

A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
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DR. MACK'S VISIT TO NEWCASTLE-ON-TYNE.

On Sunday last, Oct. 26, Dr. Mack, of London, healed by laying on of hands in public at two spiritual services held in the Grand Cirque, Haymarket, Newcastle. The Cirque is an immense place, said to be capable of holding 3,000 people. It is rough and uncomfortable, especially on the stage, where draughts abound, and, the day being cold, it was almost unendurable, even in a great coat; everybody that occupied it long got more or less of a cold. It is used as a music-hall during the week, so that, take it all in all, the place cannot be said to have lent any favourable influence to the labours of the day.

At the afternoon service the attendance was large and respectable. The agent said there would be 2,200 present, but from a long experience we have learned how hall-keepers flatter their guests with exaggerated estimates, and so we set down the audience at 1,500. It was composed largely of the good and true readers of the *MEDIUM* from the surrounding districts, some having travelled over twenty miles to be present. Many well-known and kindly faces were observed amongst the vast concourse, who are always on hand when the work of the spirit-world has to be sustained. The workers from London sincerely thank them for their kind attendance and support, and hope it will not be the last time of meeting them. It indeed appeared as if the notices in the *MEDIUM* secured the best part of the attendance.

A thousand copies of the *MEDIUM* containing the hymns were distributed, and the shout of harmonious song that rose up from many voices, led by Mr. Pickup, was very inspiring. Miss E. A. Brown, of Howden-le-Wear, then rose, under spirit-influence, and delivered a most grand and appropriate invocation. It had a deep effect upon every mind. Scripture was read and briefly commented on, and during a second hymn the collection was taken by the committee, which, with that of the evening, covered all necessary expenses. Patients were then invited to come forward, when the list given below was successfully gone through. There were so many applicants that Dr. Mack was somewhat crowded and hampered in his work by the pressure of the people, but the magnificent results are all the more creditable to the grand power that operated through him.

An imperfect note of the cases was taken, as under the circumstances there was too much bustle and excitement, and too little assistance, to do the statement of the cases full justice. An endeavour has been made to give a faithful account, in as few words as possible, of the condition and testimony of the several patients. It is to be expected that in some of the cases the symptoms returned, as the treatment required to be longer and several times repeated to work a permanent cure; but when many are crowding around, it is difficult to be partial, and give all the power to a few. It is also interesting to observe that if a patient be benefited or relieved, even though for a short time, the beneficent nature of the treatment is thereby demonstrated, and the logical conclusion to come to is, that if the treatments were continued under more favourable circumstances the patient would be quite restored—which is found to be true in practice—as far as the state of the constitution would permit, for no healer pretends to be able to make old folks young again.

CASES TREATED IN THE AFTERNOON.

1. Miss Lonsdale, Ouston, a child about five years of age, had "a wheezing at the chest." Dr. Mack operated on her with great care, after which the little girl nodded very decidedly when asked if she breathed

more freely, and seemed to be very grateful; the father said she was benefited.

2. Thomas Surtees, Sunnybrow, had been afflicted with hemorrhage for a long time; he had been a great sufferer, and tried many doctors without effect. He felt greatly relieved from his pains by the action of Dr. Mack's hands.

3. E. Higgins, Weston's Villa, Westgate Road, Newcastle. Ailment: asthma and bronchitis; he declared himself much relieved; he breathed freely.

4. Mrs. McKie, 2, John Street, Newcastle, general debility, said, "I am greatly relieved, especially in my arms and back."

5. Mrs. Heaves, 30, Blenheim Street, Newcastle. This lady, of full temperament, had suffered from an overflow of blood to the head for four years; she was so much affected by it that she could not walk out alone. After treatment, these distressing symptoms were quite removed, and she said, "I now feel quite comfortable."

6. Mr. Taff, 5, South Row, Salt Meadows, Gateshead. This was a very severe case of partial paralysis and debility, with internal pains, of eight or nine years' standing. After treatment he stated to the audience that when Dr. Mack's hands passed down the upper part of the spine, the distressing pains in the chest and bowels were removed, and when the doctor's hands went down his limbs the paralytic symptoms were sensibly lessened.

7. Mrs. Pickup, Newgate Street, Newcastle, pains in the back and much debility, was relieved at the time by the treatment.

8. Mr. Edward Elliott, 20, North View, Heaton,—lowest ebb of vitality. He thus reports on Tuesday:—"For about a month I have been suffering most severely from racking pains in the head—neuralgia and tic. I was so ill that I hardly knew how I got to the meeting. Immediately Dr. Mack placed his hands on my head I felt relief, and ever since his manipulations I have kept improving, and to-day I have been able to resume work."

As the time had passed on too far to admit of any other patients being treated, the meeting was brought to a close.

In the evening the place was not so full, nor was the audience of such good quality. Many country friends had to leave with early trains, and their places were in some cases filled by the lads and youths from the streets, attracted by curiosity. It had not been announced that Dr. Mack would heal in the evening, so that the large audience came simply to hear a lecture. The cold was intense, and the influence was not so harmonious as in the afternoon, on which occasion the sentiment was so strong in favour of Dr. Mack that a captious questioner was put down by the audience. In the evening there was more restlessness and inattention, and had it not been for the salutary presence of Mr. T. P. Barkas in the chair, it might have been worse. That gentleman took up the proceedings of the evening in a most kindly manner, and conducted the service in the same order as in the afternoon. Mr. Westgarth delivered a very fine invocation in choice language. Mr. Barkas made a most appropriate speech, and during the time Dr. Mack was operating he made many suitable remarks on the work in hand. The doctrinal discourse by Mr. Burns was a mistake. It was neither the time nor the place for such a matter, but a lecture having been announced, the committee, it would appear, thought it wise to adhere to their programme. A few more elucidatory remarks from Mr. Barkas and greater scope to Dr. Mack would have been very much better. The Doctor on an average only had from two to three minutes with each patient, taking into account the necessary intervals.

CASES TREATED IN THE EVENING.

