of Shell and Stewart, representing themselves as Spiritualists. They inquired about the Orphanage, spoke about placing some children in her charge, stayed about half-an-hour, talking of various things, and asking, what Mrs. Weldon considered to be some strange questions, especially about Spiritualism. Perhaps this may suggest to the reader to be careful of making admissions about Spiritualism, or, it may frighten some from the subject entirely, when we consider that in the eyes of the mad-doctors Spiritualism and madness must, of necessity, go together. Be that as it may, Mrs. Weldon is not one of those Vicar of Bray sort of people who could be a Spiritualist with the Spiritualists, and an anti-Spiritualist with unbelievers. She certainly has proved to the satisfaction of every one that she has the courage of her convictions, and would dare to own them, if the stake or the scaffold were the consequence.

Later on in the same day Mrs. Weldon received a visit from a gentleman of title, on whom she had conferred a very great favour some years before, but whom she had not seen for more than a year-and-a-half. This gentleman was succeeded by two men, who were admitted on the supposition that they were her morning callers, Shell and Stewart, who had returned. As soon as they entered her presence, Mrs. Weldon saw that they were still another pair of strangers, and their conduct was so strange that she began to think they could be after no good—for her at any rate—and her suspicions proved correct. Almost immediately after they had left, a carriage quickly drove up, containing a man and two women, who loudly rang the bell, and demanded admission; but Mrs. Weldon's guardian spirits had by this

time quickened her suspicions, and put her on the alert, and, connecting together the mysterious proceedings of the day, she considered it inexpedient to allow the door to be opened; and very providentially too, for these were the keepers who had come to carry off the game their masters had hunted down. It was an awful position to be in, and had these emissaries succeeded, Mrs. Weldon would have been doomed to a living death, and this narrative would never have been told. Thus the blood of unnumbered thousands cries for vengeance to a just Heaven,—blood that is not in mercy shed by one violent act, but is tortured to death through a long course of weary years, with an aggregate of suffering that the worst forms of execution, many times repeated, could not equal.

Brooding over her most horrible fate, with no one to protect or advise, none but the spirit-world and the bolted door to defend her, Mrs. Weldon's thoughts recurred to the possibility of these strange proceedings being related to some attempt to incarcerate her as a lunatic. She had seen the name of Mrs. Louisa Lowe published in connection with the "Lunacy Law Reform Association" in the *MEDIUM* and *Spiritualist*, and, though that lady was unknown to her, she felt strongly impressed to go and seek her and ask her advice. It was well that she did not follow this impulse, for it appears there were cabs and men stationed on guard ready to pounce upon her if she came out from her refuge. She was so utterly at a loss to know who could be her secret enemies in the matter that she actually telegraphed to the "Friend" to come to her rescue who had just signed the Lunacy Order, and who had called on her that morning. Of course, no response was received to this and other messages of a similar kind, sent to those whom any lady would naturally depend upon in such an exigency; but strange to say, those thus summoned were the very gentlemen on whose authority the attack was made upon her.

The enemy continued their attempts to gain admission by various ruses, all of which were frustrated; when about two o'clock in the afternoon, who should call but the very person who was most wanted, and of whom Mrs. Weldon had a short time before thought of going to—Mrs. Louisa Lowe. On being told the circumstances, Mrs. Lowe, doubtless much to Mrs. Weldon's comfort, said nothing was unlikely or impossible under the existing state of things; meanwhile, the keepers returned and renewed the attack, and, while conversing with Mrs. Lowe, they forced their way into the hall, and declared they would not go until they had seen Mrs. Weldon; and she feeling somehow a sort of security in having the aid of the secretary of the very Society which existed to show up the abominable system, asked Mrs. Lowe to fetch the police, who had been previously arranged with to come at any time to her protection, if wanted. When these officers arrived, the mask was laid aside, and the true state of affairs appeared in all their horrid deformity, for these madness-mongers now produced a Lunacy Order in proper legal form, of course, empowering them to capture her. It was not for them to inquire if Mrs. Weldon were mad or sane. Their duty was to perform their worse than hangman's work. Mrs. Lowe, however, assisted by the police, turned the bloodhounds out of doors; and Mrs. Weldon was entreated by Mrs. Lowe to fly with her to a place of refuge which, at last, she consented to do.

There is a saying that lunatics think everyone mad but themselves—they are the only sane people. Might not this saying be made to apply to those who are so anxious to shut up as insane such a lady as Mrs. Weldon? That she is not in any respect insane, those who know her best are ready a thousand times to proclaim. She must, indeed, be a woman of great strength of mind and purity of moral purpose to remain able, energetic, clear-headed, and decisive, during these two years of unspeakable suffering. What ordinary woman could have gone through the scenes at the court when Menier was tried and sentenced for robbing her house; the escape from the mad doctors; and the hosts of insults and calumnies that have attended on these major wrongs, like an army of private soldiers surrounding their generals? All the time these things have been going on she has been before the public, singing, lecturing, and conducting herself in every respect to the admiration of all right-minded people. That those who have considered her insane have been thoroughly *mistaken*, to say the least of it, is abundantly evident; what could give rise to such a huge blunder as to regard Mrs. Weldon fit for a mad-house, it is not for us to surmise. It is none of our business what

skeletons may reside in the closets of Mrs. Weldon's enemies. That secret is best known to themselves, and no pure and honourable mind will envy them the possession of it. They are objects of pity, even more than Mrs. Weldon is; and though for a time the wine of life's vintage may flow with pleasurable sensation down the parched throat of those who make grievous "mistakes" against the honour, life, and liberty of others, yet every draught is chalked up on the back of the vintner's door, and the score will have to be paid sooner or later. The laws of man need not be called into operation to punish such misdeeds: they are quite inadequate to the enormity of the offence. But God, the Supreme Judge, will cleanse, by suffering, every perverted soul; and to Him we leave the treatment of earth's sin-stained children, knowing that it is impossible for them to escape, and that their punishment will be a salutary and reformatory process.

Of course, as will be perceived, Shell and Stewart were feigned names. They were mad-doctors, the coadjutors of a famous madness-monger, whose name has before this been made familiar to Spiritualists in connection with other matters. What a lot of nasty people are to be found in the ranks of the opponents of Spiritualism!

It is the existence of such a system of villany under the wing of law that arouses Mrs. Weldon's philanthropic impulses to action. As the Lunacy Laws now stand, by the adoption of a little quiet family conspiracy, any person can be, to all intents and purposes, worse than legally murdered. The clairvoyant, who sees visions of spiritual beings, like the prophets and seers of old; the clairaudient, who hears voices, like the youthful Samuel; the refined sensitive, who reads the thoughts of wicked men, and mentions the fact; the trance medium, or somnambule, who falls into the ecstasy, and utters strange truths;—the possessors of all of these and other phenomena of an exalted nature, quite healthy and valuable, are by the ignorant and self-seeking materialistic tyrants of the age—who neither fear God nor man—regarded as persons fit for a living tomb in a mad-house! Many persons accounted mad are mediums that are misunderstood—God's best gifts, indeed; but treated by ignorant man as swine would tread on pearls. The class of wretches who make a living by this horrible traffic have a personal atmosphere so low and repulsive that it makes the delicately-organised sensitive ill, physically and nervously, to be in their hateful presence. Last week we saw a lady of fine vital temperament, who has a lady friend who is clairaudient (hears voices), and is much distressed by the presence of mad-doctors, who are eager to have her committed to their charge; but when this healthy, loving, and spiritual lady visits her friend, all the unpleasant symptoms abate, and a spiritual serenity takes the place of despair and mental agony. These madness-mongers, in addition to their gross unspiritual natures, are surrounded by an atmosphere of devils, who, unseen, influence the helpless victim, and if he or she be not insane to begin with, there is little chance of escaping such a calamity when once within the infernal influence that envelops in a cloud of spiritual unwholesomeness all that pertains to the administration of this most horrible traffic.

It is not revenge, it is not the desire to expose the conduct of "friends," that urges Mrs. Weldon on in her truly philanthropic work. She recounts the facts of her case that the evils of the vile system may be seen. She mentions names that facts may be substantiated. She has taken the most outspoken measures to induce her foes to challenge her position, and bring the whole of the facts authoritatively before the public; but no such opportunity of investigation has been taken advantage of by those who are inculpated by her statements. Mrs. Weldon is a gentlewoman of exalted mind, and most lofty impulses, and it would be very distasteful to her to act the part of a tormentor even of her worst enemies. Apart from her great mission, her thoughts are of love and prayerfulness, and her words kindness and respect, to those who may have injured her as well as to her friends. Heat and passion do not attend upon her work, but with coolness and intellectual precision she carries out her plans, all of which have a beneficent and educational tendency. She is indeed a noble woman—one whom Providence has, from her earliest years, led, from one experience to another, to a position in which she is calculated to do a great work for the world.

As a Musician of great natural gift, as a Composer, as a Lecturer, as an Author, as a Teacher, as a Philanthropist, as a Reformer, and as a Woman of unspotted fame, Mrs. Weldon stands conspicuous before the world, as not only one

woman, but a host in herself. It is some credit to "Society" to have produced one such. Mrs. Weldon is a presage of the better time, when those of good natural endowments, position, and education will step out from the charmed circle of exclusiveness and selfishness, and use their glorious powers for their country and the good of humanity. Then the evils of the world will be healed, and the sufferings of the nation alleviated. To see Mrs. Weldon—who has so many times charmed the drawing-rooms of the great, thronged with admiring Princes, Ministers of State, and the Upper Ten of every denomination—with a white apron on, doing motherly work for these helpless orphans, teaching them so lovingly to be good, useful men and women—so lovingly, that they cling around her as few children do to their real mothers; to see her as Professor of the Science and Art of Music, training vast choirs in the most intricate departments of song; to see her standing before thousands in the most popular halls declaiming in modest, yet valiant, manner against her wrongs—no, not *her* wrongs, further than that they are the wrongs of humanity; to see her, so beautiful and gifted, in all the acts of her wonderful life from infancy till now, adorning every position she has occupied,—it is conclusively evident that Mrs. Weldon is no ordinary woman, but has been, and is guided by a higher and greater Power to the achievement of a work that no woman in this age would essay to accomplish by her own unaided efforts.

