



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

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THE PHILOSOPHY OF SPIRIT.

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CHAPTER I.

In the present series I propose to deal with the action of the great law which is operative in all worlds in the production of subjective and objective phenomena, from the creation and formation of a planet down to the minutest atom that composes the smallest part of its bulk.

The time has now arrived for the yearning of the human mind to be satisfied by proof and demonstration, on the grand and heretofore mysterious problem of existence, reaching backward into the depths of an unfathomable past, and forward to an incomprehensible future; the present being but a parenthesis between the two. The ability to conceive of a past and to think of a future is in itself a testimony to the truth that such has been and will be. How far I may be instrumental in the work that is before me of propounding and elucidating problems so profound, I leave to the candid and charitable judgment of those who care to read and may possess interest enough to follow through the series. In any case, the attempt to formulate the knowledge already attained, and to present a system that shall be consistent with itself, and that shall not violate the sanctuary where Reason and Intellect sit enthroned, who guard the portal of that still more interior Temple where Love and Wisdom dwell, is a step in advance, and the effort so made will be an inducement for those who come after to take up the thread, and to aid in completing a system of ethics that will be the product of an enlightened intelligence, and which will, gradually but surely, replace the creeds and corresponding formularies and rituals of the present.

I use the term "spirit" to express that which gives the consciousness of life, in whatever form it is manifested, and in whatever degree the differentiated "*Ego*" may be active for the state being; as well as that which enables the mind to contemplate the wonders of creation and formation: for to search into the domain of the how, the why, and the wherefore, and communicate the treasures of knowledge obtained therefrom, is true philosophy.

The term "philosophy" means the love of wisdom. Wisdom differs from knowledge, in that it penetrates into a still more interior region than the love of knowledge; for while knowledge takes cognizance of facts or phenomena, and the operation of law which is observable in the production of such phenomena, "wisdom" seeks to understand the why and wherefore, and by this is brought into contact with "intelligence," which guides the law and impels the forces that are engaged in the *modus operandi* of the creation.

The philosopher or lover of wisdom, in his investigations and searchings, soon discovers that energy, motion, construction, and the like, are not blind forces of "Nature" put into action by caprice or accident, but that these are modes whereby the intelligence of a Great and (to the outer eye) Unseen Power, guides, moves, and propels according to design, for a purpose, which purpose has for its ultimate the happiness, usefulness, and intensification of the life-principle of every atom.

It will be my object to show that the Great Master-Power which by humanity is acknowledged and recognised as "God," is the centre and most interior of "all that is;" and further,

that "gradation" is the order of life on the planet earth, and in fact in the universe and all universes.

The gradation in the forms of life is manifested by "degrees of comparison" in series; each series, as it is projected more outward, assuming (what is termed) a more dense or opaque aspect in the ratio of its distance from the Grand Centre.

This Grand Centre in all systems of thought and religion has been conceived of as a Sun; not that it is in reality an incandescent sphere or globe like the apparently material object discernible in our atmosphere, but that, like the purpose which the great luminary serves in the economy of nature to the planetary system of which it is the centre—the light giver and heat bestower—so, the still greater central luminary supplies that and all other, even millions of suns which are centres of other systems, with the properties that constitute them the great vitalizers of their dependencies known as planets, which are the abodes of life-forms suited for their conditions.

The Great Spiritual Sun of which I am speaking is not a central stationary objective orb, situate in space, around which other systems revolve as a grand centre or central point, neither is there such a Being in a single entity located in a special sphere in some far distant region of space, to whom all other beings draw nigh, and fall down and worship as the Great First Cause, or Grand Supreme God.

The mundane or physical earth is one of a number that composes the solar system; this solar system is one of a number which forms part of a still vaster system, and so on, *ad infinitum*, the whole moving, rotating round vast numbers of centres, and gyrating in a stupendous, and to the mortal finite mind, incomprehensible manner.

There is no fixed centre, no fixed circumference, no place, no state, beyond which there is—nothing! All such terms, as centre, circumference, limitation, boundary, time, space, &c., &c., are only applicable to a state of life where "appearances" and external presentations or phenomena are the means by which the consciousness of existence is made possible. In fact, they only apply to externals as they appear through the medium of what is called the senses; for when the "*Ego*," the active formative principle of all forms that have existence, changes its mode of expression to another state, then all these vanish and are *non est*.

"Spirit" is only differentiated in appearance, for by a process known to the ancients as Metempsychosis, it is in a continual and eternal circuit, ever changing its manifestation, involving and evolving, attracting and repelling, building up and dissipating, forming and dissolving. But throughout infinity and eternity, it is one and the same "Spirit," and though the parts to the finite mind are numberless, yet all in their totality do but compose the All-Mighty ONE.

Who can define the power of *One*, seeing that the most extended list and power of numerals which the human mind can conceive are but multiples of *One*? *One* is the basic, and is in all the rest; for without it they could not be.

Who can exhaust the powers of the seven simple notes of the musical scale? for all the variations of sound produced from this musical scale (which is but the variety of the one sound) that ever have been, or ever will be produced by the skill of the composer, are but the changing expressions of one harmony.

Who can count the grains composing—say, a cubic inch of sand? and yet the earth itself is built up of similar grains or



atoms, that in their totality form the one physical earth on which we live, or appear to live.

Who can define the composition of the sun-ray? and yet the totality of rays form the substance that enlightens and enlivens and gives embodiment to all that make the one solar system.

What embodied mathematician can resolve more than even an infinitesimal part of the problems which outer Nature presents for solution?

What embodied geometrician can project the figure of the universe, or portray its dimensions?

What embodied scientist can tabulate more than a few of the simplest facts, or impart more than a modicum of the knowledge of the laws to which that which men call "Nature" is subject?

Notwithstanding the fact that these queries and problems remain unanswerable and unsolvable by any single embodied human atom of life, nevertheless the ability to propound them involves the thought and idea that they must be known and appreciated by the Grand One!

The "appearance" of differentiation in atoms, whether organic or unorganic, is applicable to them only while in states of change, for every atom is a microcosmic unit, or one atom, and it requires the totality of the microcosmic units to make the macrocosmic unit, or the *One Infinite Whole*.

In the state of eternity, appearances are not realities; they are but the semblances of realities in time. And if the conscious "Ego" is the producer of that of which "appearances" are the product, and are only cognisable on one plane—and that a transitional one,—then that which produces or is engaged in the production of appearances, must of necessity, in itself, be unchangeable and uncreated.

Here comes in the difference between the states of being and the degrees of consciousness of life in the same being. The "Ego" within, judging from the natural or outer degrees, thinks that it is separate and distinct from all others, and concludes that its own personal form, while clothed or embodied in matter, has a life all its own, independent of other forms similar to itself; but the same "Ego" when in another, or higher, or more interior state of being, sees that it is a part of the one life expressed in numerous other forms besides its own; and in a still more interior state of being, the same "Ego" distinguishes itself in other forms, and other forms in itself.

The outer phenomena of nature,—as air, water, and earth (the same substance in various degrees of rarity, fluidity, and solidity)—represent outside what is the changing state of the life of the "Ego" within. The earth corresponds to the apparent fixedness or solidification of the human body, the water corresponds to the mind within the body, and the air corresponds to the soul, that animates the whole,—using these terms as relative to the three degrees which form the human being, as these are the means by which the "Ego," or entity, is made manifest on the outer plane of existence.

The unchangeableness and immobility of the spirit proper is recognised only on the most interior plane of spirit. For instance, when we speak of the flight of imagination, it does not mean that the spirit, when thus soaring, leaves its earthly tenement and is separated from it by distance in space, while it journeys to some far-away locality in immensity, that can be measured by miles or leagues; but it means that the consciousness of other states, with other surroundings, which are the creation of the same "Ego," and its own interior life, are open for the state being, during which the spirit is active on a plane where time and space are not; and by advancing another stage, still further and more interior, it enters upon a plane or state where limits and boundaries cease to be, even in appearance.

Such are a few of the ethics that are comprised in the system of the Philosophy of Spirit, as distinguished from natural philosophy, and although to many—perhaps to the generality—of those who may come in contact with them they may present the idea of novelty, yet I hope to be able to show that they are but a variation of the same wisdom known to some of the ancients, and which lies, more or less concealed, in what are styled the sacred writings of the nations of antiquity, and upon which their systems of religion are founded.

The divorce which is observable in the past and modern history of Christendom between Religion, Philosophy, and Science will be ended by the enlightened rationality of the rapidly incoming era, inasmuch as these terms are but expressive of one and the same truth in diverse degrees of apprehension and life-consciousness of the atomised spirit while embodied in the human organism. What the human organism really is—of what it is composed, and how maintained in form—I shall endeavour to show forth as seen from the spiritual standpoint, and which will come up for notice in due time.

"Religion" is the term that expresses the interior action of the spirit proper, and is experienced when the consciousness is awake to the action of the life-cord that connects the embodied spirit with the source from whence it descended into mortal conditions, and also when it enjoys the conscious communion with the beings who impart the vitality and power that enables it to hold the organism together; while, as an apparent differentiated atom, it gains the knowledge and experiences of individuality, or the power to express in least form that which

pertains to the whole, and makes the whole one. The life-cord is the secret stream of vitality that runs through all worlds, connecting spirit with spirit, soul with soul, body with body; also one planet with another, and all with their central sun; and, again, one solar with another solar system, and these with the yet vaster astral systems. Such is the life-cord that binds the totality of universes, and makes them all one harmonious whole; and when the throbs of the interior life-principle beats in unison with the grand harmony,—that is called Religion.

"Philosophy" is the term used to express the power of receiving and communicating the experiences and wisdom of the inner operation of spirit; and when applied to conditions of embodied spirits, they fall into ideas and thoughts that can be expressed by language, or words, and, as a consequence, spiritual verities on the spiritual plane of perception, when embodied in words, become truisms, in contradistinction to the fallacies, which are the obverse or reverse of truisms, when these are judged from the physical plane of appearances.

"Science" is the term which expresses results obtained by knowledge concerning the *modus operandi* of the working of law,—law being nothing more nor less than the order of life in motion.

It will be seen that the above definitions apply to a world or sphere where "causes" are seen and appreciated, and this distinguishes the subjects I am treating of from their application to nature or the world of effects.

There is an inner as well as an outer world of nature, and it is into this world that all spirits are ushered when emerging or emancipated from the earthly tabernacle; hence we hear of so many "earth-bound" spirits, who are detained in that state for a longer or shorter period, so that the opportunity may be afforded for developing that which had not been effected while in embodied conditions.

It is the non-preservation of consciousness of its then past earth or embodied state, with the loss of all remembrance of the experiences of earth-life, that is meant, and which ancient knowledge still lingers, and which gives rise to the phrase, "Unconscious state of the dead." It is to them precisely what it is to the spirit when descending into conditions of mortality; it comes into such, but in the process of coming loses the recollection of its prior state. Why this should be so, and the end to be attained thereby, will be treated of farther on, for it is quite evident some purpose is to be gained and some end to be attained thereby; and this grand problem may be solved by the Philosophy of Spirit when conditions are afforded for revelation to be given and intuition to be developed.

What is Revelation, other than the communication of knowledge and wisdom from those spirits who have passed out of mortality into immortality, and who can make their presence known to those who are still in more outward conditions of existence than themselves, but who have passed through the same states as those to whom they communicate?

What is Intuition, other than the operation of spirits in a still more advanced and interior condition of being, acting in a more subtle manner, and using the organism of the embodied spirit, and making it the mouthpiece or instrument for sending forth ideas and thoughts which belong to the sphere of which it forms a part in the interior state of its own being?

Guided by the light of intuition and informed by revelation, sustained by reason which holds the balance, the ethics of Spiritual Philosophy teach, concerning the spirit proper, that it had no beginning, it will have no end—that in its essence it is infinite and eternal; nevertheless, in its infinitely changing forms, from universality to individuality, personality, and objectivity, and ascending again through the countless stages of its circuit of being—to each state, in the variety of its mode of expression, there is a beginning, continuance, and ending, corresponding to what is phenomenally seen in outer nature as birth, life, and death.