1. Robert Hall, suffering from liver complaint. After treatment felt lighter, and relieved from the symptoms.

2. Mr. McDonald, Sunderland. Had a speck on left eye since child-

hood; the right eye had been weak for years. After treatment he said he felt them stronger in expressions indicating considerable satisfaction. He then put on his glasses, as is his usual habit when observing small objects, and said his eyes were decidedly improved.

3. William Orme, Suffered from dizziness of the head; he had been so affected with it for six weeks that when he looked upwards he was very giddy. He looked upwards repeatedly after treatment, and declared that his ailment was all gone.

4. John Grinton stated to the audience after treatment, that the MEDIUM which he held in his hand he could read with great difficulty before treatment, but now he could read it quite easily. This patient seemed to be much satisfied, and gave his testimony with considerable enthusiasm.

5. Mrs. Emery did not describe her disease to the audience, but she was so well satisfied with the treatment that she said she would see Dr. Mack in private next day. The case was not one for effective public treatment, and the patient wore silk, which interfered with the healing influence.

It may be remarked that the Rev. W. Stoddart, of Stockton, lectured twice on the Sunday in the hall at Weir's Court, at the Spiritual Evidence Society's weekly meetings. In the evening there was a full audience, showing that the one meeting did not destroy the other. In fact, all that the Weir's Court hall would hold would not make more than a perceptible difference to the audience in the Grand Cirque. Many adherents of the other meeting were seen at the special healing services, and the prominent men called in after their own meeting was concluded, and manifested a kindly interest in the proceedings.

DR. MACK'S WORK IN PRIVATE.

Dr. Mack took up his abode at the Trevelyan Temperance Hotel, New Bridge Street, and was at an early hour on Monday besieged with a retinue of patients, which continued all day, during which the following cases were treated with the results appended:—

CASES TREATED ON MONDAY.

1. Mr. Bryson, Newcastle,—suffering from asthma, of several years' standing; experienced great relief from the treatment. This patient took a second treatment on Tuesday, with great benefit.
2. Mrs. Jane Manson, Newcastle,—had suffered from nervous shock for twelve years, the result of fright, head very distressing; greatly relieved by treatment. Took a second treatment on Tuesday, and left very much better.
3. Mr. John Colman, Newcastle,—back-ache and nervous prostration; pain taken away. A second treatment on Tuesday morning resulted in increased benefit.
4. Mrs. Simpson, Tudhoe Grange,—nervous debility and general weakness; very much better.
5. Miss Simpson, Tudhoe Grange,—dizziness and deafness; head and hearing greatly improved.
6. Mrs. Margaret Edgell,—sore throat, of fourteen years' standing; soreness removed. A second treatment on Tuesday gave complete relief.
7. James Tattersy, Newcastle,—head swimming from apoplexy; relieved.
8. Mrs. Gibb's child, fourteen months old,—paralysis from birth; result not ascertained.
9. Mr. Richard Mews, Black Hill, Durham,—deafness; cured.
10. Miss Mews, sister of above,—deafness; cured.
11. Miss Parker of Newcastle,—chest affection; greatly relieved.
12. John Habron of Newcastle,—rheumatism in limbs of twenty-seven years' standing; considerably relieved, limbs moved easily.
13. Mrs. Cecil, Newcastle,—sore throat, indigestion and nervous debility; much better.
14. Mr. Gordon, Newcastle,—indigestion, liver complaint, and nervous debility; much better.
15. Mr. Collinson,—nervous; relieved.
16. Mr. Story, Newcastle,—bronchial asthma; relieved.
17. John Hunt,—scrofulous enlargement of glands of neck; softened and reduced.
18. Mrs. Mary Jane Hewitt,—deafness and noises in head; noises removed and hearing better. Took a second treatment on Tuesday with great advantage.
19. Mrs. Leech,—wound in leg, very painful; quite comfortable after treatment.
20. Mr. Brown, Howden-le-Wear,—cold on chest; breathes more freely and feels much better.
21. Mr. Josiah Bell,—lameness, hip out of joint; pain relieved.
22. Miss Brown, Howden-le-Wear,—throat sore and catarrh; greatly relieved.
23. Mr. Alexander Scott, Newcastle,—indigestion and inflamed kidneys; very comfortable after treatment.
24. Mrs. Alexander Scott,—pain in shoulder, difficulty in moving left arm; arm moved freely.
25. Mr. Dobson, Newcastle,—congestion of liver, tumour in back, tightness of chest; greatly relieved.
26. Mrs. Watson,—nervous head-ache and giddiness, black spots floating before eyes; better; all spots gone.
27. Mrs. Chaplin's child,—water on brain.
28. Mr. Thompson, Newcastle,—defective eyesight; improved.
29. Mr. James Lee, Newcastle,—left side paralysed, head bad; relieved.
30. Mrs. Hunter, Stockton,—general weakness; much benefited. This patient derived still further benefit from another treatment on Tuesday.
31. Mr. W. Darling,—mental depression; head clearer.
32. Mr. Benton,—indigestion and liver complaint; feels much more comfortable.
33. Mr. Outhbert Frame, 59, Percy Street, Newcastle,—total blindness of one eye, and partially blind with other. After being treated with magnetised water this patient declared that he could see—"Yes, bless God, I can." After treatment he could see ordinary type with one eye, and a "glimmer of light" with the one of which he had been

blind for four years. On coming for a second treatment on Tuesday Mr. Frame expressed his great gratitude for the benefit he had received, and the second treatment still further improved the best eye, while with the other he could see objects distinctly. The patient blessed God and thanked the doctor most fervently.

34. Mrs. Mould, Newcastle, and little boy treated.

35. Mrs. Snowden,—neuralgia; entirely relieved.

36. Mrs. Fletcher,—stiff shoulder and liver disease; quite relieved.

37. William Brown, Harrow Team Colliery,—paralysis, legs quite helpless for over eighteen months; felt the influence, and head very much clearer after treatment.

38. Mrs. Pickup treated a second time.

39. Mrs. Hamilton,—neuralgia of heart; pain quite gone.

In the evening a pleasant party accepted the invitation of Mr. and Mrs. Mellon to spend a social hour at their residence at Heaton. Mrs. Mellon has not given any seance of late on account of the promising babe she is nursing; but to see motherly feeling and housewife skill added to unapproachable and irreproachable mediumship, enhances the high respect which her numerous friends entertain for that lady.