The mythology of the Orient, in deeply affecting story, teaches most heavenly truth in the legend of the Royal Prince who laid aside all his gorgeous attire and costly trappings; left his Princess and kindred to the gaieties of the Court, and took to a life of humility, and poverty, spiritual contemplation, and good works. He became the Holy Buddha whom one-fourth of the human race worship to-day as the manifestation of God to man. This mythos, indeed, shadows forth a great truth, occurring in our midst not unfrequently—would to God it were oftener—and for which we need not look back 5,000 years or more to the groves of the Indian Peninsula. That Mrs. Weldon has taken a step of this kind—sacrificed all that the world once so temptingly promised her if she would fall down and worship it, is not to be denied. Like all great souls, she knows not yet the grandeur of her Mission. The cares, the sufferings, and duties of the weak woman—bereft of love and protection, assailed with enemies, difficulties and dangers—are hers all too constantly; but the higher life of her being, the real mainspring of her labours, is in the Angel-sphere; and like every other true servant of the good God, she has all the Powers of the nether sphere arrayed against her. She is a pioneer; a self-sacrificing Apostle; a streak of hope foreshadowing the good time coming; and the greatness of her work will be seen in the reconstruction of society which, like pleasant fruits from a rich soil, will spring up on the lines laid down by her hand. Let her name be WELL-DONE—a name not inherited nor conferred, but deserved.

The time will come when it will be the chief glory of the family, that from it was derived the name of Mrs. Georgina Weldon.

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.]

THE EMPEROR JULIAN.—September 12, 1878.

The introductory part refers to those Greeks who mutinied and ran away with a ship some two or three years ago.

Shortly after entering the room the medium began talking in half-trance, repeating words or scraps of words that he is supposed to hear clairaudiently.

"He has left out his two middle initials; £10 10s. his subscription. What do you say to the subscription now being raised for the survivors? You must not speak all at once, my dear friends. Who is he? He was bracketed with Dr. Vaughan, late head master of Harrow School. He is known by the name of Lord Lytelton. Well, and what is your name? G. W. Manning, the well-known rector of Little Pochurch Manor in Cornwall. And who are those there—those that stand behind the rays of light—those who are looking so wretched and unhappy—who are they? Yes, I will tell him, but you must first tell me. Who is it that is about to pray for him, and to pray for him well, and what is his name? I mean the name of that tall, swarthy, black

curly-haired one, dressed in grey and sombre clothing,—he that draws his cloak so tightly round him, and is so truly wretched. It is George Pino, known on board as Big George. Who is that other—that young fellow, seemingly about twenty-five or twenty-six years of age, with such a handsome face? He seems uncaring and careless how he spends eternity; was he so in life? Yes. What is that deep scar running from his right shoulder-blade, extending right across the back to the lower rib on his right-hand side? what is his name? Christos Bambos. And who is that other with them? There are only three outside the sphere. Who is the other one? It is a suicide; it is a lady. Her husband, do you say, holding one of the highest positions under Government? what name? You will not tell her name, and why not? and who are you that are so bright amongst these dark ones?"

Suddenly the medium went under complete control, and spoke as follows:—

"Reality! Oh, what is real among men? What are the heights and depths, the width and breadth of man's realisations? How far short are his highest imaginings of the formed opinion of himself! God's primal command to man was, 'Know thyself.' Men tread with onward footsteps the intricate mazes of metaphysical studies, and as unceasingly pursue philosophical paths; but their metaphysics have an abrupt ending, and their philosophical researches fall indeed pitifully short of the required obedience to God's command, 'Know thyself.' The world—this world of yours, this world that was mine—was as fair and beautiful during my stay on earth as it is now. Its beautiful uplands, beautiful with every distinctive hue of its manifold foliage; its valleys, teeming with flowery beauties; the calm and placid inland lakes and meres—as seductive then to the over-wearied souls as to-day; and the same curtain, that is drawn aside now, was drawn aside when I was on the earth; God the eternal Father manifesting to the contemplative mind the whole of His stupendous works. The unimaginable, the unrealisable distances that spanned the glowing worlds one from each other, in my day man had grasped, even as they have grasped them in this present one, by dint of successful scientific studies. The regularity and order that connected the whole system of the ever-revolving worlds above—this was known in my day even as now; and as a young man I thought of these things, and found that among many men actual knowledge of God's supremacy did exist. I could but imagine His power, and yet I dared to tread where scarcely any other mind dared to follow, and the consequence was, I gained for myself a name by which I am still remembered—the name of Apostate. On earth I was known as Flavius Claudius Julianus. I have come on a purpose. I am sent to you in preference to one of the early fathers of the Church. I am commissioned to pray for unhappy souls. If so, then God must consider me free from errors respecting His supremacy.

"I was brought up in the so-called Christian faith by command of Constantius, my uncle (my father's brother). Constantius was he towards whom I would have been loyal and true; but his dastardly fears in consequence of my triumphantly successful battles, and also for another cause—the choice of the soldiers offering me the title of Augustus, accompanied by the purple—prevented my being so. With prayers, with closed doors, which were only opened by violence, I resisted those offers of the soldiers; but they forced an entrance, and compelled me to open a correspondence with Constantius, which I did, asking him to grant me the title forced upon me—namely, that of 'Augustus.' He answered by reproaches, ordering me back again to my former position, to await degradation and dishonour. My letter in answer to him was considered by him a declaration of war. But I have not come here to give information so easily obtained by reference to historical records."

I here asked whether he knew of Gibbon's works.

"I know Gibbon; I know that there are many historians who, like him, do me justice. I know that there are even many among the Christians who do me justice. I have stood up in their public assemblies; I have taken their ill-written and ungrammatical manuscripts in my hands, and I have read them to men, who, out of respect to my blood and lineage, have given to me respect and attention when telling them what their reason told them was something more contemptible than idle fables. Oh! picture to your reason my feelings when reading the generally-accepted history of to-day, of a God offended with His own handy-work, and by a mystical sub-division of Himself coming down to be by Himself judged. And to whom was I reading this History? To men with matured judgment? to men who had an Idol, representing God's highest gift—'Reason,' and which they worshipped, looking on this Idol only as a type of God's graciousness to them His children? I was reading to souls that had gone through their courses in the schools Stoical and Platonic. They were men well versed in reason's claims—men who had walked in the mazes of argument.

"Then came from them the soft question to me—'Julian, you are of a race above the common; in your veins flows the blood of emperors. We ask you why you are taking us from a haven of comparative safety, and leading us out weary wanderers into pathless regions. Being above the common people, we view the gods, Diana, Daphne, and others, only as types of God's graciousness to His children; and though the common people bow reverently the knee to the idol itself, our soul takes a higher flight—from form to spirit, from type to reality. What is this you are teaching among us? We will not, however, depart from all precedent, which the schools demand; one of which precedents consists in this—'Never argue on an assertion until you have

found out the assertor—the assertion's source, or author." Treading, then, the well-known paths in argument, let us ask you, who is the author of these doctrines? We would not be unnecessarily cavilling?"

"I felt that with such minds as these before me,—cool, careful, cautious reasoners, I could not directly answer them. Oh, remember! I am speaking of over fifteen hundred years ago, when the myth was not so profound; when statements could be proved or disproved more easily; when Christian chronology was of so short a period that one had to be wary of asserting for a fact that which could be easily proved to be a lie.

"I spoke to them then of the doctrine of Christianity. I said: 'You are harassing my brother students, for there were many of the Platonic school among them, of which I had early been a member. These doctrines are not strong amongst you, my brethren. You have heard them preached from every river-side; you have heard their accents of prayer when their loud-swelling hymns ascended to the throne of God. You have seen these people's homes, you have seen these people's acquaintances.' And what was the answer they gave me?—'We have seen brother's hand raised against brother; we have seen,' said one (who afterwards became my teacher—Maximus), 'we have seen them engaged in deadly quarrelling and hateful controversy; and we can trace these sects' history to the country from which it came, Julian, and we find its source impure, its originators fanatical and unreasonable souls, who have formed a God for themselves, Julian.'

"These answers and questions were given and repeated every time I took up the Christian manuscripts. Oh, in my day on earth there were not as many sectarians as exist in the world to-day, but what they lacked in number, they made up in their determined hostility to every other separate section. Their rights of admission into Baptism; their rites of circumcision or uncircumcision, or as to what should or should not be observed;—whether God the Father was Supreme by Himself, or Supreme only when combined with Himself as represented on earth, or whether His Supremacy only ended in a personal Holy Spirit; the very depths of metaphysical arguments were employed to make every distinct section of Christians prove the strength of its own position against the assumed position of every other section. Then came the conviction to me, that my conception of God had no reality; then came the conviction to me, that the nearest approach to reality in the minds of men, in respect to this important question, was only to be found amongst the teachings and under the mastership of those great minds, who existed from the date of the Peloponnesian War down to my own time; those sages of the Grecian Era, and that these only could approach to the realisation of the attributes of the Supreme; of man's Creator, of His own omnipotence and omnipresence.

"I found when this feeling took possession of my breast that I had suddenly been lifted up from the world, and had approached considerably nearer to my God; looking from the proud pinnacle on which Reason had placed me pityingly down on my fellow human beings, and praying to the great Deity that dwarfed intellect and chained-reason might have liberty of expression, so that from one end of the Empire to the other men might know their God, even as He their God would have them to know Him. Oh, for these feelings, strengthened by the study of him, the prince of philosophers, the soul of peers, Aristotle, studying him as he had realised himself, and through the means of his voluminous works left the power for others to realise him also, and studying all his grand conceptions of God, unfolding His imperishability, treating carefully, yet reverently, the ultimate probabilities of the soul's grandeur, until, lost in its own supreme greatness, it is continually echoing praises to the Being that brought it into existence; Praises to His greatness for the provided work, always ready, provided for the advancement of the soul's usefulness and obedience to God's will. Who shall tread the lofty heights of the soul's reaching Creation? Nay, the soul itself can; its grandeur and majesty surpass even the power of imagination. The soul can, as it renders obedience to God's will, become the agent of God's judgment, reaching so nearly to the Majesty of His greatness, as to be the recipient of His bestowed brightness, a partaker of the mysteries of the mighty, stupendous, and absolute monuments of His absolute Power.

"There are souls that reach these lofty heights, souls that are guardians, souls that are gods (as men would understand them) over worlds larger and mightier than this. Oh, yes, I learned whilst on earth to grasp the great fact of the world's insignificance in comparison to the revealed worlds without number, worlds at distances impossible for the human mind to calculate, worlds so infinite in number that whole systems might perish, yet the Almighty Father, God, could go on in the vast and mighty plan missing, yet not feeling, the loss.