Death is in reality the dissolution or separation of the atoms, the totality of which forms and makes the organism what it is; each atom composing that organism by this process is dissolved, and parting with or emerging from its grosser elements, ascends and mingles with other atoms suited to its state and condition, and made such by virtue of having formed part of the organism; for no greater fallacy exists than to suppose that matter, as it is called, is without life, or that it is nothing more than the conglomeration of particles destitute of force. The fact of the power of cohesion and repulsion, of formation and disintegration, possessed even by the densest and grossest of material atoms, is a proof to the contrary; and where is the instrument that can carry the process of division to the limit at which it can be affirmed that here ends the power of divisibility, and this is the real unit or atom, the multiples of which form the earth and all organised or unorganised forms upon and within its surface?

There is no such a thing as a dead atom of matter; for, resolve and reduce a particle of density and opaqueness to its minutest dimension, it is still a part—small only by comparison—of the solidified bulk, which, if subjected to chemical action, becomes fluid or gaseous, as the case may be, and thus only appears material while in the condition of apparent solidity. Put into the fewest words, that which is called "matter," is *spirit* in a state of solidification, gaseous, fluidic, or dense, either in organic or unorganic structural forms in exact accord, corresponding



with the highest form which inhabits the planet in physical human material form. Thus, both man and his dwelling-place are composed of one and the same substance or material.

The ethics of Materialism are the shadows of a sublime reality, and is to Spiritualism what a shadow is to the substance; for the reality is not in the shadow but in the substance that causes the shadow, inasmuch as the shadow is the dark outline only, that reflects the configuration of the substantial entity; and just what the shadow is to the substance, viz., a reflection, even so is matter to spirit, the physical to the natural world, the natural world to the spiritual world, the body to the soul, the mineral to the vegetable, the vegetable to the animal, the animal to the man, the man to the angel, the angel to the god, and even the god to the yet higher Unrevealed.

The inhabitants of each state see those beings who are in a higher or more interior state as their "God;" thus, when men conceive of seeing and beholding "God," they will only see the angel, which is the highest form that man, as such, can see. But to the angels, there is a higher form in which life is manifest and expressed, that to them corresponds to the human conception of God; and to the beings who compose that higher than angelic state, there is still a vast and unknown "Beyond," which the eye of the angel, unless prepared, cannot pierce. This state or sphere is filled—not by one Being, but by myriads of beings, each one of whom is a god, possessing the powers and attributes which embodied humanity applies in thought and conception to One.

The philosophy of which I am treating recognises the whole of embodied humanity as one man in a state of development, or as Man in the variety of every form in which humanity is expressed. It never confounds the animal with the human kingdom, nor does it confound the man with the angel, which is but the totality of spiritual beings on the same plane of existence, and composed of all those who have passed through the lower states of embodied and disembodied spirit-existence; neither does it confound the angel with the God, which is the state of those who have progressed beyond the angel state; and in like manner it recognises that the God is but the further advancement and development of the angel into the state called "God;" and so on to the still higher and more interior states of being, to which no name that human lips can utter applies; for that glorious "Beyond" is as yet nameless. Nevertheless the Spirit that now moves and gives life to the human organism, and which makes it what it is, is heir even to this, and vastly more: for from thence it came, thither it must return, only to enter upon another descent and ascent into other and still more glorious states and spheres, to fit it to take in and give out the love, wisdom, and power of the vast Infinite.

I tarry here a little while to speak of that greatest of all marvels—the human organism.

The popular idea—beyond which few, even Christians, have advanced—is, that a body is formed, and at the moment of parturition, when the infant breathes the atmospheric air, a soul is then put into it, and this is supposed to be the time and act at and by which "man becomes a living soul" or an immortal being. If death ensues prior to this, then it is thought the body or fetus returns to the dust and ceases to be. But this fallacy is swept away by the teachings and facts of the modern spiritualistic phenomena, for many have had the experience of spirits manifesting who declared themselves to be the spirits of what had been known by those on the earth-plane as untimely births.

We may therefore dismiss this old error from our consideration, and see what light can be thrown upon this subject by spiritual philosophy.

As seen from outside, the human organism appears to be composed of bones, sinews, nerves, flesh, and blood, each specimen so far differing from another, that to all intents and purposes they are separate and distinct from each other. This organism is moved and impelled by a somewhat within, which is said to be immortal, and which, when again associated with the body that it left behind at death, will continue to exist for ever in a state of happiness or misery, according to the actions of earth-life. But this, like the prior one, is a fallacy arising from a defective understanding of what the spirit really is, and when subjected to the ordeal of an enlightened reason, is at once seen to be unphilosophical and untrue.

True wisdom, or philosophy, proclaiming the truth as seen from the *inside*, or speaking from a state which looks from within to without (not from without to within, for true knowledge can never be attained by this method), teaches that when a human organism has to be formed—created if we will—a *spirit-entity* descends, or what is better described, is projected into a more exterior state of being than the one in which it previously abode, and by a process which I need not describe, it draws unto itself atoms, which, by virtue of this attraction, become part of itself, and at a certain point is launched upon the outer stage of life as a human being—small in size, feeble in power, and utterly ignorant and helpless to maintain its own life without extraneous aid. It is born as an infant, with the inherent power of development to the state of manhood and womanhood, in which it may become the medium of receiving and ultimating other spirit-atoms, thus perpetuating the race in the conditions of life as manifested on this planet.

Surely the stupendous fact of a spirit thus coming into the

world, and, even according to the teachings of all religious sects, destined to live for ever, cannot be the mere result of a caprice, a desire, or a passion on the part of those who indulge the same, and never spend a moment's thought as to the tremendous issue involved in the mere gratification of the corporeal desire!

The infatuated sensualist neither thinks on the issue involved nor cares as to the result; the ignorant multitude are dumb; the science and philosophy of the day have nothing to say on the subject; and the religionist of the churches looks upon it as a matter involved in too much mystery for any knowledge to be gained thereon, and consequently has no theory to propound, and no solution to offer. So, between the whole, the world of humanity is left in almost total darkness concerning the most wonderful, interesting, and important subject, which, of all others, should attract and engage its attention, deepest thought, and solicitation.

If all these voices are silent and dumb, and can give no reply to the questions—What am I? Whence came I? Why am I here? Whither am I going?—then another voice, finding expression in Spiritual Philosophy, shall be heard, and its utterance must be held as in accord with truth until it is proved to be false.

That voice declares that there is no such thing as chance, or an error, or any event transpiring in nature that is unforeseen, unprovided for, or miscalculated; but that all which transpires is subject to the law of spirit-action and control, guided and wielded by an Intelligence that cannot err, and a Power that is certainly uncontrolled by any less than itself. The minor cannot rule the major; the outer cannot affect the inner; the natural, sensual, and corporeal cannot dominate the spiritual.

It is the *via media* between these states—inner and outer—upon which the apparent struggle takes place, and the conflict seems to rage, and such will continue to be until the outer becomes subject to the inner; and if this world is the world of shadows or effects, and not of realities and causes, then the spiritual world—not the physical, mundane, or natural world—is the arena from which light must come and power must descend, and according to the ratio in which these are bestowed, so will the apparent chaos and discord give place to the expression of order and harmony.

But back to the point. The spirit-entity or principle attracts to itself that which is to form its covering or embodiment, which process, in its commencement, is effected in conditions where the light or outer air must not enter, otherwise it could not be perfected in conception and development. By way of parenthesis, I may here state, that if this fact were duly considered there would not be the insensate outcry against what are termed "dark seances," and the foolish crusade against cabinets, or places of seclusion, for the isolation of the medium during the production of physical phenomena, and especially for the proper conditions that are requisite for the formation of materialised spirit-projections. The present crusade against the law which requires the absence of natural or artificial light for its successful operation, is productive of torture to the mediums, and prevents or retards the manifestation of the most wonderful displays of that power, which is now only in the commencement of its operation on the new plane. Let reason, on this as on all other matters, guide the judgment of all those who are engaged in the important work of investigation in the domain of occult science and philosophy.

The particles (as science would term them) with which the spirit, or first principle, clothes itself, are drawn from many sources—atmospheric and otherwise; and when thus attracted, coalesce and form what is called the body or shell. These particles, or atoms, as I prefer to call them, are generally supposed to be drawn from the earth in some mysterious and round-about fashion, and when the soul or spirit leaves the body these particles, it is said, return to the earth, from whence they were drawn.

I, myself, have seen in some of the anatomical museums some five or six glass phials, labelled carbon, phosphorus, albumen, &c., and was informed that the contents of these small phials (weighing only some ounces) were the residuum of what was once a full-grown man, being the result of chemical experiment, and the body or corpse reduced to its "primal elements," in the form and space as shown in the said glass phials. But chemistry had not gone quite far enough, for had it known how to do it, these "primal elements" could be reduced from a solid to a fluidic form, and even into vapour, and pass away into nothingness! and then, where are the remains of the man that was?

If natural science cannot dissect and anatomise the soul or real man (as it only deals with the outer shell or covering), neither can it touch the real life of the atoms which it professes to have reduced to their original or primal elements. Every particle, every atom that composes the human organism during any part of its integrity, has a spirit-life of its own, and is subject to the laws of involution, evolution, and development, the same as the central spirit-principle, or first form, itself.

The interesting and wonderful experiments of Professor Crookes, as exhibited in Sheffield at the last meeting of the British Association for the Advancement of Science, prove and demonstrate that the air or atmosphere is nothing more nor



less than a composition of particles or infinitesimal molecules, and that these in motion are productive of the phenomena of light and heat. In the state of rarefaction, to which these were subject in the course of his experiments, the Professor happily designates them "radiant matter."

Microscopic and almost infinitely minute as these particles or units are—so vast and numerous, that even in the millionth part of a cubic inch their numbers cannot be counted or even appreciated by mathematical definition—the philosophy which I am endeavouring to propound declares that even each one of these infinitesimal particles is the outer expression of a spirit-entity in a certain stage of its being, and is "measured, numbered, and weighed," by the Grand Artificer, who and which is the central life of each and all.

Were it possible for the human, as it is for the angelic eye, to trace one of these atoms all through to the stages of its being, it would be discovered that it descended and became part of myriad forms—first, of unorganised, then of organised life—until by contact with spirit embodied in human form, it was fitted to become adapted for the building up of spirit, angelic, and even divine forms.

The question may here be asked, Has each of these apparently unformed atoms a consciousness or individuality of its own? to which I reply, No, not in the way or manner that we understand the term individual consciousness. Nevertheless, there is somewhat corresponding to consciousness, which is proper to the atom or particle while in that state. Being in the smallest form undeveloped into a concrete form or substance, it only partakes of so much as the vast diffusive empyreum of life imparts to each of its constituent parts or elements for the time or state being.

The human organism itself, inhabited by the spirit-entity which, by virtue of assuming the concrete form of a human being, gains an individuality that will never be lost, is the highest and most perfect form that expresses life on this planet; nevertheless, this perfection is only comparative, and is imperfection, when contrasted with the higher and more beautiful form which it will assume when liberated from earthly conditions.

Having just raised the veil to a small extent, I conclude this chapter, and propose in following chapters to give selections from the Indian Philosophy, as taught or concealed in the ancient system, some five thousand years ago.

(To be continued.)

Higher Broughton, Manchester, October 4th.

#### "FIRE AND BRIMSTONE IN HEAVEN."

"Papa!" said my little daughter, aged seven; "Papa! is there now any fire and brimstone?"

"Plenty, my dear, plenty," I replied, calmly disposing of my tea and toast.

"But, Papa, I mean up in heaven, you know?"

"Fire and brimstone in heaven?" I replied. "Why, who in the name of Fortune has been telling you that tale?"