On Tuesday Dr. Mack was again busy at the Trevelyan Hotel, some cases being of the poor, and consequently for the most part done gratis. There were also cases of the same kind on Monday; but Dr. Mack just gives as much attention to the poor as to the rich. Indeed the most striking cases of cure are effected on the utterly destitute sufferer who can pay nothing. But these results are not wholly in Dr. Mack's hands, however kindly his heart may be. It is the spirit-world, through him, that dispenses these blessings, and when we see the poor tended as with the care of a father, we know that the influence is good, and that our Father in Heaven has a hand in it, as He has in "every good and perfect gift." Praise God for such Spiritualism; would that there were more of it!

CASES TREATED ON TUESDAY.

40. Mr. J. W. Hogan, Ashington Colliery,—weakness in chest and debility; greatly relieved.
41. Mr. Henry Potter, Ashington,—bronchial asthma; feels comfortable after treatment.
42. Jane Wilson, Ashington,—internal complaint; greatly relieved.
43. Eliza Milbourn, Ashington,—cancer in nose; pain taken out, and colour changed.
44. Mr. R. Wilson, Ashington,—deafness and weak sight; benefited.
45. Mr. Harrison, Newcastle,—sore throat; relieved.
46. Mr. John Liddell, Benwell,—chest affection; relieved.
47. Henry Richardson,—eyes weak; sight improved.
48. John Henderson, Mount Street, Gateshead,—partial blindness; had to be led upstairs to the doctor, but was able to walk down without assistance.
49. Mr. Moseley, Bishop Auckland,—tumour; softened and reduced.
50. Mr. Rougier, Newcastle,—deafness; not cured.
51. Ann Donnison, Slake Terrace, Tyne Dock,—dimness of vision, rheumatism in knee and back; relieved.
52. Emma Lawson, Sheriff Hill,—fits, injury to head from blow, pain in head; relieved.
53. Miss Mews, Blyth,—heart difficulty; relieved.
54. R. Curtis, Ashington,—asthma; relieved.
55. John Smith, 18, Bank Street, Newcastle,—partial blindness; much better.
56. Miss Soulsby, Newcastle,—pain in chest, indigestion; pain taken away.
57. Mr. Graham, Percy Street, Newcastle,—relieved of heart difficulty.
58. Mrs. Nott,—blind; incurable.
59. Mrs. Smith, 3, South Street, Newcastle,—blind; incurable.
60. Mr. Elliott, Gateshead,—blind; incurable.
61. Mr. Jones, Gateshead,—blind; incurable.
62. Mrs. Arkle, Back Miller Street, Newcastle,—stiff neck; relieved.
63. Mr. Thomas Arkle,—eyes defective.
64. Mr. Blyth, Newcastle,—skin disease; very much better, quite comfortable.

During the Monday and Tuesday many patients were unable to get treatment; and Dr. Mack was pressed on all hands to pay another visit to Newcastle. He would have prolonged his stay had his professional engagements in London permitted.

How Dr. Mack stood so much work and was able to produce the effect recorded above, is a matter for astonishment, and all without his requiring stimulants or narcotics of any kind. A mouthful of fresh fruit between the treatments is found to be an exhilarating restorative to the magnetism necessary to carry on the work of spiritual healing. We conversed with some of the patients some time after treatment, and found that all were considerably benefited. There are many sensitive, delicate persons, always out of sorts, and bearing up with difficulty—to these, a treatment is of great importance. It does not radically alter the constitution, for that would be impossible, but it enables them to bear up, strengthens the delicate nervous system; and even if a deadly ailment is at work in the body, treatment is a great comfort, alleviating the symptoms, augmenting strength, and enabling the vital power of the sufferer to keep the enemy in subjection. It "is appointed unto men once to die," but while they do live it is the work of true benevolence to make the career to the other world as smooth and pleasant as possible. These words are written for the encouragement of all, and we wish those who read them would "take a leaf out of Dr. Mack's book," and treat according to their ability. Nay, to come down to plain facts, it would be well for them to begin by accepting a treatment when they can get it, and not neglect to procure the book also and study it thoroughly.

On Tuesday evening Dr. Mack attended the seance of Mrs. Esperance. We regret that we had not better opportunities to become acquainted with the valuable mediumship of this excellent

lady; we hope to have more favourable times in the future. Spiritual workers have to use the talent God has given them for the distinct purpose for which it is conferred. You cannot keep your cake and eat it too. If the spiritual worker expends his magnetism in the seance he has no supplies left to do his work with; and if he attends seances after his work is done, he is a bad sitter and merits the sharp rebuke of the spirit "Walter" on Tuesday evening. While thanking the circle for their kindness, it is hoped these remarks will excuse absence on Sunday morning.

Dr. Mack just looked in at the bazaar of the Spiritual Evidence Society in Weirs Court on Tuesday evening, and bought some articles. The bazaar was formally opened in the afternoon by Mr. Burns, at the invitation of the committee. Mr. Bowman, of Glasgow, was also present. The business commenced briskly from the very first, and it was not long before the charming enchantresses who attended at the stalls had conjured handfuls of money from the few who were then present. In the evening the place was so densely crowded that there was not space to move, and if sales were proportionately numerous, the handsomely-furnished stalls would be depleted at the end of the first day. Another hall is much wanted in Newcastle, and we heartily wish success to the present effort. It would perhaps be better to build a hall by a company; the shares in which might be soon disposed of and enable a place to be erected at once. The trustees of the Society could take up a certain number of shares with the bazaar money, and thus hold an important stake in the venture. After all, a Spiritual Movement should not hold property; that should be in the hands of individuals.

The London party left Newcastle at eleven o'clock on Tuesday night, and reached King's Cross on Wednesday morning at six o'clock. Dr. Mack paid the whole of his own expenses in addition to healing all the poor cases and healing in public, so that much credit is due to him and also to the committee for their great energy and excellent arrangements. The Cause has received an immense impetus. The meetings were by far the largest ever held in the district, and the quality of service was such as to recommend itself to all, whether Spiritualists or non-Spiritualists.