"With such thoughts as these, I could not be bound down, fettered, and chained by a man-made god. I felt the degradation that was crossing over the minds of men, and, first thanking God for my unaccountable freedom from error, I set to work to arrest the havoc the Christian religion was making; and what was my first act? It was one guided by the wisdom of the Almighty—free toleration, the absence of persecution, as careful and as loving a care exercised over their welfare as well as over the welfare of any of my other subjects. I am charged with speaking in terms of sarcasm of their belief and creed. I plead guilty to that charge. My soul was bound to discover itself. My feelings were strong—strong as the surging waves on an iron-bound coast, and the only safety to myself was the giving vent to them. I learned to de-

spise fanatical Christians. They termed me idolater, pagan; they assailed me with lies—with assertions as false as their religion. They said that I tried ineffectually to raise on the ruins another Jerusalem, that I might present the spectacle to the Roman world of an all-efficient counterpoise in Judaism to Christianity, and that I failed through the kind interposition of heavenly power in favour of Christianity—an historical absurdity it was scarcely worth negating.

"Their chief boast was, and is to this day, that Christianity teaches a man how to live, and also how to die; yet not one among them all dies or lives the same. They earn different names among themselves in their lives, and in their deaths. There are to-day, and were in my day, babies in Christ—oh, and very young babies too; sucklings they are called—those that require not strong meats. They were found in my day amongst men—the most stupid and unintelligent; about one remove from the brute beast; endowed with reason, and yet not understanding its use—who worshipped at the shrine of deities, so called, amongst the people, yet recognised amongst the students of the school as remembrances of God's attributes. The different gods were but attributes of God's majesty. I wish you to make a note of this, that I will finish by mentioning the different gods,* and the attributes that these gods represented, and that among the students of the schools they were called, not gods and goddesses, but remembrances of God's attributes. As the Christian looks on the crucifix that he might remember the suffering, so did the student of the philosophical schools look upon these images, the better to remember the God that brought them into being. The students of the various schools were but a small number compared to the vast and mighty population of the empire; and the fixed determination of leading my people to the worship of the true and only God commenced, remained, and abided within me to the day of my departure from earth. The means that I took have been severely cavilled at, but they were the best means that my soul knew. They were increasing the conveniences of the different schools, and restoring to their pristine beauty the remembrances of the God that made them, by these means keeping alive in the minds of the students the grand effect of the supremacy of God, and of their souls' immortality.

"Then came my introduction into the order of the Theurgists. You can realise my feelings at our first sitting, the heavenly sweet and dulcet tones of that great philosopher, Aristotle, speaking to us in a direct and human voice. You have heard of Herodotus? These are minds that are now classed together, and even I, the reputed apostate, could mention seers that are in our sphere: Demosthenes, Xenophon, Anacreon; Aristotle is the head of our sphere; there are several also of what is termed the Augustan period, those noble minds that swayed the minds of men, who lived that life so acceptable to the Great Supreme—a life free from self, a life lived for others' sakes. Aye, we come even nearer to modern times, leaving the Augustan era, when again learning was drawn into a re-existence, and reason was once more unfettered, I speak of the time when Leo the Tenth was Pope. Nearer still to your own times are those fellow-spirits in our sphere, when Louis the Fourteenth governed France, when Moliere and afterwards Rousseau electrified his countrymen. To what heights of imagining an unchained Reason might reach! Oh, there are those in spirit-life that are brothers of the so-called apostate, Julian. There are those who share with his labours, working conjointly to carry out the will of the universal Father.

"It has been said that Christianity teaches men how to die. No soul ever left its earthly tabernacle with less regret than I left mine. Through an inadvertance and miscalculation I had found myself surrounded by the Persian light horsemen, and cavalry, and was struck down by a javelin which, entering my back, found its way deep enough to bury its jagged point in my liver. Physicians came to me and asked me whether there were any questions I should like elucidated, for that I was travelling from life upon earth towards the unknown bourne. I answered with a smile, the Time hath now come to restore that part which belongs to the earth—to the earth's bosom, and that part which is God's, and of His nature, to give that part of me freedom. In this vast and mighty plain, amongst the thousands of warriors that are around me, and love me, not one hath a mind equal to my own, nor a heart stronger in its wish for the welfare of all. I said, 'Call to me Maximus and Chrysanthus, I would hold converse with them on the metaphysical question of the soul's nature; Maximus is well versed in such matters, for he hath spoken and argued, and reasoned with souls out of the body; call him to my side that I may grasp his hand: there is a great affinity between his soul and mine,' and whilst life was waning, whilst its light was flickering, we held sweet converse together. Calling for a glass of pure water, I prayed for the freedom, not of opinion, but of reason, and like a child resigning itself to the arms of its parent, Julian, the despised apostate, passed onwards to his God.

"But now to my mission to you. O Eternal Father! He that is without the radius of glory surrounding us here, looking upon this meeting with seeming indifference, yet with great disturbance, which his spirit disdains to show, I, O Father! can realise his internal agony. He would come within the light, and leave his miserable prison of darkness, which is so oppressive that it can be felt even here. He, when on earth, stood amongst men the purest type of perfection, and, the sneering atheist would say, became a murderer, and fell a victim through the force of surrounding circumstances. But Thou, O Father! hath placed in the very hearts of the meanest

* These I did not get.

of reasonable men an intuitive appreciation of the difference existing between right and wrong, or good and evil. O Father! in Thy mercy tear the agony from his spirit, and teach his humble soul the way to pray. In childhood's earliest days he was brought up under the tuition of false, hypocritical priests, that call themselves Thy servants, and for every petty peculation and crime committed received an absolution. From crime-stained man, acting as thy minister, until his heart became callous to doing evil, because the terms of absolution could be obtained so easily, until one course of wrong-doing leading to another culminated in its ultimate climax in the horrid crime of murder. Oh, let the prayers of these souls that are looking on,—the souls of these that are in prison, be heard, O Father! They claim a blood-kindredship to them. Oh, let their prayers be heard! Aspire him, O Father! Let not the rushing of the light of Thy mercy overwhelm him! Oh, bring him from darkness, that he may see and realise his soul's degradation; that he may give expression to his agonised feelings, and that by so doing he may find relief.

"You ask, who is he? He is one that I am commissioned to pray for; one who, with three companions, murdered the captain, the first and second mates of his ship; but who himself was afterwards overcome and sent on for judgment before he could escape; deeply wounded, chained for the rest of the voyage, like a wild animal, to the main hatch of the ship, and ultimately landed at Queenstown: the vessel being safely brought into port by a seaman and a carpenter—the only remaining two on board; the others being all murdered. Yet he was the most handsome specimen of a human being that ever stepped on board ship. He retains his beauty, yet marred by a sombre aspect. Oh, there is mercy for him! for he hath stronger pleas than the others; he hath youth to plead for him; but his stronger fears were those of being murdered by his own countrymen. O Father, there is hope in action! Inaction and carelessness cause a longing for annihilation. Oh, this is the most wretched state a soul can sink into! Spare him, O Father, to listen to the words of advice that I Thy servant will give."

Here I asked his name. In reply I was told that I had got it in the early part of the seance. He was a Greek. The Control had very great difficulty in giving the name. Whilst I was turning back to look for it in my notes, it was given to me: "Christos Bambos, the only surviving mutineer. Pray for him." This I did.

This has been a magnificent Control, and gives a strong illustration of what is going on in the spirit-world, and how the mighty spirits who on earth made their mark, are employed in continuing their task which knows no ending. As far as I can make out in the great mechanism of nature, the Almighty Guide and Parent of all works the elevation of the soul of man in and out of the body, through man. Here is Julian, the profound philosopher, the able warrior, the consummate statesman, after giving his ideas and doings in relation both to his God and fellow-man, so as to proclaim his individuality, and prove his identity on earth, goes on to show his real mission in coming to control, that was, to pray for the soul of a Greek who underwent, but a short time ago, the penalty of death for mutiny and murder. Here we have an example of a soul who whilst on earth found absolution for small peccadilloes, at first so easily obtained, that he became callous until his small crimes culminated in murder, but still, stained with crime as he was, his poor soul was not past God's mercy. God in his justice has looked to the cause that made him a criminal, and will not punish the ignorant agent whose perception of right and wrong was dimmed by the teachers of a religion who dare to pretend to assume the attributes of the Almighty, and give absolution and remission for sins. Here Julian, the so-called apostate, traced the career of crime of the poor spirit whilst in the body, and prayed for the mercy of the Almighty to raise that poor spirit, freed from the body to the light of truth; of the efficacy of those prayers I have no doubt, nor have I any, the slightest, doubt of the efficacy of prayer in general, provided such prayers be pure and for the elevation of the soul, not for the gratification of bodily desires.

Whilst on the subject of prayer, one of our great scientists sneeringly advised people who relied on the efficacy of prayer, to devote one side of a hospital-ward to a physician and the other to prayers, and see which would be cured first. Now I do not for one moment imagine that all who were prayed for would be cured, any more than I do where all had been pilled and potioned, but I do believe that where there was no actual organic disease, which must necessarily lead to what is called death, that a prayerful healthy mind operating on a receptive sick man has cured where physician has failed. In my own case, I have more than once received almost instantaneous benefit from excruciating pain by the manifestation of the medium, controlled by the spirit of some great healer, after I have earnestly prayed; and I have within my own knowledge several similar cures of friends and acquaintances.

A PATIENT writes:—"Dr. Mack's paper did stop the nervousness and palpitation. I have derived great good from reading your MEDIUM. I think Spiritualism is an elevating subject. We first became acquainted with Spiritualism in Sweden through Mr. Fidler."

THE Rotherham paper gave an excellent report of Mr. Wallis's recent lecture at the Temperance Hall. Though an opportunity was given, the audience asked no questions at the close, but seemed well satisfied.

SWANSEA.—A correspondent very much regrets that the MEDIUM is not on sale in Swansea. He has made some effort to remedy this defect, and announces that Mr. Stephen M. Curnow, stationer, &c., 1, Bute Place, Swansea, opposite the infirmary, is willing to supply this paper.

MR. TOWNS'S MEDIUMSHIP.

The many friends of Mr. Towns will be pleased to read the following letter, which we have asked leave to publish, from a man who is well qualified to give an opinion.

London, Sept. 9, 1879.