"Well, Papa, you know last Monday I went to school with Charlotte and Polly Perkins, and the teacher told us that if we misbehaved ourselves we should be punished in heaven with fire and brimstone! Is it true, Papa?"

"No, my dear," I replied; "it is not true, and the girl who told that silly story was a very stupid girl. If she had told you that trouble and brimstone awaited naughty little girls, she would have been somewhat nearer the truth."

Dear Mr. Editor,—The above extract from the letter of T. C. E., in your issue for August 29th, supplies a text on which I should like, by your permission, to offer a few remarks. I fear your interesting correspondent has not been well and carefully inducted into the mysteries of "Orthodox Christian" theology, or he would not have been so startled at the idea of "fire and brimstone in heaven." Have we not been taught that in the olden time the people who inhabited the Cities of the Plain had brimstone and fire rained upon them "from the Lord out of heaven"? Also, that "upon the wicked He shall rain snares, fire and brimstone"? And is not the "breath of the Lord like a stream of brimstone"? Peradventure he may say, as the local dissenting minister does in the pages of the "Round Preacher," this is "a wrong transition." I think so too, but there it stands in the record, and it has been pressed into the service and teachings of "Orthodox Christian" theology. Has not Milton also, in his grand epic, favoured us with the description of one of the contending hosts of angels bringing up their artillery "on the plains of heaven"? and if they had no brimstone there, I should like to know how they manufactured their gunpowder. Milton himself gives us the solution of this problem—

"In a moment up they turned  
Wide the celestial soil, and saw beneath  
Th' originals of nature in their crude  
Conception; sulphurous and nitrous foam  
They found, they mingled, and with subtle art  
Concocted and adusted, they reduced  
To blackest grain, and into store convey'd."

I hope, after this, T. C. E. will send his retraction to the "Orthodox Christian" Sunday-school teacher who so kindly and earnestly instilled the fire-and-brimstone idea into the mind of his infant daughter.

But after all, the chief end, and purpose, and utilisation of fire and brimstone is—to use a parliamentary phrase—in that other house, and the "Orthodox Christian" theologians have given us some very vivid descriptions of the uses to which it is there applied. They have said and sung its virtues in such "glowing" terms, "in thoughts that breathe and words that burn," that I think a few references to them may enlighten many who have not met with the "dark sayings" of these "messengers of glad tidings."

That dear old Dr. Watts, "of pious memory," the modern poet-let of the Congregationalists, has the following among his hymns to be sung "to the praise and glory of God" by the lauders of the Baptist and other Christian flocks. If the reader hesitates to accept my version of it, on turning to the 44th hymn in the second book of "Watts's Psalms and Hymns," he may read these verses:—

"With holy fear and humble song  
The dreadful God our souls adore;  
Reverence and awe become the tongue  
That speaks the terrors of His power.  
Far in the deep where darkness dwells,  
The land of horror and despair,  
Justice has built a dismal hell,  
And laid her stores of vengeance there.  
Eternal plagues and heavy doles,  
Tormenting racks and fiery souls,  
And darts to inflict immortal pains,  
Dyed in the blood of damned souls.  
There Satan, the first sinner, lies,  
And roars, and bites his iron bands;  
In vain the rebel strives to rise,  
Crushed with the weight of both Thy hands.  
There guilty ghosts of Adam's race  
Shriek out and howl beneath Thy rod;  
Once they could scorn a Saviour's grace,  
But they incurred a dreadful God.  
Tremble, my soul, and kiss the Son;  
Sinner, obey thy Saviour's call;  
Else your damnation hastens on,  
And hell gapes wide to wait your fall."

Many of the rest of these hymns are of the same ferocious character, but the above is amply sufficient as a specimen.

Boston, in his "Four-fold State," a standard work among the Calvinistic dissenters, has some rich "Orthodox Christian" gems of the same character and brilliancy, but they are so numerous, and the settings are so interblended, that a selection is somewhat difficult. Here are a few specimens:—

Consider what a God He is. He is of infinite power, and so can do what He will against the sinner. How heavy must the strokes of wrath be which are laid on by an omnipotent hand! Infinite power can bring again the several parcels of dust out of the grave, put them together again, re-unite the soul and body, summon them before the tribunal, hurry them away to the pit, and hold them up with the one hand, through eternity, while they are lashed with the other. He is infinitely just and therefore must punish.

Though He (God) will be present in the very center of their souls, if I may so express it, while they are wrapped up in fiery flames, in other darkness, it shall only be to feed them with the vinegar of His wrath, and to punish them with the emanations of His revenging justice.

Hell fire will not only pierce into the bodies, but directly into the souls of the damned.

It is a fire of God's own preparing—the product of infinite wisdom.

What heart, then, can fully conceive the horror of souls of Jupiter blown up with the breath of the Lord? Nay, God himself will be a consuming fire to the damned.

What part, then, can have ease when the damned swim in a lake of fire, burning with brimstone? There will their bodies be tormented and scorched for ever.

The worm that dieth not shall feed on them, as on bodies which are interred; the fire that is not quenched shall devour them, as dead bodies which are burned. . . . their ears filled with frightful yellings of the infernal crew. . . . The stretch of the burning lake of brimstone will be the smell there.

To be closed up in a den of roaring lions, girded about with serpents, surrounded with venomous asps, and to have the heart eaten out by vipers, altogether and at once, is a comparison too low to show the misery of the damned, shut up in hell with the devil and his angels.

How will these lions roar and tear! how will these serpents hiss!—these dragons cast out fire! What horrible anguish will seize the damned!

But the most instructive lesson of the whole is his description of the feelings and conduct of each of the relatives of these poor, lost souls as may happen to be among the elect. These, of course, have had "the story heart" taken from them; but just listen, and judge what kind of one they have obtained as a substitute for it. At the "great day of judgment," when the poor wretches are driven down to meet with the warm reception above described, this is related of their kith and kin:—

The Judge will pronounce the sentence of damnation on all the ungodly multitude. . . . And all the saints shall say, "Hallelujah! true and righteous are His judgments." The righteous man shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked. No pity shall then be shown them from their nearest relations. The godly wife shall applaud the justice of the Judge in the condemnation of her ungodly husband; the godly husband shall say Amen to the condemnation of her who lay in his bosom; the godly parents shall say Hallelujah at the passing of the sentence against their ungodly child; and the godly child shall, from the bottom of his heart, approve the condemnation of his wicked parents—the father who begot him, and the mother who bore him. The sentence is just; they are judged according to their works. There is no wrong done them, for I was so hungry, &c.

But of all the atrocious teachings in this direction, I should imagine the most diabolical are those emanating from the priests of the "Holy Roman Catholic Church"—the scarlet lady who sitteth, or did sit, on the seven hills. I have before me some small publications, part of a series under the general head of "Books for Children and Young Persons," which the Catholics use in Sunday schools, and recommend parents to read them to their



children; they are also described as being "found useful at Missions and Retreats, as they follow the order of Instructions given at Missions and Retreats."

Here is the superscription of Book No. 10 of the series:—

"Books for Children and Young Persons.

### THE SIGHT OF HELL.

BY THE REV. J. FURNISS, C.S.S.R.

*Permissu Superiorum.*

James Duffy, 15, Wellington Quay, Dublin;

and 22, Paternoster Row, London.

1871."

Here are a few extracts from this precious book for "Children and Young Persons":—

Every little child knows that God will reward the good in heaven and punish the wicked in hell. Where, then, is hell? It seems likely that hell is in the middle of the earth. Almighty God has said that He will turn the wicked into the bowels of the earth.

Korah, Dathan, and Abiram are here introduced. They are said to have been "very disobedient to the priests," and "the earth broke open under the feet of the wicked men; it drew them in, with all they had, and they went down alive into hell."

We know how far it is to the middle of the earth. It is just four thousand miles. So if hell is in the middle of the earth, it is four thousand miles to the horrible prison of hell.

Saint Frances of Rome lived a very holy life. . . . One afternoon the angel Gabriel came to take her to see hell. She went with him, and saw that terrible place. Let us follow in her footsteps.

See, there are the gates of hell! Look at those tremendous gates. How large they are. See also the vast thickness, the tremendous strength of those gates. . . . In hell there are millions on millions shut up there. . . . The vast multitudes in hell, strong in their fury and despair, rush forward like the waves of the sea. They dash themselves up against the gates of hell to break them in pieces. This is the reason why these gates are so strong.

Look at the floor of hell! It is red-hot, like red-hot iron. Streams of burning pitch and sulphur run through it. The floor blazes up to the roof. Look at the walls! the enormous stones are red-hot; sparks of fire are always falling down from them. . . . In hell the hail-stones are thunderbolts, red-hot balls of fire. . . . Hell is filled with sulphur and smoke, in which no one on earth could breathe or live. In hell they *must* live, but they are stifled and choked each moment, as if they were dying. Now, listen!—listen to the tremendous and horrible uproar of millions, and millions, and millions of tormented creatures mad with the fury of hell; there you hear them roaring like lions, hissing like serpents, howling like dogs, and wailing like dragons; above all you hear the roaring of the thunders of God's anger, which shakes hell to its foundations.

Little child, if you go to hell, there will be a devil at your side to strike you. He will go on striking you every minute, for ever and ever, without ever stopping.

Then follows a sickening description of the effects of the first stroke, and the second stroke, and so on.

The sinner lies chained down on a bed of red-hot blazing fire! Now look at that body lying on the bed of fire. All the body is salted with fire. Every nerve is trembling and quivering with the sharp fire. The fire rages inside the skull, it shoots out through the eyes, it drops out through the ears, it roars in the throat as it roars up a chimney.

Come into this room. You see it is very small. But see, in the midst of it there is a girl, perhaps about eighteen years old. What a terrible dress she has on—her dress is made of fire; on her head she wears a bonnet of fire; it is pressed down close all over her head; it scorches the bone of the skull and makes it smoke; the red-hot fiery heat goes into the brain and melts it. . . . Think what a headache that girl must have.

Then follows the description of a man fastened up in a red-hot coffin of fire, &c.

Look into this room; the floor is like a thick sheet of red-hot iron. See, on the middle of that red-hot floor stands a girl. She looks about sixteen years old; her feet are bare. When she prays to be released the devil replies, "No, not for one single moment during the never-ending eternity of years shall you ever leave this red-hot floor, &c."

Look into this little prison; in the middle of it there is a boy—a young man; his eyes are burning like two burning coals; two long flames come out of his ears. But listen! there is a sound like that of a kettle boiling. Hear what it is. The blood in the scalded veins of that boy: the boiling and bubbling in his head; the marrow is boiling in his bones!

You are going to see again the *child* about which you read in the "Terrible Judgment,"\* that it was condemned to hell. See, it is a pitiful sight; the *little child* is in this red-hot oven. Hear how it screams to come out; see how it turns and twists itself about in the fire; it beats its head against the roof of the oven; it stamps its *little feet* on the floor of the oven. You can see on the face of this *little child* what you see on the face of all in hell—despair, desperate and horrible! . . . God was very good to this child. Very likely God saw that this child would get worse and worse, and would never repent, and so it would have to be punished much more in hell: so God in His mercy called it out of the world in its early childhood.

(To immerse it in a red-hot oven!!)

But wherefore multiply samples of these pernicious and soul-debasing dogmas? Are not these things written still, in our own time, in the sermons of the Moodys, and Talmages, and Spurgeons, and a host of other raving fanatics? Let Doctor Forbes Winslow look after the poor, deluded victims of these men, and not utter his transparent falsehood about the insanity of Spiritualists, who are well able to take care of themselves.

\* Book No. 9 of the same series.

"The Wesleyan Catechism, for Children of Tender Years," affirms that "Hell is a dark and bottomless pit, full of fire and brimstone."