When the Newcastle Spiritualists get over this miserable peep-show business, which really disgusts all who are not obsessed by a gang of low vulgar spirits, and ask God and his angels to aid them to benefit humanity, then indeed will the Cause take a spurt. But they are all so blinded with the antics of early development, that they cannot lay aside their toys and act like men; and with what result? Go to the one shop, and the other is declared to be all rot! Can that kind of Spiritualism be of the slightest benefit which engenders party antagonism and ill will? Better have a clear sheet of paper than such blotches and scrawls. There will be a change, and it will be wrought through suffering. Where the evil cloud keeps on accumulating, it will burst some day. We write not in anger and censure, but in pity and warning to all concerned. They are good men—both parties,—but crotchety Spiritualists; and the reason is, because their Spiritualism is not of the right kind. There is too much of the low element, both in motive and manner of execution. The teachers that go amongst them are too often hirelings, whose highest object it is to win a fee and perpetuate the present state of affairs; and from top to bottom of their methods there is sadly too much of that form of consideration which hinges upon the affairs of the lower world.

We work with and for all; we are quite independent of any party, though craving the kind co-operation of every individual; and even if we were in their pay, we should feel it to be our duty as faithful servants to speak what we know to be the truth, and what the facts of the future will prove to a demonstration.

HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

[The medium is a working-man, possessing the scanty education of his class; A. T. T. P. is a gentleman of education and independent means, and hence has no interest in deception, as these seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is not likely to be duped. The medium passes into the unconscious trance, in which state the spirits speak through him, making gestures appropriate to their character. A. T. T. P. takes down every word thus spoken by the spirits through the medium.]

CAIUS JULIUS CÆSAR.—October 12th, 1878.

The medium almost immediately on entering the room, said, "He has leaves round his head, leaves like these (here he took a piece of paper and pencil and drew a leaf, evidently a laurel leaf.) His head is bald; he is very fair and very tall. He calls them, 'Tyrant laws.' He seems too proud to express astonishment. How he looks at you. Who is he? There are lights, beautiful lights all around him; he is opening a scarlet robe, unfastening a gold embroidered belt; the fold of his robe shows it to be much larger and longer than that of any of the spirits that are surrounding him. His skin is white, and showing wounds all round him; they are dagger thrusts; he is counting them; do you hear him? He has got to twenty-three; each time he counts he points to a wound. There is one very old and venerable-looking form behind him; he has mentioned a word, it is Crassus. There is another form on his right; he has a ring round his neck; his head is lifting up from his form and replacing itself; he is opening his left side and showing a dagger thrust; he has turned his face from us. Do you see the blood is oozing from his cloak? He calls it toga; he mentions Pompey. The tall, fair one, with the loose robe and so

many wounds, is speaking to you. Do not you hear him? He says we are the celebrated triumvirate, Pompey, Crassus, and myself, Caius Julius Cæsar. Why are they walking round me?"

Here the medium was controlled, and spoke as follows:—"Life reckoned to its utmost limits extends as far in the average as three score-and-ten; seventy years of earth-time; and the immortal spirit guiding and governing its earthly frame during that interval individualises or forms itself. How many enter on life purposeless, and they sink into oblivion, not only during their earthly career, but they are also spiritually nonentities,—units in the great crowd of sycophants and flatterers on earth, and swelling the people's ranks in the immortal life; but that soul that enters into life with a firm, strong, and unyielding purpose, is, putting aside changes, bound to succeed in that purpose. There are souls that live only for the past; dwelling upon historical facts and incidences, which, before their researches, were unknown to the great masses; known by the name of historians, antiquarians, or naturalists; and there are other souls who live only in the present; their aim and purpose, firm and steadfast, being for the possession of wealth and riches, and that purpose attained, their lives seem ended. There are other souls who enter life resolved to ignore indirectly the influences of the past, and to grasp only at events and incidences that the present may offer, so that the future may bear worthy testimony and record to their worth. The past hath no real interest for such souls; the present is but a means to the great end of the unyielding purpose of living only for future ages. A soul with such a purpose does nothing of a frivolous nature; all things that he is engaged in are done orderly and well, so that the breath of calumny with its thousand tongues cannot, in the future, assail his memory; so that the most trivial acts of his life prove as strongly his purpose to achieve posthumous fame, as the greatest action of his life, under the most distressing disadvantages of poverty, of want of birth and want of patrons; but the grand lever is there buoying him up under every difficulty; with his unyielding purpose, these difficulties, mountains as they appear, are levelled to the ground, and he strides over them triumphantly.

"I delighted not, during my earth-career, in the past; I felt no great attraction in the present; but the future, the grand future, seemed always in my memory. To live, to die unknown, unmissed, was a fate from which my spirit shrank. I realised only the future in the form, and grasped man's future out of the body. I felt in every step through life the power of my own spirit, and fully realised that such a spirit could not die. Annihilation during my whole stay on earth-life was dreaded in equal proportions with obscurity and oblivion—God (not the man-made God, whose high priest I was), but God the Infinite, the Holy, the Benign, the Supreme One; I realised Him as a Father and a Parent. I had scarcely a friend amongst my countrymen at my outset in life, but I had an enemy whose enmity followed my every footstep—Sylla, a blood-stained tyrant. He hated and feared the family of Marius, and his whole stock of hatred fell on me. The ill-girt, untidy descendant of the family, he hated. I was friendless, yet his enmity was always near me. I fled from the limits of his tyrannical power to be followed by his too willing assassins. I would have bartered my assurance of immortality could I but have wreaked my vengeance on this blood-thirsty Roman; and by and through his means came the settled purpose of my life to live for the future; to live for power; to live amidst the acclamations of the populace; to live an idol in their hearts; to live to teach men to love a just rule and government, in contrast with a government upheld by bloodshed and cruelty; to establish a superior power on earth in contradistinction to the tendencies of the Roman nation, an example which my spirit grasped in its fullest power, as being the government specially ordained by God, who Himself is superior in His dominions. You will find it out, if you peruse history carefully: you will see the decline of empires, where monarchical government is extinguished for that of government by and through a republic; and that that nation or that empire is in its last throes of existence, at the very bottom of the decline of its power, and that but for it remain two courses, either the re-establishment of a monarchical constitution or annihilation by subdivision among its more powerful neighbours.