Dear Mr. Towns,—I cannot leave the old country without thanking you for so freely using, for my benefit, the peculiar powers of healing you possess. I had suffered for months from a troublesome abscess in the roof of my mouth, from which neither dentist nor doctor gave me relief, yet, through you, in a very short time, a permanent cure was effected. Again, in many instances, have I had from you a foretelling of matters that no one in an ordinary way was able to know, and the frank, kind way in which all this is done makes it doubly pleasing and interesting. That you may be long spared in the full use of such wonderful powers is the sincere wish of your many friends; and although we may be for a time far apart, I feel well assured that the pleasing intercourse we have had will not soon be forgotten.—I am, dear Mr. Towns, yours fraternally,

JOHN CARSON.

SPIRITUALISM IN NEWCASTLE AND NEIGHBOURHOOD.

The Cause is making wonderful progress here in the North. We are all working with a will that overcomes every obstacle, and the efforts of our opponents to stem the tide is like sweeping back the sea with a broom. Several reverend gentlemen are busily "exposing" Spiritualism, their chapels, rumour says, are in debt, and they, by these "exposures," make a little capital to buoy them over their difficulties. Strangely enough, they do not see that whilst gathering in the coppers they lose some of their members, who come over to our ranks, but never, not even in one solitary instance, have I known a single individual go back to their side, unless I except Dr. Sexton, and in this case it is an open question whether we lose or gain by not having the support of one whose religious opinions are as stable as the wind—north to-day, south to-morrow, east the next day, west the day after, and the day after that no mortal knows where.

The meetings in Newcastle are always overcrowded, and very frequently the doors are closed before the hour advertised for commencing, and thus it happens that numbers have to go away. Thanks to the efforts of Mr. Pickering of Gateshead, one of our most earnest workers, it has therefore been decided to arrange for opening a place of meeting in Gateshead, and the commencement, if arrangements can be carried out, is to be by Mr. Walker of Melbourne delivering there a trance address, "Spiritualism expounded and exposed," a title borrowed from our clerical opponents, who have the presumption to attempt to make their hearers believe that a subject can be exposed by an individual of their party who knows nothing about it. They might just as well try to expose a thunderstorm or an earthquake,—it is needless, however, to say that they would signally fail, just as signally as I or anyone else would fail were we to attempt to expose either their brains or common sense, for there is very little of either to be found.

At Felling the Good Templars' Lodge is nearly always filled. The room being small, it does not comfortably accommodate much over a hundred persons, though, on the occasion of Miss Brown's first lecture there, nearly double that number were crammed into the place, the doorway was blocked up, and some were standing on the window-ledge leaning in over the open window. Mr. Westgarth has delivered many excellent lectures there, and the audiences have been highly gratified with the able manner in which his guides have handled the subjects which have been chosen for them to speak upon, and Mr. Westgarth himself being highly esteemed by the friends at Felling, his presence there always draws a good attendance.

When we look back to the time when Mr. Morse delivered his first lecture in Newcastle six years ago, to an audience of only sixty or seventy people, the immense strides which Spiritualism has made is self-evident, and everyone who is heart and soul in the Movement, must feel jubilant and enthusiastic with the success that has been achieved, and the bright prospects of the future which lie before us.

In conclusion, I have to record the somewhat remarkable phenomena which occurred at

MRS. ESPERANCE'S SEANCE

last Sunday morning. The room not being very large, it was somewhat crowded by the unexpected number of visitors who attended; there being in all thirty-seven persons present. It was not, however, uncomfortable, as the door was left open during most of the time the seance continued. The same three-partitioned cabinet, which has been previously described, was used on this occasion; the end compartments being occupied by Mrs. Esperance and her friend Mrs. G—, whilst the middle compartment, unoccupied, was intended for the spirits to materialise in. As soon as the two mediums were seated, the sitters commenced to sing a hymn, but had not got through the second verse, when the materialised form of a man appeared at the middle compartment. After this form had been seen two or three times, Mrs. G— moved outside the cabinet, and shortly afterwards two female forms were seen in the compartment she had occupied. Both these forms were draped in white: one of them was that of an elderly lady, and the other that of a young lady, apparently from sixteen to twenty years of age. The latter wore a coronet, to which was attached white, flowing, delicate drapery: on the forehead was some bright gem, which glittered with the reflected light from the lamp. I was at Mrs. G—'s side when these two forms appeared, and I looked closely into their countenances, not being more than a few inches from them. Whilst these two figures, so beautiful and perfectly formed, stood at the end compartment next to Mrs. G—, two other forms were seen in the middle compartment, namely, a man and a child; thus making in all four forms seen at one and the same time. Other manifestations took place; a description of which I shall pass over, and relate what occurred at the conclusion of the seance.

A SCEPTIC ACTING AS MEDIUM.

A gentleman present (Mr. W.) reminded the spirits of a promise made previously, that a friend of his should have appeared first, and the promise had not been kept. This gentleman was evidently thoroughly sceptical as to the phenomena, and apparently quite a stranger to them; but being open, straight-forward, and unprejudiced, he was ordered by

the spirits to sit close alongside the middle compartment of the cabinet. He did so, and the form of a man appeared, but he failed to recognise the features as those of any friend of his. He was next ordered inside the cabinet, into the compartment where the spirit had appeared. Whilst he sat there, alongside of Mrs. Esperance, considerable banter was indulged in by the onlookers, who reminded him that he was on his honour not to play any tricks, by producing any forms that were not genuine. Whilst he sat inside, an incomplete form, clad in white, appeared several times at the entrance of the compartment which he occupied. This appeared to be a man at various stages of materialisation. Mr. W. protested that he had nothing to do with the production of what was seen, and that Mrs. Esperance certainly had not, because she was sitting quietly alongside of him, there being only a gauze partition between them. He further averred that he did not see anything during the time he was inside the cabinet, except on one occasion, a film of something white. Though unsatisfactory to Mr. W., the results were highly appreciated by the sitters outside the cabinet.

Mrs. Esperance and her friend, Mrs. G—, have offered to give a seance for the Newcastle Society, the proceeds to go to the Bazaar Fund for the erection of a new hall. Applications for tickets to be made to Mrs. Esperance and Mrs. G— at the bazaar. I quite expect that a large number of tickets will be sold, and that a larger room than 28, New Bridge Street will be required for the seance. F. ORTHWAITE.

ORTHODOXY.

To the Editor.—Mr. Enmore Jones has not fulfilled as yet his promise to explain what Orthodoxy is, in any way satisfactory to my mind; nor do I believe that his explanation has been one jot more satisfactory to the mass of the readers of the MEDIUM. He appears in last week's MEDIUM to have shunted Orthodoxy, whilst he is running a-muck against modern trance-mediums. He commences his article with expressing his desire "to assist in putting Spiritualism on a basis of rock, instead of as at present a basis of sand." Now this is what our Yankee cousins would call "tall talk," full of assumption, and void of either argument or proof. He lays down in an authoritative manner 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. Now, I wish Mr. Jones to state one or two batches of these three out of four, and say who they are; who the three are, and who the fourth is; because, until I am told who they are, I cannot adopt such a wild assertion. Is Mr. Jones a Spiritualist in reality, or is he simply a psychologist? He has boasted that he is one of, if not the oldest of Spiritualists, and that he has had spiritual communications which have confirmed his Orthodoxy. Then he ignores psychology; but as soon as any other earnest Spiritualist ventilates his experience, and points out the absurdity of his pen-and-ink Orthodoxy, he denounces them as mere displayers of mesmeric action, and that they only relate their own Biological impressions. He lays down the law on these points so authoritatively, that argument is useless. Several earnest souls have laid down their notions of Orthodoxy in plain and unmistakeable language. I have, however, seen nothing but assumption on the part of Mr. Jones. He has not either given us a satisfactory explanation of Orthodoxy, nor has he answered any of the arguments of others. I do not think this Orthodoxy question is working any good. Let Mr. Jones retain his notions, but do not let him authoritatively lay down the correctness of his own and the errors of his neighbour's belief. I cannot do other than conclude in the words of Mr. J. F. Geddes, in last week's MEDIUM, and subscribe myself a Spiritualist belonging to a body of men "whose existence goes beyond Biblical record, and is unfettered by creedal dogmas; a body which has noted the rise and progress, and which will also see the fall of this pseudo yet Orthodox Christianity."—Yours, &c., "VIGIL."

MODERN MEDIUMS.

To the Editor.—Dear Sir,—Will you permit me to correct a mistake made by Mr. Enmore Jones in an article on "Modern Trance-Mediums"? For, since he desires to "put Spiritualism on a basis of rock" (or truth), I am sure he will thank me for removing from among his materials what certainly is not truth. He says, "I have no more confidence in Swedenborg's trance utterances than in those of the advertising mediums, &c." Now Swedenborg was not a trance-speaker. He was not "controlled" to speak or to write, for he makes no such claim. He did both in his normal condition. He merely claims to be a truthful recorder of "things heard and seen" in the world of spirits. If he was in any sense a medium, it certainly was not that spirits might manifest and speak to others, for this did not happen in his experience.

If Mr. Enmore Jones intends to place him on a level with modern paid-mediums, and to say that he has done no more than they have, this also is a mistake which could only be made by one unacquainted with the facts of the case; and these, I may add, are open to the examination of anyone who will be at the pains to search for them.—Yours truly, S. COLLINGWOOD.

Mr. DOWLING writes:—"I must mention the great satisfaction I received at Mrs. Billing's meeting. I expected that my sister, lately deceased in America, would have announced her presence. My brother William, who passed away nearly half a century ago, and who was quite absent from my thoughts, came and manifested instead of the sister I was thinking of. 'Ski's' description of him was the finest test I ever received from any medium. The poor fellow was hump-backed from a fall in infancy, and 'Ski' described him as being doubled together, which certainly was the case when he was in earth-life. He used to walk with his hands on his knees. I felt grateful to 'Ski' for 'setting him up,' so that he could converse with me. The spirit-voices speaking and singing were the best I have heard. How our every act must be known by our spirit-friends, was proved by 'Ski' telling me of the paper parcel I had left (unknown, I thought, to any one in the room) on the landing, before entering the seance. 'Ski' seemed to enjoy my surprise when he exposed me."

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J. BURNS, O.S.T.

No. 1 CIRCLE, 15, Southampton Row.—On Tuesday evening last a very interesting subject was dealt with at the suggestion of one and the decision of the whole circle—"The Influence of Disembodied Spirits upon Embodied Spirits." The control (one well known to the circle) said it was a subject requiring three or four evenings for its consideration, which was afterwards promised for the next four Tuesday evenings. Some excellent tests were also given—one in particular, relating to an incident fresh in the memory of one sitter of America. Twenty sitters present.—H. J. S.