The Rev. C. H. Spurgeon says:—"Body and soul will be together, each brimful of pain, thy soul sweating in its inmost pores drops of blood; and thy body, from head to foot, suffused with agony; . . . thy pulse rattling at an enormous rate in agony; thy limbs cracking like martyr's in the fire, and yet unhurt; . . . every nerve a string on which the devil shall ever play his diabolical tune of hell's unutterable lament. If God be true, and the Bible be true, what I have said is the truth."

It is the propagation of these horrid dogmas which has been the prolific source of so much of the infidelity of our own time. Men, looking at the God manufactured from this kind of theology, have declined to believe in His existence; nor is it strange they should do so. Far better that they should plunge at once into the melancholy depths of downright atheism than believe in such an omnipotent tyrant. It was of such a God as this that John Stuart Mill said, "There is one thing He cannot do, He can never compel me to worship Him." It was of the mutually-supporting king-craft and priestcraft begotten of this theology that Shelley wrote—

"Fear not the tyrants shall rule for ever,  
Or the priests of the blood-stained faith;  
They stand on the brink of a mighty river  
Whose waves they have tainted with death.  
It is fed from the depths of a thousand dells;  
Around them it foams, and rages, and swells,  
And their swords and their sceptres I floating see,  
Like wrecks in the surge of eternity."

Let any person of average intelligence consider the provision which the Creator of this world has made, not only for the needs, but for the enjoyment of the beings with whom He has peopled it: the waving crops of golden grain; the rich and luscious fruits of the earth in all their delicious variety; the mild breath of the evening zephyr, and the fragrant freshness of the morning air; the warbling minstrelsy of the ascending lark; and all the softer and the more majestic sublimities which enrich, and beautify, and adorn our earthly habitation;—then let him try to think of all these things as being bestowed on us by such a malevolent power, as is represented to us in the foregoing dogmas, and he will find he cannot do it; the human mind instinctively shrinks from such an association, unless it has been debased, degraded, emasculated, and diseased by the teachings and influences of priestcraft. No, the All-merciful Father has other means for the correction and restoration of His frail and erring children,—means that are not vindictive and sanguinary, like our fallible and draconic punishments, but disciplinary and corrective, and in harmony with His character and the general laws of His universe.

I fear I have made this letter much too long, both for your space and for the patience of your readers; but the materials for the subject are so abundant that it is difficult to keep within due bounds. I only wish that some one with more leisure and ability would take it up, for it is high time that such horrid dogmas should be held up in all their naked and repulsive deformity for the reprobation of all right-minded thinkers and inquirers. Meantime we must work and wait, and look forward hopefully to that time when

"Good from evil, love from hate,  
Shall be worked out through sin and pain,  
And fate shall loose her iron chain,  
And all be free, be bright again!"

Bristol, Sept. 3rd, 1879.

GEORGE TOMMY.

### SWEDENBORGIAN.—SAUL AND THE WOMAN OF ENDOR.

"A Christian (not an Orthodox) Spiritualist," (Jersey) says, he is a Swedenborgian; but finds his fellow-worshippers as much against Spiritualism as the most unenlightened of the old churches. He says further:—

"I cannot but sympathise with Mr. Enmore Jones in his endeavours to convince Orthodox Christians, for I feel persuaded his is a hopeless task,—new wine will not suit the old bottles. I wish Mr. Enmore Jones would read 'Noble's Appeal,' published by the Swedenborg Society. I am sure it would aid him in defending Spiritualism, and enlighten him as to the true doctrine of the Atonement."

Our correspondent encloses a lecture by Dr. Bayley, entitled, "Saul and the Witch of Endor," and says:—"I admire your reply to Talmage. Can you answer this one of Dr. Bayley? If you could convince the Swedenborgians that it was the real Samuel that was raised up, you would be doing a good work." We would just remark, that Dr. Bayley is quite ignorant of the phenomena and psychology of spirit-intercourse and manifestation, and sacrifices the whole of the Scripture-teaching on these points to the exigencies of his preaching-trade, so that all he will suffer man to possess is the *ipse dixit* of professional preachers.

First,—The Jewish theocracy was a system of teaching and government by spiritual manifestation; but the means used were psychical, not physical, and therefore superior to the lower forms of manifestation, which mediums of less development could obtain from "outside" spirits, so to speak, which did not belong to the theocratic spirit-band. Hence spiritual development, by which truthful dreams, impressions, and crystallic visions in the Urim could be obtained, were encouraged as superior to the advice of a familiar spirit; and this is just what we strenuously teach from week to week.



Secondly,—Though the form of Samuel seemed to rise from the ground, yet it did not necessarily come out of the ground. In materialisations the spirit appears visibly as a small speck of white on the floor, and is seen to grow up into a full form before the eye of the spectator. The spirit itself does not thus grow or arise upwards out of or from the ground, it is only the method in which the external form develops itself. There is not the slightest reason to believe that the woman of Endor was an evil woman, or that Samuel was an impersonation by another spirit. What he told Saul was true, for it came to pass; and it was in accordance with Samuel's words when in the body.

Thirdly,—Spiritualists do not investigate the spiritual phenomena that they may be guided by the advice of spirit-forms. These manifestations are wholly phenomenal, and are cultivated for gaining a scientific knowledge of the relations that subsist between spirit and matter, and the laws of spiritual manifestation generally, without which knowledge the Bible cannot be properly understood. No Spiritualist would think it right to follow an evil course and then expect spirits to get him out of it, as Dr. Bayley insinuates. The spiritual investigator does not therefore come under the censure of the Levitical law. The spiritual part of his nature he consigns to other keeping than that of manifesting spirits, and by his investigations he is not rendered the creature of the importunities of spirits, as Dr. Bayley asserts.

Fourthly,—Be it observed that Saul was a highly respectable young man, the flower of the nation, till he was made a tool of by the spirit controlling Samuel,—the theocratic spirit of the Jewish system. It may be urged that Saul erred. He disobeyed the voice of the Lord in sparing Agag a captive, and preserving from waste the choice of the spoil. Admitted; but he would not have erred in the way he did had it not been for the circumstances in which the God of Israel placed him. The fact of his being amongst the prophets was the step that led to his ruin. If we are to have an indictment against the woman of Endor and her mediumship, let us also tar with the same brush Samuel and his mediumship, by which Saul was first influenced into the course that ultimately culminated in his ruin, after all he had done for the people, at the instigation of the local God.

The controlling spirit of the Jews was possibly no better than the other "Gods." He gave some very vile and cruel commands. He was very unforgiving and revengeful in the case of Saul, and having found another man to supersede him, he cast him to swift destruction, accelerated by evil spirits with which he tormented his former servant. He was anxious to have a monopoly of the spirit business, and Dr. Bayley follows in his footsteps, saying, "If you want to know about the spirit-world, consult your preacher;" and a very lean answer they will get.

#### DO TESTS MAKE CONVERTS?

Dear Mr. Editor.—Permit me, in answer to the query in your last, "When will we get rid of the detestable word 'Test,' as applied to mediums?" to add, "When no more converts are needed to be drawn into the field of faith and activity." If a small section of inquirers have got their conviction by "tests" hitherto strongly recommended by editors and leaders, has the remainder of unexperienced mankind to be shut out from equally fair demands? Mr. Alfred Firman's test arrangements are perfect in every respect, because applied to *all sitters* as well as to his own person, and for novices in the facts anything better can hardly be suggested. Sitters must not come with individual designs to promiscuous seances, but may have their claims realised by private arrangements. The other evening the power (or rather harmony) was upset by a member of the formed circle leaving the room on account of the "confounded copper-wire," as he expressed himself. Certainly for old hands in the Cause, tests are detestable *after* repeated proofs of their defeat by spiritual power, and in the meantime having the tendency of marring the higher flow of manifestations; but as selfishness is one of the first human weaknesses attacked by the new lessons, let us begin the principle: what was good for me may be good to others in the seance-room, especially when arranged for *new pupils*.—Yours truly,

C. REIMERS.

Mr. Reimers thoroughly confutes himself, but to please him we gladly insert his letter. If "old hands" can add to their satisfaction without so-called tests, and if the spirits defeat these tests, why should they be introduced to pollute the mind of new beginners? We say pollute the mind, for these tests are the offspring of suspicion and ignorance, and have been made to do in the place of a genuine spirit-power, which Mr. Reimers admits "defeats" all "tests." The crude ideas of would-be "converts" should not be made to rule in the spirit-circle. It is to them that Spiritualists have given up their brains, experience, mediums, and all, so that the test-mania has eaten the heart out of spirit-power in many places altogether. We say that tests do not make converts, but, doubters. Tests imply one or both of two things—(a) that the medium is dishonest, or (b) that the power of mediumship is too weak to vindicate its claims to genuineness. Such mediums should either go to a reformatory or back to the developing circle, and the sooner we look at things in that light the sooner will we shame all half-and-half mediums out of the field. The root of the evil lies in this, that these mediums have not in view the full development of their mediumship and the promotion of Spiritualism. No; their object is to get up a show, and set up in a new trade on as little capital as possible. If every medium had to go through, say ten years' development before opening shop, there would be no need for tests. At present, the test-exhibition draws more money than the full-blown flower of spiritual manifestation would. A full-power spiritual manifestation would make the convert at the first attempt; but when the test-dodge is in hand it has to be tried repeatedly to see whether it was not possible that

the test adopted left a loophole for the manifestation to be done by trick in some other way. Hence, another test has to be invented to trap the supposed trick, and so on for years, and thus the test-mania with his incipient medium never becomes a real Spiritualist. There is always an "if" in it. The manifestation was genuine "if" the test was a real preventive of fraud. It pays though. The conceited person, who thinks more of his silly ingenuity than of spirit-power, will give many half-guineas to have the privilege of applying his childish tests; whereas he has too little brains to become a member of a genuine circle, and sit a few times for development, and be at the end rewarded with a genuine manifestation which carries with it convictions of its spirituality without any "if" depending upon the cunningness of a test. While mediumship is to be made a show of and cultivated for trade purposes, the more tests the better; but we deny that performances of that kind are the means of making converts. People do not go to these exhibitions to be converted. They are generally attended by "old hands" who go to see the contest between test and trick, just for the same reason that the sporting character goes to see a cock-fight or a horse-race. It is the excitement caused by the trial of skill which leads them to such seances—not the desire for spiritual knowledge. We have in the past spoken of the advantages of tests, not as a finality, not as the ultimate good of mediumship, but simply as an expediency whereby to judge of the merit of mediumship inferentially, when the power had not been sufficiently developed to make it self-evident. We also admit that we are ourselves capable of improvement, and that six or ten years of active work in the Cause has made us better able to speak intelligibly on these points. It is quite opposed to the genius of Spiritualism to quote what somebody said some years ago, as infallible truth. Spiritualism is a progressive work, adopting means which may be found incompatible with success, but not the less instructive because a failure. To this category we relegate tests; at the same time, to insure the good faith of all, there could be no better temporary expedient adopted than the "confounded copper-wire," used by Mr. Reimers. At Mr. Williams's, the sitters and medium hold hands, but neither of the tests in reality convince. It is the manifestation, after all, which speaks for itself, and the spirits conduct themselves in a dark room in such a remarkable manner that no trickster could imitate it, even if he had the chance. Do not let Spiritualists get into a stupid rut of tests and ceremonies, or, like the members of sects and accepters of dogmas, it will be impossible to beat a new idea into their heads.—Ed. M.

#### AT MR. A. FIRMAN'S SEANCE ROOMS.

FRIDAY NIGHT.