"Oh, what an idle dream! Oh, how visionary, how unmanageable were conceptions such as these I entertained of supreme power! and yet the purpose was mine, unsuspected by all around me. I longed for some office in the State. Commencing my public career as Military Tribune, and afterwards succeeding to the post of Ædile, and afterwards Quæstor, and then Prætor, and afterwards I attained the summit of my ambition—Consul, placed colonially in ulterior Spain. I could have given to the world, to the Roman people, the assurance that I had resolved to tread every step of the ladder of progress ere my first honour had reached me. Your present statesman, the highest of your state to-day, was, like me, comparatively friendless; of a people, in a measure despised less now than in the past; yet when the hesitancy of his speech gave rise to ridicule and sarcasm by those who were better versed and used to address the House of Commons from their seats, he, like me, feeling himself strong in resolution, firm in purpose, could console himself with the same reflection which was mine, 'One day I will hold the reins of power, and no minister shall be equal, and none shall be above me.' To establish order and law justice is necessary; justice easily and inexpensively acquired by the people; an unthinking mind looks only forward to his goal—that of reaching position and power, despising the masses of the people.

"All masses of all nations tread their certain lines of conduct,

all moving together like one piece of machinery under certain conditions, conditions which give contentment and facilities for labour to the struggling masses; whilst in these conditions the masses are easily regulated and governed the same as a household. These conditions last for centuries, and nothing materially tends to alter them. It is during this pleasant state of the masses that unthinking minds despise them as a power; but alter this condition through maladministration:—Let poverty and want visit their homes; let the pinched faces of their children greet their entry into their homes; let the uncomplaining yet suffering features of the wife greet the artisan or labourer in his home,—then it is that the masses prove themselves a mighty avalanche, covering all beneath them—a mighty rushing torrent, sweeping all before them, both patrician and aristocrat. Power is but a willow wand in their hands, and snaps easily asunder. I am not referring to the revolution of your Gallic neighbours particularly, but I am referring to the masses in every civilised nation in the world.

"I realised them,—I realised the masses as a power, and all that I could do during my magistracy to obtain popular favour I did—Gladiatorial displays and chariot races; public orations; solemnly dedicated games I gave them—I spared neither money nor time until Rome, in consequence of my poverty, became no longer a home for me. It was then I accepted the chief command in ulterior Spain, escaping only from the clamouring of my creditors on the solemn assurances of Crassus, a senator—the oldest senator—the richest citizen of Rome. But I felt my absence from Rome more in the light of a banishment than otherwise; I longed once more to be back again in the busy capitol, for there life had its greatest zest for me, and when I did return I returned with more enemies than friends; the same indomitable purpose reigning supreme. He who has lately controlled, I mean Cato of Utica, was my chiefest senatorial opponent, and was the first to raise the suspicion of my having a hand in the dire conspiracy of Cataline. It was Cato, who, in an oration delivered in the senate house, branded me as a bloodthirsty inhuman monster. He said that I had, after being treated with considerate kindness during my captivity by the pirates of one of the islands near Rhodes (they having treated me more like a prince than a prisoner) that I had, directly on the payment of the ransom, fitted out an expedition and sailed to avenge the indignity of my capture. That they had asked me during my captivity, half in fear, half in derision, what I should do to them were they in my power, and that I had answered, 'Cut your throats first and crucify you afterwards.' He stated that I had kept my word on the success of my expedition, forgetting the consideration with which they had treated me, and that I personally superintended the throat-cutting and the crucifying. They were piratical freebooters,—pests to all who adhered to law and order."

Here I made the remark of their being "*Hostes generis humani*." "Exactly so," he said, "and you have been a lawyer; I also studied for the law, and my visit to the Isle of Rhodes was for the purpose of studying elocution under Antipater. In my position as consul, for that offence, side by side with his opposition to the different land tenure I wished to establish, I determined to imprison Cato, but afterwards I thought it more advisable to restore him to liberty. I then commenced the career of General; I became the most popular Roman General, being the idol of the masses. Success followed success in my actions in the two Gauls—not that I glory now in such wholesale bloodshedding, nor in the hundred of cities that I wrested from them, nor the souls which numbered over a million which were by me hurried from earth-life to the spirit spheres."

I here made a quotation, beginning with "*Veni*," he took me up, and finished "*vidi, vici*." I also gave another quotation from memory—the very commencement of Cæsar's Commentaries—which he picked up.

"Rome rung with acclamations; and Cæsar's name was breathed on every tongue. The most popular general in the Republic was Pompey. Whether as supreme head or prince, Rome had it in that day in Pompey the Great. As to me, with my purpose unchangeable, he feared me; but there was one whom he feared much more than me: a bitter, irreconcilable enemy he had proved to him. I am speaking of Crassus, whose liberality in the disposal of his immense wealth gained him the popular favour. To reach these two men became my task; for they were to be used by me as stepping-stones to my resolve. I succeeded; and we formed an unrecognised triumvirate, with agreement one with each other, binding us within certain limits in the exercise of our three distinct powers.

"This land of yours was not a stranger to my forces. I was repulsed at first, but successful afterwards; and could then foresee that this island of yours was formed by God to be the birth-place of the highest, noblest, and most perfect developed of His creatures; with immense natural harbours, offering safe anchorage from every storm; with an iron-bound coast, that was in itself its own defender in the day I lived, but which, I could foresee, would, if properly defended, prove its unassailable bulwark. I felt, here is a country formed for a great maritime power; blessed with a fair and fruitful climate; fitting for a race of hardy warriors and fighting men; and with the aid of ships, there would be the foundation of a power, whose arms should embrace the whole world; a harbour of refuge for her sons from foreign dislike or hatred; a refuge unconquerable. It was the opinion (remember) of a civilised Roman, who was faced by a foe thoroughly unversed in the rules of warfare, so that our victory was comparatively an easy one, as compared to Britain's near neighbour, my former opponents. Then came the news of my daughter Julia's death;

the only tie that held intact my son-in-law's interest and mine. I had married my daughter to Pompey; my daughter by my first wife, Cornelia. My second marriage was not unlike many marriages of more modern times; accompanied by wrong; accompanied in a measure by dishonour. I am speaking of Pompeia, who, during my absence from my home, forgot her matronly dignity, and found occasion to admit into her presence one, who would have brought dishonour on my name. He made his presence into my house dressed as a female, during the carrying on of a religious rite. I failed in getting him rewarded as he deserved; it was much to my regret.