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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. 19.—Address, at 7.

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THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 17, 1879.

NOTES AND COMMENTS.

MRS. WELDON has been a most helpful friend to the Spiritual Cause, at all times, if it lay in her power, giving her distinguished services as a vocalist when called on. If there is a good-hearted woman on earth, it is this lady. The way to find out what kind of people you have to deal with is to go to them when you are in distress—friendless, cast off by all, and in urgent need of timely assistance. Mrs. Weldon, to our knowledge, has repeatedly stood this severe test of her qualities, and we may add that this native goodness of heart has been the true cause of all her sorrows. The shadow is only for a time; her crown will be bright.

WHEN will we get rid of the detestable word "Test," as applied to mediums? We answer—when we have mediums so highly developed that their manifestations, whether much or little, indicate their genuine nature and spiritual origin. Such a medium is Mrs. Billing. If the conditions do not favour explicitness, the controlling spirits at once say so, and there is an end of the matter. There is no attempt to eke the sitting out by vacuous talk and guessing, as is so frequently the case with some mediums who sit in the light, and are supposed to be under control. What guarantee is there afforded by sitting in the light that a man or spirit speaks intelligently and truthfully? Truth speaks for itself, whether it be in the dark or in the light, and lies and equivocation are no more reliable by being propounded in the light. It is an old saying: "Good wine needs no bush," neither does truth require any test. It is the test of all things. For this reason Mrs. Billing is a most invaluable medium for bringing conviction to inquirers; and these are the kind of people that most frequently sit at her circles. We have many times these few weeks seen sitters who, for the first time, occupied a place in the spirit-circle, so thoroughly convinced, not only that phenomena had occurred, but that well-known spirits had manifested, that they straightway made an engagement for a private sitting, and from that hour became pronounced Spiritualists. Mere phenomena, though elicited under the most stringent rat-trap methods, do not make a Spiritualist; but intelligence—the attributes of individuality, which alone are spiritual, these soar above the low confines of mechanical ingenuity, and by their innate grandeur proclaim themselves to be what they are—genuine manifestations of disembodied spirits. None but well recommended sitters admitted. Apply at 15, Southampton Row, for the necessary introduction.

MR. ALFRED FIRMAN has boldly come out under his full name, and, discarding all conjuring appliances, is steadily gaining development at every sitting. Most satisfactory reports are afloat of his materialisation phenomena, on Tuesday and Friday evenings, at 26, Southampton Row.

THE friendly interest in our work has somewhat abated this week, and our burden has been almost more than could be borne. The interest in the Cause is greater than at any former time, and the work and expense devolving upon us augments in proportion. To the public we offer this invitation: Let all who are in the slightest degree interested in Spiritualism make application at the Spiritual Institution, 15, Southampton Row, London, for needful information, personally or by letter.

MR. CHAPMAN will lecture at Quebec Hall, 25, Great Quebec Street, Marylebone, on Sunday evening, at 6.45. Subject: "Faith."

MR. BURNS will lecture at the Spiritual Institution, 15, Southampton Row, on Sunday evening, at 7 o'clock.

THE JUBILEE CONVENTION AND HAPPY EVENING.

The first sitting of the Convention will take place at the Spiritual Institution, 15, Southampton Row, on Saturday, Nov. 1, at 2 o'clock; when the first subject on the list, as already printed in the MEDIUM, will be proceeded with. The others will follow in the order in which they have been placed.

After tea there will be a second sitting; during which, as many of the propositions as possible will be discussed.

On Sunday morning the sittings of the Convention will be removed to Goswell Hall, 290, Goswell Road, near the Angel, Islington; at 11 o'clock the proceedings will be resumed. After an interval, about 1 o'clock, the last session will be held; when it is hoped there will be opportunity given to exhaust the topics which have been set down for consideration.

A large number of valuable papers has been received, and impromptu speeches may be given by those who are present.

Tea will be provided at Goswell Hall, in the afternoon of Sunday, if names are sent in to the Secretary of the Convention at as early an hour as possible.

On Sunday evening, Nov. 2, at Goswell Hall, a public meeting will be held, at 7 o'clock. To be addressed by A. T. T. P., the recorder of "Historical Controls," and other eminent workers in the Cause.

On Tuesday evening, Nov. 4, the Happy Evening will take place at Goswell Hall; the doors will be open at 6 o'clock; concert to commence at 7 o'clock; dancing at 10 o'clock. Tickets 1s. each. Light refreshments may be obtained during the evening at moderate prices.

There is very great interest in this important series of meetings, and no doubt they will be well attended, and prove a great success and most useful to the Cause.

BURNS'S REPLY TO TALMAGE.

Now that Dr. Talmage has come and gone, the justice of the treatment accorded to him by Mr. Burns in his lecture, in reply to the "Religion of Ghosts," delivered some years ago, becomes more conspicuous. Mr. Burns's counter-lecture: "Spiritualism, The Bible, and Tabernacle Preachers," had an immense circulation at the time of publication, and the demand for it has been renewed since the arrival of Dr. Talmage in this country. In places where the American lecturer produced a sensation, it would be well to circulate the reply, which is read with avidity, one copy often doing duty in many families. It consists of 24 pages, price 2d., but the edition for gratuitous use can be obtained, price 1s. 2d. for a dozen copies, post free. A few friends clubbing together and distributing judiciously 100 or so in a town would do much more good than by getting up a lecture. Besides controverting Talmage, it explodes many of the sectarian objections usually raised against Spiritualism.

MATERIALISATION AT HACKNEY.

To the Editor.—Sir.—Hackney Spiritual Evidence Institution is removed from Field View Terrace to more convenient premises, at 6, Field View, London Fields, E., only six doors southwards.

At the quarterly tea twenty persons were present, and some interesting experiences were given.

Last Tuesday was our second materialisation seance, Mrs. Cannon and Miss Barnes mediums.

A shawl, about five feet high across the room, separated the ten sitters from the mediums, who were firmly bound. The light was sufficient to make every part of the room visible.

The first to manifest was Mrs. Cannon's control, "Tonto," who thrust her nude, negro-looking arms, through the curtain, carried the bell over the curtain, and placed her hand on a non-Spiritualist's white handkerchief held in his hand, as well as allowing several sitters to take hold of her hand. Then one of Miss Barnes's controls appeared—"Charles Maynard,"—floating above the curtain, and then receding a number of times, greeting the sitters in the direct voice, asking each to walk up to him, and look well at him, which they all did. He had a round, full face, sometimes ruddy, sometimes of marble-whiteness; dark whiskers, head, and moustache, with some linen gracefully arranged on the head, falling over the shoulders. Direct writing, some very convincing tests, and a solo in the direct voice by another of Miss B.'s controls concluded this interesting sitting. We should like a few earnest, honest, sympathetic investigators to join our Tuesday evening materialisation seances.

On Sunday evening, October 26th, tea-meeting at 5 o'clock, to commemorate our second anniversary. Tickets, which must be paid for before date, 1s. each, number limited. At 6 o'clock discussion on "Mediumship—what should be encouraged?" At 7 o'clock Mrs. Cannon and Miss Barnes will sit for materialisation. Collection for the Spiritual Institution.—Faithfully yours,

Oct. 11, 1879.

C. R. WILLIAMS, Manager.

READ "Historical Controls" and "My Friends," they are very important articles.

The value of mediumship, and hence of mediums, as persons demanding our protection and esteem, is made evident from facts constantly occurring. Dr. Slade went from England to the Continent, and during his wanderings was brought in contact with the great scientist, Zöllner, whose book on the phenomena is the foundation-stone of a genuine German spiritual literature, never before truly laid. Mrs. Esperance followed Dr. Slade, and made a Spiritualist of Dr. Robert Freis, who has just published a volume of 360 pages, dedicated to Dr. Zöllner. The title is "Stimmen aus dem Reich der Geister," and the book is filled chiefly with facts through the mediumship of the lady just named; "Humnor Stafford" and "Walter" being quiet frequently mentioned. We hope to see an English translation of the work.

DR. MACK AND J. BURNS, O.S.T., AT NEWCASTLE-
ON-TYNE.

Healing by Laying on of Hands, and Lecture ON SPIRITUALISM,

On Sunday, October 26, 1879, in the

GRAND CIRQUE, HAYMARKET, NEWCASTLE.

At half-past two o'clock in the afternoon, a religious service will be conducted by Mr. J. Burns, of the Spiritual Institution, London, at which

DR. J. MACK (of London),

the well-known healer by laying on of hands, will publicly exercise the healing power. Dr. Mack does not guarantee results in any case. His chief object is to illustrate the method of healing by laying on of hands, so that all may be able to practise it in their own families when necessary.

In the evening, at 6.30, Mr. J. Burns will lecture on "Spiritualism, or the New Dispensation," T. P. Barkas, Esq., F.G.S., in the chair.

Admission free. A collection at the close of each service will be taken to defray expenses.

AN APPEAL TO SPIRITUALISTS.

Dear Friends,—Having had a conversation with a few friends interested in the Cause relative to the great want of a hall in which to hold Sunday services, &c., I have come to the conclusion that something ought to be done. If twelve friends will come forward and guarantee one shilling per week each towards paying the expenses of a hall, the matter might be carried through without delay. I think Goswell Hall, where the Convention is to be held, would be a very suitable place, and at present it is disengaged. It would be advisable for friends that are willing to assist in the way I propose, to meet me at 15, Southampton Row, on Tuesday next, 21st, at 7 p.m., when I shall be most happy to discuss the subject more fully. Anyone that cannot make it convenient to attend, can write to me at Southampton Row, or at my residence for further information, and I shall be most happy to attend to it.

34, Pancras Road, King's Cross.

JOHN SWINDIN.

MIDLAND DISTRICT SPIRITUALISTS' COMMITTEE.

The fifth quarterly Conference of the above Committee will be held on Sunday, October 26, in the Temperance Hall, Curzon Street, Derby. As this Conference is the anniversary of the committee's formation, it is earnestly requested that its supporters and friends will attend in full force. At 10.30, morning, the Executive Committee will meet; at 2.30 the Public Conference will assemble; at 5.30 tea will served, tickets 9d. each; and at 6.30 a public lecture will be delivered.