A good story comes from the East Indies of a native Hindoo once travelling through the jungle, when he chanced to meet a lion which seemed quite disposed to make a meal of him, but, like the proverbial cat playing with the mouse, thought it would be capital fun to have a game with the poor native. Perhaps, as he was so sure of his meal, he simply meant to whet his appetite, and so the lion commenced his gambols, leaping round and round, now springing right in front of the man, and anon bounding into the dense thickets which surrounded him, preparatory to making another bound; but as the sequel shows, the man was not wanting in coolness or courage, and as soon as his astonishment and natural terror had a little subsided (for it ought not to be forgotten that, however brave a man may be, it certainly is no joke to meet a lion alone and unarmed), he began to think of some mode of escape, and at last hit upon the following ingenious and original plan:—He thought he would try and hoodwink the lion by making it appear that *he* too was on a hunting expedition, and so when the lion disappeared for an instant into the adjoining thicket, the native sprang behind a tree and peeped out, first on one side and then the other, at the same time pointing and ostentatiously flourishing a thick stick he had with him; every time he got a chance he would spring away to another tree, as if anxiously trying to get a good sight for a shot. This little pantomime was kept up for some time, doubtless much to the mutual edification of the chief actors in this forest-scene. The strange proceeding of the man (who ought to have been in a great state of terror and trepidation at his horrible fate) puzzled not a little his leonine majesty, who was quite at a loss to make out what it all meant. If he made a spring the man would make a leap; if he looked out from behind his thicket the man would peer in a very mysterious manner from behind his tree. At last a light suddenly broke upon the perturbed mind of his bloodthirsty majesty. He began to think that he had made a slight mistake, and that after all *he* was the hunted party. This new idea quite changed the aspect of affairs, and he doubtless thought the safest plan for him to adopt would be to make himself scarce. This thought no sooner struck him than he proceeded to put it into execution before a shot should reach him from that dangerous-looking weapon the man was pointing at him, and he quickly made off, much to the satisfaction of the native, who escaped by his ready wit from this danger.

The sceptics who disbelieve the facts of Spiritualism think they have a perfect right to hunt out and apply any cruel test their prolific genius may invent to the medium who may unfortunately place himself in their power, quite overlooking the fact that *they* too ought to be submitted to tests. They appear to imagine that mediums exist solely to lead men astray and to induce people to support Spiritualism, in order that they may guile them, and does it not suggest itself to any logical mind, that as mediums are the pioneers of a great and glorious truth, which may seriously endanger, if not altogether overturn, the recognised systems called religion, these upholders of those systems have as much reason to bring into discredit the mediums or prophets of Spiritualism, as the mediums themselves have in proving it; and why should they look upon mediums as swindlers and liars? Have not the mediums as much right to call them swindlers and liars? Be that as it may, we think these tests ought to be applied equally to the sceptic as to the medium. The sceptic may now find out that *he* is the suspected party; certainly the clever and original tests invented and applied by Mr. Alfred Firman



will exemplify in a very practical way this course of reasoning. He has hit upon the following novel and ingenious mode:—A piece of copper-wire is made to run through the sleeve of both hands of each sitter, every sitter, of course, included; and as the doors are locked and the windows fastened down previously to sitting, the lights are then turned down, and manifestations occur just as well as if the medium were at liberty to use his hands. This method is very simple and far more comfortable than any which have before been adopted; it is also far more effectual, as no one person in the circle can move without every one present being made acquainted with the fact. Sitting last Friday in this manner, phenomena of such a character were evolved that none but a downright lunatic would doubt their genuineness; the guitar was taken swiftly round, and in all parts of the room, the bell was violently rung, the sitters were touched upon their heads and faces by hands, and some received pretty hard knocks from the guitar; one sitter was grasped by the hand in a very determined manner, and in such a way as at once positively precluded the idea of trickery. After these phenomena were finished, the sitters were then arranged in a circle for form manifestations in a subdued light. After sitting some time, a voice was heard in the cabinet calling several of the sitters by name, and chatting familiarly with them. The sitting was a very harmonious one, harmony being produced from the piano by the skilful touch of Mr. C. Reimers' trained hands. In a short time the curtain of the cabinet was pulled aside, and a part-form was seen quite distinctly, having on very dazzling white robes—the face was observed to be of a very dark hue. The spirit standing there was that of an Indian, and very beautiful he looked too. After showing himself two or three times he disappeared, when a lively dialogue was kept up by the spirit "Frank," who chatted away in French and English for some time with the sitters; after this the seance terminated, and a very enjoyable one it was. The sitters departed evidently feeling they had spent a very pleasant hour with the spirit-friends.

Manifestations of a startling character are occurring every day at Mr. Firman's, the result of which will shortly be made public. Space will not allow any further explanations, but our Spiritualist friends and the general public may probably be startled very shortly.

WM. CHAPMAN.

#### MRS. ESPERANCE'S SEANCE.

To the Editor.—Dear Sir,—Having read the account in your paper of Mrs. E.'s seance, permit me to relate my experience, more especially as I am the "sceptical medium," Mr. W.

Three Sundays in succession have I attended the above; the details are as follows:—On Sunday, Sept. 25, having entered the room, I took a seat in the behind tier of chairs. The proceedings commenced by singing, and a highly intelligent prayer was offered by a Mr. H. We did not remain long ere something was visible. Passing over minor details, I mention that at one period there was a great deal of "knocking." After going through the alphabet, the order was that Mr. F. and Mr. H. had to sit on either side of me. What that was for I cannot say, probably they, the spirits, were afraid the conditions would be broken by me. If any of my friends were there they might have saved themselves any anxiety on that point. At the close Mrs. E. wrote—it is said, through her guide—that the only name he had been able to obtain was that of W. If I could be sure that my name was not known by any there, this circumstance would be "passing strange." I asked if the Mr. W. could materialise himself? "Yes," was the answer, if I wished it. Be assured an affirmative answer was my response.

Oct. 5.—The seance commenced as before, several forms appearing, but none bearing upon my individual case. Mrs. E. wrote again, that Mr. W. had not been able to show himself, as the power had been used by others, but would do so next time—Sunday. I was only sorry Mr. W. was not strong enough to assert his right.

Oct. 12th.—Having received the direct promise, no conditions being mentioned, I found myself again at the seance. With some difficulty I procured a seat at the back of the room. Things went on as usual, and anxiously did I await the appearance of the first form; it came, but resembled none I knew upon the earth. After awhile I was ordered up to the cabinet. Sitting down, I looked steadfastly before me, patiently awaiting the arrival of my supposed friend, but he did not appear. Allow me to correct your correspondent F. Orthwaite. It was not until I had come out of the cabinet that the form of a man appeared. A second command was, "Come in." Stepping nervously into the sacred precincts, I sat down. While there I saw something of a shadowy-like form on the gauze which separated Mrs. E. from myself; to me it was just like a shadow—imperfect—thrown upon a dark ground; what light there was seemed to be in the shadow itself. I earnestly desired my friend to make his appearance, I was not afraid to meet him, and could not see why he should be afraid to meet me. I was again ordered this time to go out of the cabinet. I sat down in the same position as I did before entering the cabinet. It was at this stage of the proceedings that a man form showed itself, but unlike anyone I knew in this sphere of life.

Perhaps it is not strictly correct to term me "thoroughly sceptical," having seen the phenomena a few times, and as far as my power of perception carried me, having failed to detect any trickery. I credit the medium with truthfulness, until the opposite is established.

What appears strange to me is this:—that those mediums should have as their guides persons—spirits would be more correct—whom they have never known upon this earth; then again, why do not our friends appear to us instead of strangers. If the former would and could, much of the scepticism existing would be at an end. I came from the seance disappointed, however satisfactory, as F. Orthwaite, your correspondent, says, it was to the sitters. A promise is a promise, and I expected spirits to show human-kind how to keep them.—Yours, &c., W.

[It is gratifying to observe that our correspondent regards the phenomena as genuine. The longer he investigates, the more certain he will become on that point. Mrs. Esperance must be a powerful medium to obtain such manifestations under the conditions described. Our correspondent will in time discover that spirits cannot manifest just as they please, and possibly he would think his accusations against them unkind if he were aware that his mental state was the cause of them breaking their promise. When a sitter keeps his mind continuously on the

spirit, it keeps it from manifesting. Next time let "W." take an interest in that which others receive without thinking of himself, and he will receive much more satisfaction.—Ed. M.]

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

HOLBORN, LONDON, W.C.

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

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

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

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

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

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

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

TUESDAY, OCT. 29.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, OCT. 30.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, OCT. 31.—Social Sitings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 24, 1879.

## NOTES AND COMMENTS.

MR. C. E. WILLIAMS, the well-known physical medium, famous for the materialisation of the spirit "John King," has just returned from the Continent. Having a special regard for the proper manifestation of the spiritual phenomena through his mediumship, Mr. Williams gave up his many engagements, and absented himself for one month with the view of recruiting his health and adding to his power. He found so much benefit from the change that he remained on the Continent for two months, and has returned, looking better in health and vital power than he ever did in his life. His rooms at 61, Lamb's Conduit Street, have also been redecorated,—in fact the whole house has been thoroughly done up, and we hope Mr. Williams and his faithful and obliging guide, "John King," will enter upon a new career of success and usefulness. There is about to be, without doubt, an advance in the development of these phenomena, and Mr. Williams stands in a good position to maintain the lead, as he has so long done in physical mediumship. His general circles are, as heretofore, on Thursday and Saturday evenings.

WE are asked for "rules" by friends about to form a new society of Spiritualists. We have none to recommend. Rules have been repeatedly printed in the MEDIUM, but we never knew them applied, or of any use whatever. It is a mistake to work Spiritualism on the old manner of the world's societies and sects. We would suggest a spiritual method of working in preference to rules. First, as many circles as possible; each to work out its own development. Secondly, let circles meet in conference once a week to report progress and gain mutual advice. Thirdly, exchange visits of mediums from circle to circle when of use to do so. Fourthly, when a public meeting is held, or a lecturer engaged, let the affair be made to balance itself in the hands of a committee chosen for the occasion, and who will be responsible for the results. This will keep the friends out of debt.

SPECIAL NUMBERS OF THE "MEDIUM."—There has been a great sale for the Mrs. Weldon Number; the portrait and memoir have been much appreciated. The other contents are also important. There is on hand a small quantity yet to dispose of. We have also a few of the number containing Mr. Oxley's article on the "New Messiahship," and it is being continually asked for. Spiritualists should be thankful for the privilege of circulating such matter.

ON Saturday evening Mrs. Billing's circle was so crowded that she could not receive all who applied for admittance. The manifestations were very successful. "Ski" gave much information, and then a number of spirits were set up and recognised. "Samuel Guppy" spoke to Mr. Swinburne, alluding in a hearty way to the past saying, "Go on in this good work," and expressing his remembrances to all friends. "J. W. Jackson" also spoke to two sitters. There was much character in all that took place, and no two spirits were at all alike in their manner of speaking and matters imparted. Mrs. Billing has now various seances for particular forms of inquiry—all strictly private. Introductions may be obtained at 15, Southampton Row.

MR. AND MRS. TEBB arrived in London on their return from America on Tuesday, very much improved in health. Mr. Tebb did important work in the anti-vaccination movement during his sojourn, of which we hope to give some account at an early date.

THE article by Mr. George Tommy on "Fire and Brimstone in Heaven," is being printed in tract form for a special purpose. Any person sending in an order before Tuesday next, may obtain a supply at the rate of 2s. per 100. After that it will be impossible to procure supplies.

## 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.

## BAZAAR AT NEWCASTLE-ON-TYNE.

We hope our readers in the Newcastle district will not overlook the bazaar to be held at the rooms, Weir's Court, on Tuesday, Wednesday, and Thursday, Oct. 28, 29, 30, to raise funds to obtain a better lecture-room for the use of Spiritualism. The names of the ladies who receive contributions are given in an advertisement. We hope the Spiritualists all round will take a holiday during the time the bazaar is open and buy up all the articles that may be kindly provided for sale. Our best wishes accompany our Newcastle friends in their effort.