"Then Crassus and Pompey, whilst I was engaged so far from Rome, became jealous of my rising influence, and gave orders for my return and for the disbanding my army. Then on my return came the news of the death of Crassus, I and Pompey alone forming a dual power, the triumvirate ceasing. Now had come the real tug of war, Pompey only between me and my desired purpose. True, he had the highest patrician order in the Senate on his side; but I had the great masses. I had played for popularity at a great expense, and had gained a most signal victory. A more peremptory order came for my return, and the disbandment of my army. Fears I threw far from me when I threw away the rent portions of the written order and passed the Rubicon, knowing that Pompey and myself had met for the last time as friends, and that when next we met it would be face-to-face with pointed steel in our hands.

"You have heard of our meeting at Pharsalia, where fifteen thousand of my countrymen were laid low. Yes, Roman blood by Roman shed; and he who had opposed me a fugitive from my power. I was now in the ascendant. Historians lie who would assert that mine was the hand that started the assassins on their mission of murder, the murder of Pompey. Those that are here with me now on this earth-sphere can testify to my sorrow and affliction when his head was brought into my presence. I lived for the future, and even in my transition from earth-life to the spheres I died like a Roman. Oh, how they gathered round me!—young Marcus Brutus, with his fair and benevolent features, nobly animated, as I thought, with love and affection; Caius Cassius' long form standing on my right there in the Senate House, his glooming face on which scarce ever shone a smile, looking into my face. I had never felt fear of more than three men on earth in my life, one the blood-thirsty Sylla; the other the determined and unyielding Cato of Utica; and the third the cold soulless form of Cassius, for he had no soul. He delighted not in the company of man; laughing seemed to pain him, and mirthfulness in others he received as insults to himself, his nature being so directly opposite to mine.

"I had portents and omens the whole of the day previous. Even the shade of Cato I saw: I saw him with the very book he was reading; it was Plato's '*Phædon*,' which book he clutched when he drew his last breath in the body, and he murmured with his spirit-lips, 'Beware, Cæsar, beware of Cassius.' I often had spirit-communications; some of the events were left to my own decision, but others were strikingly accurate in every detail. The most frequent amongst those shades that visited me were those of the inhabitants of Britain; their mystical priests came often in company and visited me."

I here asked about Numa Pompilius, and whether he did not make a mistake about the opening of his grave. He said—

"Numa Pompilius made a mistake; his grave was opened before my time. I had erected a statue to Pompey, meaning in the Senate House, for with all his ambition he was a Roman, and I stood at its base when I felt myself stabbed on every hand, and by him who had been like a foster son to me. I loved him, Brutus, with a father's love, and said, '*Et tu, Brute*.' Blood flowing down the steps, awakened by every successive stab, I could not take my eyes from Brutus. His arms seemed palsied; his eyes seemed fixed; horror seemed maddening him. Even in the agonies of death I pitied the murderer Brutus. Flinging my cloak around me, casting a forgiving look round the band of murderers, I fell at the base of the statue of the man I had wronged—Pompey. I am coming, Cinna."

Whatever may be the general opinion on this Control, to me it has been a most interesting one; not only on account of its faithful portrayal of Cæsar and his fortunes, strongly illustrative of the man, as he is handed down to us by history, but also by reason of the peculiar style of expression used throughout the Control,—the strong evidence it contains of the utter impossibility of cram on the part of medium. Here we have, on the one hand, a sensitive scantily educated, in the position of a daily bread earner, with little to put on to his bread, putting himself in the position of a mind like that of Julius Cæsar, and describing in a manner that would have done credit to Cæsar himself, had he been alive and in the flesh. In this description we have not only the facts connected with Cæsar, and which have been handed down by history, but also what we can well imagine were the feelings of Cæsar himself. I hear so much from various quarters about the possibility of cram on the part of the medium, I should really like any of these clever suggestors of cram to try their hand in describing the character and individuality, not of Cæsar, but of any of the numerous celebrities whose Controls I have had, but not published. They shall have exactly the same conditions as the medium has. I will take down all they say, and they shall have a fortnight to cram, and alternate days for the delivery of not less than four different Controls, with the same amount of matter as four of my Controls would contain, and then to submit four of my crammed Controls together, with four of their made-up Controls to the judgment of any well-read impartial person, and leave him to

decide which were the best, taking care, however, that there should be nothing in either set to designate which was supposed to be of spiritual, and which of human origin. I should have but little doubt of what the result would be.

The singularity in these Controls, and in this one especially, is the easy manner in which the salient points of the individual are portrayed. In fact, in a few sheets of paper you get an easy and forcible delineation of all the salient points of Cæsar's antecedents, his hopes, his aims, his fears, and the results of his actions. Here we have Cæsar describing his youth; his attempted persecution by Sylla because he was connected by family with Marius; his escape therefrom; his supposed connexion with Cataline; his consulship; His Gallic war; his invasion of Great Britain; his triumvirate; his quarrel with Pompey after the death of Crassus; his defeat of Pompey; and, finally, his own tragic end. All fully described in the finest words, but all, as it were, fully and forcibly brought to the front. I cannot imagine it to be in the power of living man to have said so much, using so few words to say it. This, like the greater number of Controls that I have had, did not come for the simple end of repeating Cæsar's life and Cæsar's fortunes, but with the express view of showing the effects of strong, steady, and fixed purpose in the living man to attain his object and his attainment thereof. Man to succeed in life must start with a determination to do so, on his determination he must rely and reject everything in the shape of chance or luck; he must seize opportunities and make these opportunities subservient to his purpose. The will of man is a strong element in the laws of nature, and the exercise of that will and the results flowing from such exercise ought to satisfy the materialist that matter, in the place of being the fountain and origin of spirit and its master, is, whenever spirit is rightly exercised, its very slave. To me it appears strange how the materialist who, in the very fact of his being a materialist, shows that his reason has been at play, should ever entertain the idea of matter being the origin of mind. The matter in all men's organisms is identical, but not so the mind; if one man is more intellectual than another; if he has power to lead another; if he can do what his neighbour cannot, this very fact should show (matter always being the same) that the difference is in mind and mind only, and that the very difference shows how distinct mind and matter must be.