R. HARPER, President.

J. J. MORSE, Hon. Sec.

LONGTON.—The Rev. S. A. Maclean, vicar of St. John's Church here, announced that the subject for his sermon next Sunday night would be "Spiritualism." He is a very able man, but I cannot say what knowledge he has of this subject.—H. D. B.

D. D. HOME.—I have just received a letter from him dated St. Petersburg. He is about to leave Russia for France. His health still continues feeble. It is well to remember useful men of the past, while in physical life, and not leave it all till they are immortalised.—J. ENMORE JONES, 10th Oct., 1879.

RECENT discussions in the MEDIUM cause us to suggest that those interested in the questions raised would do well to read "The Religion of Jesus Compared with the Christianity of To-day," by Fred. A. Binney. It is a large, handsome volume, price 7s. 6d., and would be a valuable acquisition to every Spiritualist's library. The position of the Spiritualist is introduced and discussed.

MRS. WELDON "AT HOME."—Mrs. Weldon asks us to announce that her receptions are interrupted for six weeks—during the promenade concerts conducted by Mr. Riviere at Covent Garden, where she and her choir nightly appear. Her evenings "at home" will recommence at Tavistock House on Nov. 12; afternoons, on Tuesday, Nov. 11, at 2.30. Mrs. Weldon's benefit will take place at Covent Garden, on Wednesday, 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.

THE Manchester Spiritualists have been interviewed by the reporter of the *Oldham Chronicle*. Mr. Tetlow, of Haywood, was the speaker to an audience of fifty in the Grosvenor Temperance Hall. The reporter asks if a spirit ever caused a medium to speak correctly a language not understood by that medium. Thousands of Spiritualists could give facts in the affirmative. The reporter's theories are anti-Spiritualistic, while, strange to say, his facts are all in opposition to his conclusions. He closes with an anecdote communicated by a friend:—One instance told us by our reverend friend is so explanatory of the position of the Spiritualists that we will give it for our conclusion. He knew, he said, a very old and respectable couple in Yorkshire who were Spiritualists. One day they were disturbed by a spirit, who told them that he was the spirit of So-and-so, who had kept a shop at such a place. He said he had loved his wife and children in an ordinary sort of way, but had, for all that, led a very improper life. At such a time he died, and now comes the remarkable part of the story. When he lay dead in the house, he said, he could see his wife and children going about, and could hear what they said, as usual. As time went on, however, he said, the sight and sound of them gradually grew dimmer and dimmer, just as the sight and sound of spirits he found around him grew plainer and plainer. He was, in fact, gradually growing out of this world and into the next, where he now was in a lowly state, hoping gradually to grow to a better place and to a greater perfection. Our friend added that when inquiries were made as to the name, residence, death, &c., of the man, they were all found to be precisely correct.

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MY FRIENDS.

(Contributed by "THE CORNISH EXILE.")

Not long ago I wrote to an old and respected friend, calling his attention to the present-day spiritualistic phenomena, and to the beauty of the philosophy and religion of Modern Spiritualism. I also despatched an epistle to a near relative, claiming his consideration for several interesting facts of a super-mundane character, which I myself had witnessed, and the description of which I hoped would arouse him to a condition of active inquiry.

The former is a staunch High Churchman, the latter a disciple of C. Bradlaugh. They both live in a part of England where Modern Spiritualism is but little known, and where the majority of the inhabitants are too "pious!" to depart from the paths trod by their ancestors, and too timid to view with any other feeling than disfavour the action of those adventurous knights who prick across country in quest of additional physical and spiritual knowledge. Yes, the natives still occupy that dingy and somewhat useless omnibus labelled "Orthodoxy," and are trotted at least once a week around the old circular drive endeared to them from childhood—a drive whose every bramble is remembered, and where each pool and puddle has its history. However, for fear the interest in the scene should flag, the driver occasionally hauls up, and tells the old stories over again, and the joy and delight of the intelligent *driven* is unbounded when they hear that "the rascals yonder will end their search in a bottomless pit filled with fire and brimstone;" and, congratulating each other all round, they thank the Lord they are not like other men, but are mercifully chosen to be numbered with the elect!

The Churchman admired my enthusiasm, pitied my superstition, and assured me, somewhat loftily I thought, that the Church of England was *the* church; that at its shrine he had worshipped from his youth up even until now; and that on no account could he even dream of seeking spiritual sustenance outside its beloved pale. And of this I am certain he meant what he said.

The Materialist was not willing to believe that manifestations of a supermundane character would take place in *his* presence, but even assuming them to be *bona fide*, he was of opinion that science would soon unravel the mystery, and show the absurdity of the Spiritualists' position. He did not doubt my sincerity, but thought I believed on insufficient evidence. At the same time he would give untold wealth to become convinced of the reality of a conscious life beyond the grave.

The former loves and reveres the legends of antiquity, especially those culled from the history of the Jews; the latter can believe no extravagant tales of the past, and denies the truth of all wonderful manifestations which cannot be confirmed by present-day experience. The one has been taught to believe that the age of miracles is over; the other asserts that there is as much need for evidence to-day as in the olden times; if not, why not? And so the combat deepens.

At present I stand between them, and sustain a cross-fire, and this is the position of Modern Spiritualism to-day with respect to the world at large, and though many individuals may suffer, the Cause will prevail, for truth must triumph.

And these (my friends) are moral men and model citizens. Either would scorn a falsehood, and meanness is their abomination. Yet both are so positive, so stern and stubborn in their diametrically-opposed opinions, that neither would succumb with life to the other's bidding; and yet even these must sooner or later live together in sweet accord. And where is the moral or spiritual force that shall effect so wondrous a change? Not in the churches; of that we may rest assured.

Spiritualists cherish the fond hope that the presiding angels of this dispensation will, by the beauty of their precepts, and the excellence, order, and abundance of the manifestations permitted by them, unite the opposing members of the human family in the bonds of pleasant harmony and peace, and prove to each that between Religion and Science there can be no warfare waged, inasmuch as all are the offspring of Deity. But by religion I do not mean the orthodox religion of any particular country or time. I mean that emotion of the mind—that feeling of reverence for Deity which oftentimes pervades our being, and finds its best and fullest expression in deeds of neighbourly kindness.

To worship God is to do good, and hymns and means, and prayers (stereotyped ones) and groans, and genuflections and other formalities, no more constitute religion than a gorgeous exterior constitutes purity of heart.

A religious man is a good man, and religion is the inherent goodness of the heart practised for the good of others in our daily lives. And the circumstance of birth generally determines our mode of worship. Hence to claim that Christianity is the true

religion, the only religion, is to say that human affection exists only in Christendom, and that goodness is a quality entirely unknown to those denominated by the vulgar "the poor benighted heathen!"

It has been my lot in life to become acquainted with men of nearly every nation under the sun, and I have searched in vain for that difference which alone would justify Deity in preparing heaven for the one and hell for the other. I have found goodness among Chinese, Japanese, Hindoos, Caffres, Red Indians, Turks and Cockneys; and shall the accident of birth—the mere chance, if I may say so, of being born in Latitude (*x*) and Longitude (*y*) cause A to become heir to salvation, and B heir to eternal wrath? When will the bigot learn to think honestly and manfully!

Verily the law of evolution must operate a little longer yet before Spiritualism with its broad, generous principles, will be accepted by the typical "old" church member; but so surely as the golden beams of sunlight and the refreshing dews of heaven are impartially shed on the earth's maternal bosom, so surely will happiness reward the good of all ages and peoples in spite of the narrow-minded doctrines of a pseudo Christian church; and 'tis a satisfaction to note that the time is not far distant, when the words of the poet will be realised in their literalness, and Rome and her intolerant progeny have become but a grim spectre of the past.

"Rome shall perish! write that word
In the blood that she has spilt.
Perish—hopeless—and abhorred:
Deep in ruin as in guilt."

And in lieu of the present envy, fierce hatred, and uncharitableness which are but the viper brood of ignorance, an universal religion will prevail, and all the earth will worship God—not by imposing rituals, and music, and incense, but in spirit and in truth. But alas! some of our dearest friends cannot believe in the existence of Deity, and have no hope of a life beyond the grave. To such of these as sincerely search after truth, I long to be able to offer a clue whereby they may find consolation, for surely no man ever yet renounced belief in God and a future life without feeling great distress? For their sakes I am delighted to call attention to Dr. Allman's exposition of evolution, for unlike Professor Tyndal, the doctor hints at intelligence *behind*, not *in* the protoplasm, and thus draws nigh to the phenomenon of spirit controlling matter. He says:—

"Of two particles of protoplasm between which we may defy all the power of the microscope, all the resources of the laboratory to detect a difference, one can develop only to a jelly fish, the other only to a man; and one conclusion alone is here possible—that deep within them there must be a fundamental difference which thus determines their inevitable destiny, but of which we know nothing, and can assert nothing beyond the statement that it must depend on the hidden molecular constitution."

"The chasm between unconscious life and thought is deep and impassable, and no transitional phenomena can be found by which as by a bridge, we may span it over: for even from irritability, [property of protoplasm] to which on a superficial view consciousness may seem related, it is as absolutely distinct as it is from any of the ordinary phenomena of matter."

"It is argued that because the life phenomena which are invariably found in the cell [cell or nucleus of protoplasm] must be regarded as a property of the cell, the phenomena of consciousness by which they are accompanied must be also so regarded. The weak point in the argument is the absence of all analogy between the things compared; and as the conclusion rests solely on the argument from analogy, the two must fall to the ground together. That consciousness is never manifested, except in the presence of cerebral matter or of something like it, there cannot be a question, but this is a very different thing from its being a property of such matter in the sense in which polarity is a property of the magnet or irritability of protoplasm. The generation of the rays which lie invisible beyond the violet in the spectrum of the sun, cannot be regarded as a property of the medium which, by changing their refrangibility, can alone render them apparent."

"But have we, it may be asked, made in all this one step forward towards an explanation of the phenomena of consciousness or the discovery of its source? Assuredly not."

"The power of conceiving of a substance different from that of matter, is still beyond the limits of human intelligence, and the physical, or objective conditions which are the concomitants of thought, are the only ones of which it is possible to know anything, and the only ones whose study is of value. *We are not, however, on that account forced to the conclusion that there is nothing in the universe but matter and force.* The simplest physical law is absolutely inconceivable by the highest of the brutes, and no one would be justified in assuming that man had already attained the limit of his powers. Whatever may be that mysterious bond which connects organization with psychical endowments, the one grand fact—a fact of inestimable importance—stands out clear, and freed from all obscurity and doubt, that from the first dawn of intelligence there is with every advance in organization a corresponding advance in mind."