## MRS. WELDON'S BENEFIT.

Many times London Spiritualists have been gratified by Mrs. Weldon's kindness in singing for them gratuitously at their meetings, and they have regretted that they had no opportunity of showing her any kindness in return. Now they may have the privilege of doing so. On Wednesday evening, Nov. 5th, Mrs. Weldon's benefit takes place at Riviere's Promenade Concerts, Covent Garden Theatre. The admission is from one shilling upwards, and the entertainment will be of most excellent quality. We sincerely hope London Spiritualists will use all effort to attend, and secure the attendance of their friends, that the house may be crowded from floor to ceiling.

## A PRESENT TO THE READERS OF THE MEDIUM.

A few ladies and gentlemen, friends of Mrs. Billing's Indian control "Skiwaukie," have resolved on presenting a photograph of that spirit, taken from the painted portrait, to every purchaser of the MEDIUM on a certain date not yet fixed on. This will cost a large sum of money, but it is done as a testimonial to good, faithful "Ski," who does so much for—nothing. An excellent article will accompany the photograph, and all friends are asked to make arrangements to give the number an extensive circulation. The more expense they put these ladies and gentlemen to, the more honour it will be to friend "Ski," and the better for the Cause.

## THE GRANDEST MANIFESTATION YET OBTAINED IN THIS COUNTRY.

Mr. Oxley has been on a visit to London, and has had a series of materialisation sittings in private with Mr. Firman. He has obtained two perfect wax moulds of spirit-faces. The spirits came out in the light, and dipped their faces in the melted paraffin, afterwards taking off the wax moulds and handing them to Mr. Oxley. There can be no mistake as to the genuineness of these manifestations. It was whispered that similar experiments had succeeded with Count Bullet in Paris while Mr. Firman was his medium. Now the effort has succeeded in London. To make the affair of as much importance as possible to the Cause, Mr. Oxley is having engravings made of the casts taken from the wax moulds, and these engravings, with an ample description from Mr. Oxley's pen, will appear in the MEDIUM the week after next. That this important number may have an extensive circulation, we offer it at 8s. per 100, carriage extra, or 1s. 4d. per dozen post free. Spiritualists should acknowledge the kind efforts of the spirit-world, Mr. Firman, and Mr. Oxley by doing all that lies in their power to circulate this number.

No. 1 CIRCLE, 15, SOUTHAMPTON ROW, OCTOBER 21.—In compliance with the promise of last Tuesday evening, a control from the earth-sphere addressed the circle, explaining the folly of living a life of sham and custom, and the remorse that is felt at the memory of such a life, and reminded us of the hope held out to us. Also gave advice as to the education of youth in a practical manner according to their cranio-logical organisation.—H. J. S.



## TO ALL FRIENDS IN NEWCASTLE DISTRICT.

On Sunday next we hope to see a large muster of the good and the true friends of the Cause from north and south, east and west of Newcastle. The presence of sympathetic, intelligent spiritual workers will help much. The Grand Cirque will hold thousands; let it be well lined with Spiritualists that the power may be great to impress all with our grand truths and strengthen Dr. Mack and Mr. Burns in their arduous duties.

The hymns to be used are given on page 672. Bring your MEDIUMS with you and join in the service with all your heart and soul.

Dr. Mack will receive patients privately at 28, New Bridge Street, or at his hotel, on Monday and Tuesday.

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 EXTENSION OF THE WORK IN MANCHESTER.

Hitherto the Spiritualists of Manchester have had only one Sunday service (and that in the afternoon). It has long been felt by many that an evening service was necessary, and that a new society should be started in another part of Manchester to take up the evening service—by so doing, it would spread and extend the truth of Spiritualism, and strengthen the already existing meeting at Grosvenor Street.

A few friends, writes a correspondent, met to consider this object on the 23rd ult.; all were unanimous that action should be taken at once. The following were then suggested: That we should be free from any outside committees; that we would have as few officers as possible amongst us, and all to be on equal footing, having a voice and management in every matter relative to the welfare and progression of the society, and to be supported on the voluntary principle. For our service we have secured the "Trinity Coffee Tavern," 83, Chapel Street, Salford, Manchester. Yesterday (Sunday) Mr. Howell's guides gave us an able address on "Heaven and Hell, where are they?" which was listened to with rapt attention by a well-filled room. On Sunday next Mr. Wright, of New Mills, will give a trance-address.

ACCINGTON.—It is expected that Mr. T. Walker will lecture in the Theatre Royal on the third Sunday in November.

We learn that Miss Bessie Williams has returned from Exeter, and we are glad to hear that she is in better health than she has been for a long time. She resides at 18, Oxford Villas, Oxford Road, Hammer-smith, W.

BRISTOL FREE LIBRARY.—The chief librarian of the Bristol Free Library desires to acknowledge the receipt, from Mr. George Tommy, of a copy of Mrs. Emma Hardinge's "History of Modern American Spiritualism," which has been presented to the above institution by Signor G. Damiani, of Italy.—*Bristol Times and Mirror*.

THE DALSTON ASSOCIATION will resume fortnightly Monday evening meetings for discussion on November 10, at eight o'clock, at the rooms, 53, Sigdon Road, Dalston Lane. These meetings will be continued on the second and fourth Monday evening in each month until the end of April next. Members are invited to prepare papers or introduce subjects for discussion.

MR. W. EGLINTON writes from Stockholm, Sweden:—"For some time I have been travelling on the Continent, in France and Belgium, and now I am in Sweden, where my seances are doing splendid work. I go on to Bohemia from here, and to Taxis, in Austria, where I visit Prince Thuru, so that I have not seen a copy of the MEDIUM for a long time. I trust it is still in smooth waters, and doing the good work for which it has long been noted, more especially do I hope money is coming to you sufficiently to keep you from the difficulties which a thankless Cause has imposed upon you. I do my little best wherever I go, and trust my efforts for you are not wholly without results."

MR. OXLEY'S WORK ON THE GREAT PYRAMID.—In ordering copies of this forthcoming work, Lady Caithness and Duchesse de Pomar, whose works on Spiritual Philosophy entitle her opinion to great respect, thus writes:—"I am very glad to hear that Mr. Oxley's most interesting chapters on the Great Pyramid are to be published in book-form; they not only richly deserve it, but will, I should say, be most eagerly sought for at this time, when the said Pyramid appears to be of such very important significance as a solemn, though long silent, witness of the Lord God's systematic ordinances through many generations of the human race—and which now points so emphatically to the end of the cycle—which fact seems to be so widely felt, that in every country people are on the tip-toe of expectation of some great events occurring."

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### A NEWCASTLE MAN'S TESTIMONY TO DR. MACK'S HEALING POWER.

Dear Mr. Burns,—As Dr. Mack is about to visit Newcastle-on-Tyne, I will take it as a great favour if you will kindly give me a corner in your next issue of the MEDIUM, as I feel in duty bound, not only to Dr. Mack, but to the public of Newcastle and neighbourhood, to give my experience as to his marvellous healing powers? Without entering into details, I will just say, that for about two years I have been a great sufferer from a very peculiar and complicated ailment, which has almost made life a burthen. I made a journey to London expressly to see Dr. Mack and receive treatment. Although I did not do him justice with reference to his advice as to perfect rest, &c., while under treatment, I feel it difficult to express the remarkable and marvellous results of his treatment. I received four treatments in all. The first was very marked and striking. I felt he had abstracted a something from me of a most injurious and depressing nature, as if a mighty load had been taken off me,—in fact, by simply laying on his hands and breathing upon me, he seemed to infuse new life into my being; and I assure you my health has very perceptibly improved every day since. I cannot express how grateful I feel for the benefit I have derived from his treatment and his goodness of heart towards me. I would strongly recommend all who are suffering to avail themselves of this favourably opportunity for treatment during his short visit to Newcastle.

With many thanks for your kind attention and advice when in London,—Believe me, as ever, yours,

White House, Byker, Newcastle-on-Tyne,  
20th October, 1879.

THOMAS ASHTON.

### FORM MANIFESTATIONS OR MATERIALISATIONS.

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

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

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

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

### MR. BURNS'S RETIREMENT.—CLOSING SPEECH.

Read Matt. xxiv.

Mr. Burns lectured at the Spiritual Institution on Sunday evening. The speaker alluded to the significance of the chapter just read, showing that the "temple," or form of human thought, was always being renovated. The old stones were being thrown down and put together again in a more commendable form. During these changes many deceiving notions occur to the mind—"false prophets" and "false Christs." This was inevitable, for when the human mind gives up, as untrue, those ideas which it previously held, it, for the time being, grasps at many floating notions thinking them an improvement, but ultimately they "deceive," and have to be abandoned for truth, when the mind is in a position to lay hold of it. It is not by our own searching that, at all times, the truth is made manifest. It comes bestowed by a greater power than our own; as the light cometh out of the east, so is the coming of the Son of Man,—so is the advent of all great processes or revelations, which, in time, from the tiny babe in the cradle, become the world's most gigantic forms of thought.

Mr. Burns then made the following remarks:—

It is just five years this very day since the free gospel of Spiritualism was inaugurated in Doughty Hall. This is the last time that I shall occupy the position which I have hitherto held in respect to Sunday meetings. It is now ten years since the series was originally commenced. Ten years ago Mr. Peebles and myself were busy planning the commencement of the work, and in January the Cavendish Rooms were taken, and a career of usefulness commenced. When Dr. Peebles left London, it was thought absurd to endeavour to carry on the meetings unless some American speaker were available. I was determined that this idea should be disregarded, and local speakers were gradually developed. Mrs. Hardinge spoke in Cleveland Hall; Mr. Morse, Dr. Sexton, Dr. Monck, and visitors from the country, took part. I also began to occupy the platform myself, chiefly as a stop-gap man, when nothing better was to be had. Then came Mrs. Tappan, during



whose residence in this country the Doughty Hall series of meetings was commenced.

In the course of these ten years I find I have passed a thousand pounds through my hands in working the meetings. I have lectured many times, and attended a large proportion of the meetings, and in all have devoted quite a whole year of working time as my contribution to this department of the Cause. In all this work I have not striven to build up a selfish interest of any kind. During the second week that Doughty Hall was opened there were four meetings in operation, and the whole were announced in the MEDIUM, the one that I was associated with being named last and in the fewest words. The truth is, I have interest in no meeting in particular, my interest being solely and wholly Spiritualism.

The history of the Doughty Hall work is in the possession of everyone, and need not be alluded to in detail. Much excellent work has been done, and I hope to make it close on a self-supporting basis. In spring, when Doughty Hall was turned into a club, I was glad to be relieved from the responsibility of keeping it on. Sunday meetings were opened elsewhere, and the need of my special action was no longer so pressing. I am glad that circumstances thus prevented me from appearing to act in competition with or against the interests of any other form of work. I am happy to say that I have never done such a thing in the whole course of my connection with Spiritualism. Another thing I much desire to avoid, and that is: to have it said that I am associated with any clique, party, or society. Only last week someone in public used the term "Burns's party." I desire to say that Burns has no party, neither in London nor in the provinces. My party is Spiritualism, neither less nor more. No number of men or women, be it great or small, are my people in particular. I am equally the friend of all spiritual workers, whether I am individually associated with their operations or not. I am by no means the enemy of those workers even who may be engaged in a form of work of which I disapprove. As Spiritualists, we do not approve of the general way in which spiritual matters are handled by the sects. We think ours a better way, and it is our duty as Spiritualists to promulgate what we conceive to be the truth. I also as an individual Spiritualist am bound in like manner to give significance to any better way which I may discover. It is my duty not only to the Cause, but also to those engaged therein, to do so, though they may think I am setting myself up in opposition to them. In reality there is no opposition in my method, but an endeavour to impress upon all workers the need of constant watchfulness, that errors may be eliminated and higher truths taken advantage of.