VISION OF THE SYMBOL OF A DEPARTED FRIEND.

"Alles vergängliche
Ist nur ein Gleichniß;
Den Unzähligen
Hier wird's Ereignis."

Everything phenomenal
Is but a symbol;
The unattainable
Here * becomes a fact.

GOETHE.—*Faust*.

It was a beautiful autumnal evening in September, 1879, when Mrs. C., Dr. Monck, and myself visited the vault near Lucerne, in which the earthly remains of a very dear departed friend lay quietly in their last resting-place.

Almost immediately Dr. Monck became controlled by the spirit of "Samuel Wheeler," his constant though invisible companion, who, after some conversation, said, in reply to the question, "Was our friend, whose remains lay beside us, now present?"—"No, not exactly present, but conscious of our presence at his tomb; and that he ('Samuel') saw his symbol brightly shining in the vault." He then described the symbol to be a triangle with the apex upwards, and within it a daisy, figured in bright glowing iridescent colours, gold and blue.

"Samuel," on several previous occasions, when controlling Dr. Monck, has told us that this was the symbol of our friend, and that he was in so high a sphere that it was very difficult, if not impossible, to manifest himself directly, but could only do so through other spirits in a lower sphere, or by mental impressions.

"Samuel" on this occasion also stated that "The Mahedi," who had manifested and materialised for our circle in London in 1877, was very much with our deceased friend, and was also a spirit of a very high sphere.

Being struck with the peculiarity of this symbol of a triangle and daisy, I entered into an investigation as to what its meaning might be, in spite of the saying which seemed to me but too applicable to such inquiries, *Nil scire tutissima fides*, and I here give the result.

In the later Hindu mythology, the triangle with the apex upwards belonged to Siva, the impersonation of the principle of renovation by means of destruction, and signified fire; but with the apex downwards it belonged to Vishnu, the Preserver, and signified water.

Fire and water are, according to modern scientists, the two elements by which our planet and all other planets become new formed and then destroyed, in perpetual never-ending cycles of uniform change.

I believe that fire and water, in the Swedenborgian doctrine of correspondence, mean respectively Spirit and Truth.

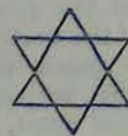
In that curious Hindu emblem or amulet called "Sri-Jantra," copies of which may be seen in Inman's work on "Ancient Faiths," and in "Isis Revealed," by Madame Blavatsky, the triangle with apex upwards means the male principle; with apex downwards the female; pointing to that mysterious sexual dualism which lies

* In the spiritual sphere.

at the base of all organic creation, just as the dual system of electric polarity lies at the base of what is called the inorganic world, and from which, in some way not yet understood, the sex dualism has been evolved. In this curious symbol, which was used in Hindu ceremonies, more than one triangle appears, and the apex upwards of the larger triangle represents Brahma the Creator, and this apex, when the symbol was used in religious rites, was always placed towards the east, the region of the dawn.

Just as the triangle in later Hindu religion became the symbol of the Hindu Trinity, so in Christian times, when this notion of a Trinity, common to the old religions, had been incorporated with the Christian mythology, it became the symbol of the Christian Trinity. In this system of symbolism the square was the symbol of the world (*orbis quadratus, quadrata mundi forma*), while the circle signified eternity.

Two triangles drawn crossing each other, thus, often appear in magic amulets:—



It was famous—and probably originated—among the Chaldeans, the great masters of magic, thence came to the Hindus and Etruscans, then to the Gnostics, Neoplatonists, and Christians. It is the celebrated Pentagramma, Pentalpha, Solomon's Seal, the Shield of David, the Wizard's foot, the Alpine cross, and Salus Pythagoreæ.

This was used as a magical charm to prevent both the entry and the exit of evil spirits, as in *Faust*, when Mephistopheles could not get out of Faust's chamber on account of its being marked on the threshold.

In Tyrol the mistletoe is called the Drüden Fuss or Wizard's foot, but what connection the mistletoe has with this symbol is not clear; this parasitic plant, however, plays a prominent part in Celtic Druidism, probably on account of its being a parasite on the sacred oak—*drus*. The "bright god" Balder was killed by a mistletoe branch.

In Tyrol it was an old custom to place the pentagram on children's cradles, and on stables and cowhouses, as a charm to prevent witches injuring children and cattle. A horse-shoe was used generally over Europe for the same purpose.

The pentagram was also of high antiquity among the Jews, and was by them called "Scutum Davidis;" it was placed upon their coffins and tombstones.

The Hebrew word for Jehovah was a tetragram (Ihvh); and very many archaic names for God consist of four letters.

This practice of placing amulets and talismans to prevent access of evil spirits is of the very highest antiquity. An Assyrian talisman says, "That nothing evil may enter, place at the door the God () and the God (). Place the guardian statues of Hea and Marduk at the door, at the right and at the left." Another mode was "right and left of the threshold of the door, spread out holy texts and sentences."*

Thus from Chaldea came the Jewish phylacteries. The use of amulets and talismans, as well as almost all other magical practices, came from ancient Chaldea, and its earliest known inhabitants, the Turanian Akkadians. The Turanian races are to the present day the greatest adepts in magic, and the magic customs of Greece and Rome came from Turanian races, the Etruscans and Egyptians.

According to the very mystical Pythagorean doctrine of numbers, 3, or the triad, contains the most sublime mysteries, for everything is composed of three substances,—it represents God, the soul of the world, the spirit of man; it also represents the attributes of God.† The number 4, the tetrad, represents the generating force, and is the root of all things, and out of which arise all combinations; it is holy, and constitutes the divine essence—unity, power, goodness, and wisdom. Hence the square often figures as a Phallic female emblem.

The Pythagoreans swore by 4, as it is that which gives the human soul its eternal nature.