"Mind as well as body is thus travelling onwards through higher and still higher phases: the great law of evolution is shaping the destiny of our race: and though now we may at most but indicate some weak point in the generalisation which would refer consciousness as well as life to a common material source, who can say that in the far off future there may not yet be evolved other and higher faculties from which light may stream in upon the darkness, and reveal to man the great mystery of thought?" The italics are mine.

Considering the doctor's data, and looked at from a Non-Spiritualist's point of view, the address was an exceedingly interesting and instructive one, but the pity is that so clever a man did not make himself acquainted with some well-authenticated cases of clairvoyance, mind reading, clairaudience, &c., before venturing to predict the future.

The remark, "Who can say that in the far-off future there may not yet be evolved other and higher faculties, from which light may stream in upon the darkness, and reveal to man the great mystery of thought," is satisfactory as showing that even material science is not totally destitute of inspiration (I grant 'tis somewhat long in getting through); as showing that even material science is at last arousing to a knowledge of things spiritual; but to most Spiritualists there is something approaching the ludicrous in the doctor's innocent manner of speaking of the evolution of higher faculties. Why, Rip Van Winkle himself could not have prophesied *after* the event with a more charming simplicity. Evolving higher faculties in the far-off future! Why, doctor, there are tens of thousands of men and women as honest and as bold as yourself, and almost as clear-thoughted, who can assure you that for at least one generation a special class of people, calling themselves Spiritualists, have devoted great attention to this very subject. They have, in spite of obloquy and persecution, succeeded in developing some of the "higher faculties"—*spiritual* faculties—*latent in all men*, and for proclaiming to the world a knowledge and possession of these they are stigmatised by an *intelligent* world (excuse me, friends) as rogues and fools. Think this over, ye lofty members of the B.A.; think it over, ye their followers, and, with your leaders, cultivate humility!

Now (to-day) Spiritualists are studying the mystic laws by which the spirit-entity governs matter. They are now learning to disengage themselves from their physical bodies at will, in order to consciously hold intercourse with distant friends. Thus we hope to annihilate time and space. Evolving higher faculties! Upon my life, this is a world of queer misunderstandings, and if England were canvassed to-morrow, I venture to say that some people would be discovered who never heard of Dr. Carpenter's fame, never heard of Darwin's theory, and never rode in a railway carriage; and yet, in spite of their want of knowledge, our venerable friend *does* exist to bless us; a modification of Darwin's theory may be one of the most important discoveries of the age; and railway carriages may, after all, be something more than a figment of a heated imagination. Possibly, too, spiritualistic phenomena, so often recorded, may have their foundation in fact, not "fancy," Dr. Carpenter. So, too, the Spiritualist may be correct in his statement that behind and controlling the physical man is an intelligent spirit-entity, whose thought (not the thought of the protoplasm) causes the vibratory motions of the brain, in the same way that the *unseen* breeze agitates the surface of a lake, and whose will compels the obedience of his physical form.

Thus, infinite intelligence controls the whole material universe, and I appeal to the Atheist whether material nature is not controlled by force *intelligently applied*. And infinite intelligence controlling countless millions of solar systems, or Nature, and all therein contained, is the Spiritualist's conception of Deity. But in connection with each planet, ministering to the wants of its embodied spirits, are hierarchies of angels, who, by inspiration or influx, obtain a knowledge of the Infinite's Will, and direct the destinies of nations. That there is suffering in our long struggle with the material universe is certain, but the endurance, strength, and knowledge gained in the conflict more than compensate us for the ills that we endure, and prepare us, in our turn, to become ministering angels to others who shall yet pursue the paths we are now treading.

That finite intelligence shall ever obtain a perfect knowledge of the Infinite seems impossible, for the deeper and higher we search the more we are delighted with the continuously unfolding charms of nature, and the more awe-stricken do we become at the exquisite beauty of the laws which guide the planets in their courses, and control the operations of every form of life. Our materialist brother should distinctly understand that, like himself, we have searched and in vain for a God analagous to the God of the churches. The God of Nature, who must of necessity be as vast as the works which He controls, we can glimpse *only* in His works, and the highest type of manhood the world has ever seen—the fullest expression of God in humanity—is, when compared to Deity Himself, as but a spark struck from the blacksmith's hammer compared to the majestic splendour of the central sun. If it be remembered that each one of the countless millions of inhabited worlds in space has had its Buddha and its Christ, the mind will soon learn to free itself from the errors of the past, and, unshackled from the creeds and dogmas of the Dark Ages, soar aloft in joy and triumph through the boundless universe of God.

And this perfect freedom of thought will add to, not detract from, the grandeur of the characters of those justly denominated the saviours of mankind. The proclamation of an Infinite God (in contradistinction to a God made up of three incomprehensible persons) is the work of *their* hands to-day, and none may resist their will. And does the knowledge of the One Supreme Being detract from the beauty of Jesus' character? Not one iota. We all know that his life has inspired millions to deeds of self-sacrifice, and to heroic devotion to duty. We all know that the record of his purity and love has comforted the hearts of untold multitudes. We *all* know this. But we ought also to remember the humility of Jesus—that humility which sprang from a sense of his own unworthiness when compared to his ideal God. "Good

Master," said one to him.—"Good Master, what shall I do that I may inherit eternal life?" Mark the reply: "Why callest thou me good? There is none good but one; that is God."

The Spiritualist and the Unitarian, far better than the Trinitarian, are able to grasp the true character of the "Master." The life of the man Jesus is the grandest picture the world possesses, one that will for ever remain as an inspiration to the race.

As when amid the black fury of the midnight storm the despairing mariner finds hope in the guiding rays of the lighthouse lamp, so we, in our doubts and despondencies, find sweet comfort in the contemplation of his godliness and faith. But this natural admiration for one great and good should not tempt us to such teachings and practices as would deeply wound him we really wish to serve; for I think we may rest assured of this, that rather than one drop of blood should be spilt in his name, he would pray for his very memory to be blotted from the minds of men, so long as the principles remain which he lived and died to establish.

Jesus, as man, is truly noble and sublime,—as God, he is absolutely incomprehensible.

God is the boundless realm of mind
That floods creation with its rays;
Giving to life of every kind,
Strength, light, and laws to bless their ways.

He dwells in all created things,
The flashing meteors own His sway;
Silent His will, and Nature sings
No more triumphant day by day.

The meadows sweet, whose rich perfume
With rapture fills the dallying breeze;
The flow'rets gay, whose virgin bloom
Enchants the stately, nodding trees;

The rippling stream, whose gentle voice
Murmurs with gladness as it flows;—
Lakes, mountains, rivers, all rejoice,
And laud the One who life bestows.

The mighty sun in splendour bright,
Clear mirrored in the ocean's face,
Asserts His care, and with delight
Pursues its swift, majestic race.

The tempest's roar, the lightning's stroke,
The water's surge, and thunder's peal,
Declare with stern and solemn note
The joy sublime they can but feel.

Let man no longer dare presume
That he reflects his Maker's form;
God's attributes all things attune,
And of Himself, creation's born.

DEBATE BETWEEN MR. MAHONEY AND MR. BAITEY.

A copy of the *Consett Guardian* for October 10 has reached us, containing a report of the last three nights' debate on Spiritualism at Consett. As is his wont, Mr. Baitey was perversely disingenuous, coolly quoting writers in exact opposition to their clearly-stated meaning. He alluded to Mr. Oxley's article on the "New Messiahship," to show that Spiritualists recognise a multiplicity of Christs, whereas the object of the article is to disallow the claims of all those Christs. He quoted from a Mr. Burn (who can that be? we only know a Mr. Burns) who, in a debate with Mr. Bradlaugh, is said to have stated that spirit and matter are identical; whereas the statement really made was that the spirit body is composed of matter in a certain form, and, therefore, real and objective. Mr. Mahoney's replies on the theological phases of the question, were somewhat weak. He had not read Mr. Oxley's article evidently, and could not refute the falsehood of his opponent. On the last evening, Mr. Baitey's task was to show that Spiritualism is materialistic in its tendencies. It was a miserable performance, closing with mean insinuations against the abilities of Mr. Mahoney, which the latter treated with contempt. Mr. Mahoney's closing speeches were excellent. He is at home on the philosophy of the phenomena. The reporter has evidently done him justice, and the summing-up thus given redeems the debate from that jangle of mis-statements and abuse; into which Mr. Baitey laboured to involve it. The moral sense of the Christian community must be hopelessly seared when it can tolerate much that is performed on its behalf.

PROGRESS AT ROCHDALE.

The tea-meeting held by the Rochdale Society of Spiritualists on Saturday last was quite a success. About 90 persons sat down to tea, and 40 more came after tea to the entertainment; all passed off satisfactorily and was very much enjoyed and appreciated. We had friends from Manchester and Oldham, and by chance, quite unexpected, came our friend and champion, Mr. J. W. Mahoney of Birmingham, who amused the friends very much by a recitation in his usual eloquent style.

The controls of Mr. Howell, with their wonderful ability, made some very instructive remarks on the teachings of Spiritualism, also gave a poem entitled "A Ghost," in a very laughable manner.

The recitations by the children and friends, and the songs and glees sung by the choir were well rendered; and Mr. J. E. Fitton of Littleborough played the piano accompaniments very skilfully and effectively.

On Sunday last, two of the best audiences that have been assembled together for the purpose of receiving spiritual instruction, in the room at present occupied by the Society, were amazed at the powerful eloquence of the speaker, Mr. Howell. The guides discoursed on "The Resurrection" in the afternoon, and in the evening on "The Atonement." The straight lines of truth were drawn through all the perversions held as truth by most of the theologians of to-day. They showed clearly that God could not be divided into three persons, each one being Almighty; their opinions were that God in three persons were an Almighty contradiction. The assembly listened with great attention and seemed to be very appreciative. There were no questions

asked, although they were requested by the guides, which, I think, proves how exhaustively the subjects were treated. Mr. Howell has been engaged to speak here for four Sundays.

S. BREARLEY.
246, Manchester Road, Sudden, Rochdale, Oct. 13.

MR. T. WALKER AT NEWCASTLE-ON-TYNE.

Mr. Thos. Walker, of Melbourne, lectured in this town on Sunday and Monday last, in the rooms of the Spiritual Evidence Society. There had been some speculation previously as to his abilities as a speaker, so little being known of him here. He was greeted by good audiences, especially on the Sunday evening, when, as is frequently the case now, many had to be turned away.