For ten years I have been door-keeper and attendant in Spiritualism—a long apprenticeship, involving much labour and expense, and rewarded with nothing that the world can give. All this work has not been one penny to my advantage, nor have I derived any other form of worldly compensation. At this result I rejoice exceedingly. The reward of spiritual work cannot possibly be of a worldly character. My reward is in the fact that what was non-existent ten years ago is now the leading feature in Spiritualism. The men that I took hold of are now in the front rank; tactics that I inaugurated are now the universal rule of action throughout the Movement. Surely this is enough for me to know—that the effort carried through against all opposition and difficulties has become a grand spiritual success, and here this night, before a very few friends, I close the scene. I shall never stand in this position again. I have been sexton and door-keeper a long time, and possibly other work is in store for me. What that work may be I do not know, but there is now no longer any urgent demand for that which has hitherto fallen to my lot. The interchange of speakers and visitors from distant parts is now being carried on in many places. A new series of meetings is being projected, to commence soon in the near neighbourhood. Other meetings are in operation, and while I am no longer an officer or retained servant in any of these places, I hope to be in active sympathy with all who labour for the promulgation of spiritual truth.

To look at this little meeting, it might be said that my ten years work has been abortive, and that I leave my sphere of action unacknowledged and unrewarded. There could not be a greater mistake than to think such things. After all, I am the greatest profiter by these ten years of work. How much I have learned, how much I have been developed by arduous toil in connection with these meetings, eternity can only reveal; it is not by listening to speakers, it is not by being served by workers, that we can become Spiritualists; it is by teaching others, and by serving others, that we can take the highest place in the spiritual kingdom. My reward, then, is in what I have profited spiritually by work, and not in any compensation, acknowledgments, or honour that my fellow creatures could bestow upon me. It is to be regretted that so many spiritual workers run so lustfully after the flatteries of the world and the various forms of selfish gratification which adhere to the child of worldly ambition. Verily these men and women have their reward; but is it a spiritual reward, and are they truly spiritual workers? Our motives determine our spiritual plane, and not the gush of words or glitter of display which we make. If I had been this night loaded with purses, and honours, and hospitalities, I would have said that my work had been towards this world, and not towards a spiritual end, seeing that the tree had borne worldly fruit.

The grandest inheritance of a spiritual worker, and the truest sign that a man is such, is to have the simple privilege of serving the spiritual world, and be permitted to suffer on behalf of that

service. Thank God these privileges no person can take from us. If, brethren, we are laid hold of by the angel-bands without any purpose of our own, to carry out work that is useful to others and to the Movement, and if our reward in prosecuting that work be apparently self-sacrifice and suffering, then indeed our true reward must be spiritual, since it is not worldly. And thus, while many are led aside by "false prophets" and rumours of "false Christs," let those who labour for the grand prize of spiritual progress rejoice that all of these baubles are withheld from their acceptance; and that the Light stealing noiselessly into the eyes of man has been made theirs, and though the "Son of Man" may be indeed in their midst—even in their very bosom—his presence may not be recognised, except by those to whom he is revealed.

#### AWAY.—FRAGMENTARY.

By E. WILDING.

Within the limits of this bleak cold shore  
Shall I behold you nevermore?  
Can aught on earth to me once more restore  
Spirit and matter as before?

Where are you now, where does your spirit stray,  
Beyond the sea-line dim, and great clouds gray,  
Beyond the longest night, the brightest day?  
I know nought but that you have passed away.

Here in the twilight calm you lie,  
Can you not hear me in my anguish cry  
"O God! this fate is cruel—why  
Not let me follow her—not let me die?"

So beautiful, so pale, so cold;  
Fairest radiance seeming to enfold  
Your form pure, as quaint legends hold,  
Clad those of martyrs in the days of old.

Shall I not feel throughout the drear dead night  
That you are near, meeting your kisses light?  
Shall not on earth this weak and mortal sight  
Ever behold your spirit-presence white?

My dead love! pardon these my blinding tears:  
Pardon dark doubts, thrice cruel sceptic spheres,  
You are not lost to me, the coming years  
Shall reunite us in eternal spheres.

#### MRS. BATIE AT WORK IN AMERICA.

Mr. Burns.—Dear Sir,—I have many times thought I would write to you and let you know how we get along on this side the Atlantic. As to spiritual things, the three or four circles that I formed previous to the arrival of Mrs. B., are all flourishing; one of them so much so that they sent for Mrs. B. to give an address to the many who wished to hear something more about it than they could get through and by the tilting of the table. Accordingly, on Sept. 20th, we went, four of us, a distance of twenty miles in a conveyance; it was thought that we would have a semi-private meeting in the gentleman's house who invited us, but a little after dinner there came conveyance after conveyance, so that we had to arrange seats in the orchard—Mrs. B. standing on the portico, which served as a platform, and answered well. The audience sat under peach and apple trees, with a few flowers here and there, and beautiful grapes hanging in large clusters, all aiding conditions for a good control. The discourse, which continued over an hour, was listened to throughout with rapt attention; after which questions were invited, but none were forthcoming, so the guides gave it out that the evening would be devoted to question and answer, so that all those who had any might get them ready, and this gave an opportunity to all to judge of the matter for themselves. By this means many doubts were settled in the minds of those who before were either very much prejudiced against Spiritualism, or were bigoted, or atheistically inclined. All passed off very satisfactorily with a fervent wish that Mrs. Batie would return ere long. We had thought to have had Judge McCormick to preside, but you will see by the paper we send that he was speaking at another place, and could not be with us. We distributed all our MEDIUMS, Spiritualists, and a quantity of tracts, and thus left the people something to read and think about after we left.

We are sorry to hear that Mr. and Miss Brown are about to leave you for so distant a home. We hope they may have a good voyage, and make many friends there, and, returning, greet us all again with joy and gladness; also we unite in greetings to all our very dear friends in England, beloved as ever. Trusting you will find space for a portion, if not all, of the above, with best wishes for your present and future success.—I am, dear Sir, yours truly,  
JOSEPH BATIE.

#### A WORD OF FRIENDLY WARNING TO MR. BROWN.

Dear Mr. Burns.—I find from the reports in the MEDIUM AND DAYBREAK, that our friend T. M. Brown is still determined to leave England for Melbourne at this season of the year. I am surprised that mediums do not pay more attention to the advice of their controls. I will explain.

On my arrival, some months ago, from Melbourne, Australia (in which colony I have resided upwards of twenty years), I had a sitting with this medium, that was so far satisfactory (even to me, an old and experienced spiritual believer) as to induce me to have others since, on every occasion of his visiting Manchester, and which in each case have proved to me, that "Bretimo" is a very useful and truthful control in family affairs, and one that ought to be encouraged by all truth-seekers.

At my last sitting, some weeks ago, after my business was ended, the medium, still under control, spoke of Melbourne and Brown's intended journey, and said that he was not acting according to his ("Bretimo's") advice and wish, in leaving England at this season, and desired me to speak to the medium. I said, "Why do you not stop him? as his control it is your duty to take care of him." His reply was, "I have done my utmost, but as he has already bid farewell to so many of his friends, he does not like to alter his plans." I replied, "This is all nonsense; a man ought to look to his own health and that of his family; and if his friends only knew the danger of delicate people going from



one extreme of climate to another, they would be the first to say, Stay until a proper season, and would support such a delay, glad to have the opportunity of keeping such a couple, father and daughter, five months, at least longer with them."

I believe Mr. John Carson, an old friend of mine from Melbourne, and a leading Spiritualist, also expressed the same opinion, that it would be very unwise of Mr. Brown to leave England before March or April of next year.

If he left at that time, he would arrive in Melbourne in the Australian winter, and would gradually get accustomed to the heat of summer.

If you, dear Mr. Burns, agree with my remarks, you are at liberty to make whatever use you think of this for Mr. Brown's welfare and guidance.—And I remain yours very truly,

W. H. HIGHBOTTOM.

Manchester, October 18.

#### PROGRESS IN THE PEAK.

Sir,—It was my pleasure a few months since to endeavour to place before your readers a few items of progress in and around the district of East Cheshire and North Derbyshire, especially in and around New Mills. I think I ventured the remark that a "local preacher" in the "Methodist Free Church" denomination undertook that he would shortly preach the funeral sermon over a defunct Spiritualism. Well now, that was a venture never to become fulfilled; as I know of a fact that where there was one developed trance medium two years since, there are at the present time no less than some half-dozen. Quietly and perseveringly investigating the phenomena has produced results to gladden the heart of the Spiritualist, and defer the promised funeral oration. There is a spirit of anxious wonder operating in those parts as to how the funeral oration will be treated, because the seed sown at New Mills has travelled outwards like the spreading branches of the fruitful vine, and the unripe fruit is again unfolding itself upon other parts of the spreading branch.

Surely when Spiritualism is defunct, or is likely to become so, will be quite time to begin talking about the hearse and mourning-coaches; and though there is not the excitement operating through the public press, there is the quiet, earnest working of the investigator operating in the quietude of home circles, producing plenty of evidence of a satisfactory solution of the knotty problem of the soul's immortality after the change called death. Spiritualism is not only living at and about New Mills, but those from New Mills circles are in various ways giving evidence of its wonder-working powers, and others may yet leave New Mills carrying with them the little haven of practical knowledge, and thus disseminate in various ways and different localities the wonderful tidings of truth. Our brethren were never more hopeful; and those who don't see with us fail to record the results of their efforts in regaining back to their folds any single case where a true inquiring investigator into the phenomena has recanted his course and admitted he has been under a delusion or deception.

As my "local" friend is a reader of your journal, I have an unbounded pleasure in telling him that I have a meeting every Sunday evening at my house, and we will find him a room to preach the "funeral sermon" over his mistakes, and give him ample time to prove to the intelligence of his audience that they are wiser in their generation than this child of light.—I am yours,

I. THOMPSON.

83, Chapel Street, Salford.

#### SPIRITUALISM AT LOWESTOFT.

To the Editor.—Sir,—I take the liberty of sending you a line relating to the progress made by the above Cause in this town. Through the kindness of Mr. Tink, we hold a circle at his residence, Daybreak Villa, every Friday and Sunday evening. We have two other circles in town, and two trance mediums developing; and for the past two years Mr. T. Dowling, trance medium, of Framlingham, has come to Lowestoft and worked hard for the Cause, his controls favouring us with most excellent advice. Mr. Dowling deserves the thanks of all Spiritualists, for, in conjunction with Mr. Tink, he has paid his own travelling expenses to this town for two years, and by his kind and affectionate manners has won the respect and good-will of a large circle of our townspeople, other than Spiritualists, and may God speed him in his grand work. We had the pleasure of having Mr. Wallace, the pioneer medium, for two weeks this summer, and by his trance addresses he did much to enlist in our ranks some great sceptics. I should mention, in justice to Mr. Tink, that he never spares time nor money to advance the Cause in our midst, which is attested to by the fact, that he sets apart the best room in his house, free to all who seek for Spiritualistic truth. We propose to hold a tea-meeting shortly, and unite ourselves into a society. Thinking Spiritualists in other parts of England would like to know something about our doings in Suffolk alone prompts me to write this line.—Yours faithfully,

WILLIAM READ.

Tink's Cottages, Oct. 20, 1879.

CORRECTION.—To the Editor.—Dear Sir,—Kindly permit me to correct a slight inaccuracy which appeared in your last issue. The Hon. Sec. of the Marylebone Association of Spiritualists, in announcing me to speak at Quebec Hall, described me as "late of Cambridge University." If he had stopped at "Cambridge," it would have been all right; I have no wish to appear in borrowed plumes or a false character, so must ask you to give this publicity.—Yours, &c. WILLIAM CHAPMAN.

MEDIUMS BEWARE.—To the Editor.—Dear Sir,—While travelling by rail to-night, accompanied by two gentlemen (one a medical man), the conversation turned on "Spiritualism and Asylums." Mrs. Weldon's case having been discussed, the medical gentleman intimated that he had consigned many persons to those dismal abodes during his experience. Furthermore, he felt sure that if any individual in his presence should express a belief in spirit-communication, or say that they had spoken to this and the other, he would at once take steps to have them removed. In addition thereto, H.M. Commissioners, on visiting asylums, if receiving replies in the affirmative to such questions, would take steps to prolong their detention. Having spent three months within the walls of a lunatic asylum myself, and seen the treatment sensitive individuals are subjected to, I would solemnly caution all mediums under development to acquaint real friends with probable results.—I am yours, &c., WILLIAM H. ROBINSON, Chester-le-Street.

#### 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 be served, tickets 9d. each; and at 6.30 a public lecture will be delivered.

R. HARPER, President. J. J. MORSE, Hon. Sec.

#### MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, GREAT QUEBEC STREET.

On Sunday last Mr. W. Chapman delivered an address on "Faith." To my mind a more lucid and truthful interpretation could not be given. I felt as though I were carried back to the time of the Great Teacher—and I don't think I was the only one; for the meeting, which was highly respectable and intelligent, as one man broke out in applause at the close.

On Saturday next, Oct. 25, there will be a seance at 8.30; Mr. Webster, medium. Admission 6d.

On Sunday morning next, 11.15, the usual meeting for conversation on subjects chosen by the friends.

On Sunday next at 6.45, an experience meeting by the friends.

On Tuesday next at 8.30, a lecture or conversation. J. M. DALE.

#### ENTERTAINMENTS.

REVIERE'S Promenade Concerts at Covent Garden Theatre are well attended and worthy of the patronage that is bestowed on them. A rich entertainment is offered to all at prices to suit the various classes of society. Mrs. Weldon's choir is a prominent feature every evening.

THE New Sadler's Wells Theatre has opened with the performance of "Rob Roy," one of Sir Walter Scott's creations. It exemplifies the customs and costumes of the olden time in the North; the scenery is grand; it is well spiced with songs, dances, and combats, and is altogether a splendid entertainment. The new theatre is most comfortable and attended by a domestic class of people, which makes the evening more enjoyable than in places where the fast element is prominent. The lesson of "Rob Roy" is love of country—a lesson sadly wanted at the present time. If the idea of man's right to his native spot were taken up as set forth by the "bold outlaw," it would completely overturn the present system of society. These revivals are significant. We would suggest that the management engage competent vocalists to sing the Scotch melodies, incidentally introduced. There is a great difference between singing and "skirling," as the Scotch call it, but London critics do not seem to perceive that important difference.

MISS LINDA DIETZ is receiving very high commendations from the press on account of her performances at the Prince of Wales's Theatre. Like her brother and sister, who are in the provinces reciting, this lady is an ornament to her profession, in which she is making great progress.

ASHTON-UNDER-LYNE.—Mr. T. Walker will lecture at 185, Fleet Street—subject, "Our Departed Friends,"—on Wednesday, Oct. 29, at 7 p.m. Admission 3d. All friends kindly invited.—JAMES MURRAY, Secretary.

MR. LAMBELLE says he is alone the publisher of the *Pioneer*, Mr. Kealey having practically no more to do with its publication than a friend who is interested in the effort, and desires to popularise truth through its means. That is just what we implied. We wish the organ a career of success.

T. W.—We returned your letter unopened. The nature of our duties requires us to protect ourselves from annoying and evil influences. We have no desire to hold intercourse with you. If you have approaches to make to us, it will be necessary that you do so through some respectable man, making an apology for your past insolence and giving some guarantee for future conduct.

ASHINGTON.—On October 14, 15, and 16 Mr. T. Walker lectured for the Spiritual Progressive Society. The notice was so short that written announcements had to be used, yet on the first night there was a good company, which increased on the second and the third. The results were so satisfactory that another visit is desired. Mr. Morse and Mr. Wallis are expected shortly.—G. SCOTT, President; T. WILSON, Secretary.

LEEDS.—"A Truthseeker" speaks very highly of the mediumship and devotedness of Mrs. Robinson, Gawthorpe, near Wakefield, who may be visited at her home, or invited to sit elsewhere. She has power to heal and relieve earth-bound spirits. Mrs. Hollings, Churwell, is another good medium, who has opened her house as a circle room. Our correspondent would be glad to see these mediums more called on, and their powers more highly appreciated.

MACCLESFIELD.—Mr. T. Walker lectured twice on Sunday, and also on Monday evening, with much satisfaction to large audiences. He has been engaged to occupy the same platform again on Sunday and Monday next. We cannot agree with our correspondent that geological and other scientific facts thus expressed are an evidence of inspiration. Such items of information and conjecture are easily obtained, and to affirm too much respecting the use of them is to put speakers in a false position, and bring ridicule on our Movement.

DEATH TO THE BUTCHER.—At the Franklin Hall last evening, Mr. Sheldrick again ably lectured to a good audience, on our food and folly, in eating the dead carcasses and entrails of animals. The opposition offered was of a feeble character, which brought forth an interesting discussion. These meetings are held on the first and third Thursday evenings in each month; the object being to attain, by means of debate, the truth, and to dispel the dense ignorance which prevails, as regards food, in its relation to health, disease, and economy. The trade in flesh is triumphant and insolent. It carries on the work of fraud with a high hand. "Chemists and doctors," the *Times* observed, "assure us, that no ordinary human constitution can possibly assimilate more than three or four ounces a day" of this truly secondhand, unnatural, and disease-producing food.



**HYMNS TO BE SUNG at the SPIRITUAL SERVICES**  
IN THE  
**GRAND CIRQUE, HAYMARKET, NEWCASTLE,**  
ON SUNDAY, OCTOBER 26.

WHEN  
**Dr. Mack will Heal by Laying-on of Hands.**

Afternoon Service to commence at 2.30. Evening Service at 6.30.

**1 PRAYER FOR GOD'S GUIDANCE. (C. M.) *Cappe's Selection.***

Eternal Source of life and light!  
Supremely good and wise!  
To Thee we bring our grateful vows,  
To Thee we lift our eyes.  
Our dark and erring minds illumine  
With truth's celestial rays;  
Inspire our hearts with sacred love,  
And tune our lips to praise.  
Conduct us safely by Thy grace,  
Through life's perplexing road;  
And place us when that journey's o'er,  
In heaven, Thy blest abode.

**2 GUIDE THOU ME. (P. M.) *Olivers.***

Guide me, O Thou Great Jehovah!  
Pilgrim through this barren land:  
I am weak, but Thou art mighty,  
Hold me with Thy powerful hand:  
Bread of heaven!  
Feed me till I want no more.  
Open now the crystal fountain,  
Whence the healing streams do flow;  
Let the fiery, cloudy pillar,  
Lead me all my journey through;  
Strong deliverer!  
Be Thou still my strength and shield.

**3 NEARER TO THEE. (P. M.) *S. F. Adams.***

Nearer, my God, to Thee, Nearer to Thee! E'en though it be a cross That raiseth me; Still all my song shall be,— Nearer, my God, to Thee, Nearer to Thee.	Angels to beckon me, Nearer, my God, to Thee, Nearer to Thee. Then with my waking thoughts Bright with Thy praise, Out of my stony griefs Bethel I'll raise; So by my woes to be Nearer, my God, to Thee, Nearer to Thee.
Though, like the wanderer, The sun gone down, Darkness be over me, My rest a stone; Yet in my dreams I'd be Nearer, my God, to Thee, Nearer to Thee.	Or if on joyful wing Cleaving the sky, Sun, moon, and stars forgot, Upward I fly; Still all my song shall be,— Nearer, my God, to Thee, Nearer to Thee.
There let the way appear Steps unto heaven; All that Thou sendest me In mercy given;	

**4 PRAISE TO GOD. (L. M.)**

Praise God, from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him, ye angels round His throne,  
Praise God, the High and holy One.

**5 "THY WILL, MY GOD, BE DONE." (8s. & 6s.)**

My God, my Father, while I stray  
Far from my home, on life's rough way,  
Oh, teach me from my heart to say,  
"Thy will, my God, be done."  
Though dark my path, and sad my lot,  
Let me be still, and murmur not,  
And breathe the prayer divinely taught,  
"Thy will, my God, be done."  
What though in lonely grief I sigh,  
For friends beloved no longer nigh;  
Submissive still would I reply,  
"Thy will, my God, be done."  
If Thou shouldst call me to resign  
What most I prize,—it ne'er was mine,  
I only yield Thee what is Thine;  
"Thy will, my God, be done."  
Should pining sickness waste away  
My life in premature decay,  
In life or death teach me to say,  
"Thy will, my God, be done."  
Renew my will from day to day,  
Blend it with Thine, and take away  
Whate'er now makes it hard to say,  
"Thy will, my God be done."

**6 THE LAND OF PURE DELIGHT. (C. M.)**

There is a land of pure delight,  
Where loving spirits reign,  
Infinite love excludes the night  
Of sin, and death, and pain.  
There everlasting spring abides,  
And never withering flowers,  
Death, like a narrow sea divides  
That summer-land from ours.

When led by fear we start and shrink  
To cross the narrow sea,  
But when hope leads us to the brink,  
Boldly we launch away.

O could our souls by perfect love  
Cast out those fears that rise,  
And view the summer-land above,  
With unobscured eyes:

Could we but trust our Father God  
To raise our spirits o'er  
The swelling tide of death's cold flood,  
No fear would haunt the shore.

**THE BAZAAR AT NEWCASTLE.**

The Bazaar, in aid of the effort to obtain a lecture-room and premises in this town more worthy of the Cause of Modern Spiritualism, will be held in the rooms of the Newcastle Spiritual Evidence Society, Weir's Court, Newgate Street, Newcastle-on-Tyne, on Tuesday, Wednesday, and Thursday, October 28th, 29th, and 30th.

Contributions towards the same, either in money or goods for sale, will be most thankfully received by the committee of ladies.

The Bazaar will be open on Tuesday, from 3 p.m. to 10 p.m., and on Wednesday and Thursday, from 5 p.m. to 10 p.m. each day.

Admission:—on Tuesday, 6d. each; on Wednesday and Thursday, 3d. each. Tickets to admit any time whilst Bazaar is open, 1s. each.

All friends interested in the movement are cordially invited.

**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.

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

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

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

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

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

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

**BUSINESS AND MEDICAL CLAIRVOYANCE.**

**MR. TOWNS**, is at home daily to receive friends from 10 a.m. till 6 p.m., at other hours by appointment. Address—1, Albert Terrace, Barnsbury Road, Islington.



## MR. MORSE'S APPOINTMENTS.

DERBY.—Sunday, Oct. 26. Temperance Hall; 6.30 p.m.

ASHINGTON.—Saturday, Nov. 1.

NEWCASTLE-ON-TYNE.—Nov. 2 & 3.

KEIGHLEY.—Nov. 9 & 10.

LIVERPOOL.—Nov. 16.

CARDIFF.—Nov. 30 and Dec. 1 & 2. GLASGOW.—Dec. 14 & 15.

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.

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.)

Sun., Oct. 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. 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.

## R. B. D. WELLS

Has engaged to lecture in the following towns during the winter of 1879-80.

Nov. 28 to Dec. 15.—Grand Assembly Rooms, New Briggate, Leeds.

Jan. 5 to Jan. 26.—Temperance Hall, Cleethorpes Rd., Gt. Grimsby.

Jan. 27 to Feb. 12.—Town Hall, Northampton.

Feb. 16 to " 28.—St. George's Hall, Burton-on-Trent.

Mar. 16 to Mar. 30.—The Large Albert Hall, Sheffield.

April 10 to May 20.—New York, U.S., America.

From December 15 to 26 letters should be addressed to R. B. D. Wells, 16, Hanover Street, Leeds; from December 27 to January 5:—Care of Mr. William Mudd, Great Grimsby; April 5 to May 10:—Hygienic Hotel, 15, Lighthouse Street, New York, U.S., America. Letters addressed to New York will require a 2½d. stamp.

On June 1 the Hygienic Establishment at Scarborough will be opened for the season.

A FEW earnest sitters wanted to join a developing and investigation circle. Apply to Mr. Hutchinson, 70, High Street, Islington.

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

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