On Sunday the chair was occupied, on both occasions, by Mr. J. Mould, President of the Society. In the afternoon, Mr. Walker had for his subject, "Who, or what are the Spirits?" This he treated of in such a sweet, gentle, and loving manner that he made a deep impression on the audience, and several could not restrain the tear, which forced its way against the will. The evening subject was, "The Spiritualistic Religion, the best on Earth." He commenced by showing that the Spiritualistic Religion was founded on facts, afterwards pointing out the errors of other religions, then proceeded to show wherein the excellency of the Spiritualistic Religion lay, and finally concluded with an earnest, impassioned appeal to the audience to live a higher and more Christ-like life (a very different thing indeed to that of Orthodox Christianity). His powerful voice and fearless, impassioned language held the audience in rapt attention, and when the lecturer resumed his seat, the long pent-up enthusiasm burst forth in rounds of applause.

On Monday evening, Mr. W. C. Robson, Vice-President of the Society, was in the chair, the subject was, "How Spirits communicate with Mortals." This was treated in a somewhat fresh and novel style, differing in some respects from the usual manner of dealing with the subject, and, at the same time, being a very agreeable and pleasant lecture, differing in style and manner from the two previous addresses, as much as those two differed from each other; a pleasant variety being thus maintained through the course of lectures.

Mr. Walker is undoubtedly a fine speaker, and it is easy to understand how he has obtained so remarkable a hold upon our cousins in Australia. Newcastle has decided to invite him again before he returns to Melbourne, and regrets that his stay will be brief; we cordially recommend other friends to secure his services whilst they are to be obtained.

H. A. KENNEY.

R. H. M. reports favourably of Miss Brown's lecture at the Hall, Weir's Court, on Sunday afternoon, Oct. 5. In the evening, Mr. Morse was well enough to be able to lecture. The doors had to be closed to keep back the crowd. On Monday evening, Oct. 6, Mr. Morse again lectured, and answered questions.

GOOSE GREEN.—Mr. Isaac Walker gave an interesting address on Sunday on the "Philosophy of Spiritualism," followed by a poem, which elicited the applause of the audience.—H. WILSON.

QUEBEC HALL, GREAT QUEBEC STREET, MARYLEBONE ROAD.—The above hall will reopen on Sunday next, October 19. The usual morning meeting at 11.15 for conference, to which any true Spiritualist is welcome. In the evening, at 6.45, an address by Mr. W. Chapman, late of Cambridge University; subject, "Faith," after which the usual seance at 8.15. On Tuesday, October 21, 8.30, an address; Wednesday, members' circle, to which friends may be introduced. On Saturday, at 8, a seance; Mr. Webster, medium.

KEIGHLEY.—Mr. A. Morrell reports that Mr. F. O. Matthews came unexpectedly into their meeting on Sunday, Oct. 5. The first intimation of his presence being when he rose and began to describe spirits, much to the satisfaction of the meeting. In the evening the hall was crowded to excess, and the results highly satisfactory. Mr. Matthews was kept busy privately till Wednesday, when he had to depart to keep an engagement at Bradford. He has been engaged to return in November. Many sceptics were convinced and investigators strengthened in the truth of spirit-communication.

BIRMINGHAM Spiritual Meeting Rooms, 312, Bridge Street, West. On Sunday evening next, Oct. 19, Mrs. Groom will give a trance-address, and sit to give clairvoyant tests for the friends. Doors will be opened at half-past six o'clock. Collection at the close. Note.—Friends are requested to be in time to secure their seats, also to secure conditions for the medium, as the doors will be positively closed at seven o'clock.—W. PERKS. We regret to learn that after all his efforts, continued over so many years, Mr. Perks is out of pocket considerably in holding these meetings. He is old and frail in body, and feels discouraged when, in addition to loss, he is pained by apathy.

WALSALL SPIRITUAL SOCIETY.—We have had a visit from Mr. E. W. Wallis, whose guides gave two addresses on Sunday last, the one in the morning on "The Message of Spiritualism," and in the evening on "When is the Judgment Day?" The evening meeting was crowded and the lecture highly appreciated. On Monday evening Mr. Wallis gave an entertainment consisting of recitations and songs, and a quarter-of-an-hour's trance address, which was well received by the audience; in fact, the whole of the entertainment was well received, and we hope it will not be long before Mr. Wallis will be enabled to pay us another such visit. On Sunday next we are to have Mr. Wallis again, and the committee have chosen for his guide's morning address "The Bible: Its Truthful Value," and for the evening "A Reply to Dr. Talmage's Discourse on Hell." This discourse is being largely circulated in the town just now, and our friends thought it would be well to have it reviewed. Our room will seat about 150 sitters, and is capable of containing 200 persons, and I am pleased to say we frequently have it full, and much inquiry is going on amongst the people. Many have had their eyes opened.—T. BLINKHORN, Sec., Oct. 14.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, Oct. 19.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8; also on Tuesday and Thursday.

TUESDAY, Oct. 21.—Mrs. Pritchard's, 10, Devonshire Street, Queen Square, at 8.

WEDNESDAY, Oct. 22.—Mr. W. Wallace, 329, Kentish Town Road, at 8.

MR. J. Brain's Tests and Clairvoyance, 24, Duke Street, Bloomsbury, at 8.

THURSDAY, Oct. 23.—Dalston Association of Inquirers into Spiritualism, Rooms, 53, Sigden Road, Dalston Lane, E.

MR. MORSE'S APPOINTMENTS.

MANCHESTER.—Sunday, Oct. 19. OLDHAM.—Tuesday, Oct. 21.
 PENDLETON.—Monday, Oct. 20. WHITWORTH.—Wednesday, Oct. 22.
 DERBY.—Sunday, Oct. 26. Midland District Committee's Conference.
 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.

MIDLAND District Committee.—Oct. 19 to 24.
 NORTHAMPTON.—Oct. 25, 26, and 27.
 YORKSHIRE District Committee.—Nov. 2 to 14 inclusive.
 NEWCASTLE-ON-TYNE.—Nov. 16 and 17.
 EDINBURGH.—Nov. 19, 20, and 21.
 GLASGOW.—Nov. 22 to 28 inclusive.
 ASHINGTON.—Nov. 29 and 30 and Dec. 1.
 DARLINGTON.—Dec. 2.
 BARROW-IN-FURNESS District.—Dec. 6, 7, and 8.
 Mr. Wallis will accept calls to deliver trance orations in all parts of the United Kingdom, and is arranging for a tour into the southern counties. Apply, by letter, to him at 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. 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. 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.

ASHTON-UNDER-LYNE.—On Sunday, Oct. 19, Mr. Isaac Walker will deliver two trance-addresses in our assembly room, 185, Fleet Street, at 2.30 and 6 o'clock; admission 3d.—JAMES MURRAY, Sec.

MR. A. DUGUID, 17, Nicol Street, Kirkealdy, 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.

AN OMISSION.—To the Editor.—Dear Sir,—In the list of subscribers to Mr. Brown's testimonial an accidental omission occurred, in leaving out the name of G. H. Adshead, Esq., £1 ls. Kindly find room for this, in justice to the subscriber and myself.—I remain, yours respectfully, J. J. MORSE.

C. H. HASSALL, 39, Russell Street, Dresden, Staffordshire, asks if any reader of the MEDIUM can favour him with the address of Mr. Hall, referred to in Mr. Oxley's article on the "New Messiahship." Mr. Hassall addressed a letter to 107, St. John Street, Clerkenwell, but the letter was returned, as the house had been pulled down.

MACCLESFIELD.—On Oct. 19 Mr. T. Walker will deliver two trance addresses in the Spiritualists' Hall, Great King Street, when the friends from the surrounding district are respectfully invited to attend. Subject for afternoon, "Footprints of Angels"; evening, "The First Man: Where and How did he Live?" On Monday evening, Oct. 20, at 8, he will give an address on "Mother Shipton and her Prophecies."

MR. T. M. BROWN will be at home to-morrow, on the occasion of his anniversary, which takes place on Sunday, as announced last week: meetings at 2 and 6 o'clock, tea at 4 o'clock, at Mr. Brown's, Howden-le-Wear. Early next week Mr. Brown expects to visit Consett, Dipton, and Hartlepool, and hopes to be in Newcastle on Friday and Saturday next. Address letters—Howden-le-Wear, R.S.O., Durham.

WIGAN.—The Wigan Examiner gives a good report of Mr. T. Walker's lecture on "The Origin of Man." It is rather queer that "spirits" do not tell the people something about man's spiritual nature. All that they seem to know about the origin of man has been common property for many years. Several correspondents speak highly of Mr. Walker's lecture.

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. 19, ASHTON-UNDER-LYNE, 185, 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 Lutan Place. Public Meeting at 6.30.
 DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
 KEIGHLEY, 2 p.m. and 5.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 OLDHAM, 186, Union Street, at 6.
 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. 20, LIVERPOOL, Perth Street Hall, at 8. Lecture.
 TUESDAY, OCT. 21, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 BEEFELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
 WEDNESDAY, OCT. 22, 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 Lutan Place. Developing Circle, 7.30.
 DERBY, Psychological Society, Temperance Hall, Ourzon St., at 8 p.m.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
 THURSDAY, OCT. 23, 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 Mansforth's, St. John's Road, at 7.

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 lecture room of the Newcastle Spiritual Evidence Society, on Tuesday, Wednesday, and Thursday, October 28, 29, and 30. Contributions towards the same, either in money or goods for sale, will be most thankfully received by—

Mrs. J. Mould, 12, St. Thomas' Crescent, Newcastle-on-Tyne.
 „ W. C. Robson, 8, Brandling Place West, do.
 „ W. Hunter, 89, High Street, Gateshead.
 „ John Hare, 15, Chester Crescent, Newcastle-on-Tyne.
 „ Hammarbom, 117, Northumberland St., do.
 „ Hy. Norris, 59, Newgate Street, do.
 Miss Colman, 4, Picton Terrace, do.
 „ C. E. Wood, 3, Sunderland Street, do.
 „ E. H. Elliott, Albert Drive, Low Fell, Gateshead.

Burns's Reply to Talmage.

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 Modern Spiritualism, a Supplement of the Apostolic Age.
 Christian Prayer: to whom Addressed? Christianity is a "Religion of Ghosts."
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