* See "Records of the Past," vol. iii. 142.

† The application of algebra or numbers to metaphysics and theology is very ancient, older than the time of Pythagoras and the Orphic verses. It was used in China, Chaldea, Egypt, India, and Persia, and probably by many other races. It originated most likely among the old Turanian races, the mothers of astronomy and magic, whose civilisation preceded the Aryan. The inhabitants of China, the Chaldean Akkads, of Egypt, Etruria, and probably some of the earlier inhabitants of India, belonged to this race, as well as some of the earlier inhabitants of Europe, the Basques, Finns, and the tribes of the west of Ireland.

In China the number 1, the sign of which was — signified origin, priority. The sign for 10 was a cross +, and signified perfection; and some Chinese scholars refer the cross to the four cardinal points, with their central point; others compare it with the Pythagorean or Orphic tetractys, the sum of the first four numbers—1, 2, 3, 4, = 10.

Lao-Tze, in the 12th chapter of the "Tao-Te-King," speaks of the five colours, and the music scale of the five notes. This number five comes frequently to the front in nature, as in the five fingers and toes; and most flowers have five leaves in the corolla, and most leaves are arranged in fives. Some unknown law lies at the base of this so often repeated natural division into five. Hence it is not wonderful that the pentagram, the symbol of 5 *par excellence*, should have been early used to express mystical correspondences.

R. W. Emerson, in his "Wood Notes," asks—

"Why nature loves the number five,
And why the star-form she repeats."

The number 5, or the pentad, has a peculiar force and virtue in sacred expiations; it is the All; it counteracts the power of poisons, and is feared by evil spirits.

The tetractys of the Pythagoreans was the sum of the first four numbers— $1 + 2 + 3 + 4 = 10$, and contains the source and root of ever-flowing nature—*natura naturans*.

But the most important record throwing light on the meaning of this triangle symbol is the before-mentioned Hindu Sri-Jantra. In this very curious symbol, the date of which is unknown to me, the triangle represents the supreme absolute Deity, who has no name, it not being possible for man to conceive Him.

The triangle here is surmounted by "Aditi," or the Infinite, about which mysterious female Divinity I shall have more to say.

Within the three angles are the sacred letters A U M, also symbolical of Deity. Below this is the symbol of Brahma, with the word "*Vach*," as the Creator or Demiourgos, from which proceed two rays, the male and the female. Then under Brahma's symbol comes the symbol of the worlds created by Him, by means of the *Vach*, which means speech, word—Mantra; first a large circle representing the spiritual, subjective, and only real world,—the world of causation and of spirit, as opposed to the material phenomenal world, or the world of appearances only, unreal,—the subject of earthly sciences dealing with the mere sequences of phenomena, without it being possible to investigate causes—dealing with the "What," not with the "Why." Within this great circle of eternal Reality or Spirit appears the double triangle or the mystic pentagram, the upper apex symbolising the male principle, Fire and Spirit, the apex of the lower triangle representing the female principle, Matter and Earth. Within this large circle is a second smaller circle, with another pentagram, the space forming the middle of this pentagram being called "the world within the universe," and within it again a smaller central circle, called "the shrine," and this intersected by two straight lines, horizontal and perpendicular, a well-known Phallic emblem of sex dualism.

Below this great circle with its mystic enclosures is a smaller circle connected with the greater by a continuation of the sides of the angles representing the male (spirit) principle, and the female (matter) principle, and inscribed "Maya—illusion, darkness," and round on the outside inscribed "Objective or phenomenal world."

This is our agreeable planet earth, and is identified by the Jewish Kabbalists as hell, or the realm of error, so that we are in truth all now in hell, and death may well be called the great Saviour, releasing us from our wretched dwelling-place.

The triangle has been used as an emblem in all archaic civilised religions and magical systems, for with most old religions, more or less of magic was combined, and a great many magical ideas and rites have survived in our Christian faith and ceremonies.

It usually represented the great triad of Spirit, Force, Matter, or the active, passive, and dual, or correlative principle: Father, Mother, Son; Osiris, Isis, Horus; God the Father, Mary, Jesus; God the Father, Creator, Holy Ghost (always female in the older conceptions, as in the Neoplatonistic "Sophia"), and the Son of God; together with innumerable other triads from other religions. There is clear evidence that in Egypt, the triad of Osiris, Isis, Horus was worshipped under the symbol of a right-angled triangle, and Plutarch in his "Isis and Osiris," says expressly that "the Egyptians compare the perpendicular side of the triangle to the male, the base to the female, and the hypotenuse to the offspring of the two; Osiris as the beginning, Isis as the medium or receptacle, and Horus as the accomplishment."

In the age preceding the introduction of Christianity, and for some time afterwards, this triad was the most popular of all the numerous Egyptian triads, and was the one most worshipped by the many, particularly the poorer classes; and during this epoch the Roman artists were almost entirely occupied in painting pictures of Isis with her infant child Horus in her arms, and gradually this same Osirian myth, with its symbolism, pictures, statues, and statuettes, became incorporated in the new rising Christian faith. In the old Byzantine pictures of Mary with the infant Jesus, we probably have exact copies of the older pictures of Isis with the infant Horus, as in sacred paintings the old type was religiously preserved.

With reference to the mystic monosyllable OM or AUM, the letters of which appear in the angles of the triangle in the Sri-Jantra, it means probably the Deity or the first emanations from Him. Coleman (in "Asiatic Researches," v.) says that "the Brahmans are obliged to pronounce it internally, not audibly, at the beginning and ending of every lecture of the Vedas" just as Christians use the Egyptian analogous word for the hidden, inexpressible Divinity "Amen," at the end of their prayers and readings.

In the Baghavat Geeta, Vishnu says, "I am the Holy One, worthy to be known, I am the mystic figure, 'OM.'" These letters A U M are also applied to the later Hindu triad, Brahma, Vishnu, Siva—the Creator, Preserver, and Destroyer; that is, the three internal life-principles of the unbeginning-unending series of worlds, which from eternity have been produced, maintained, and destroyed, in never ending cycles.

In the archaic religions "Creator" only meant a Demiourgos or Former, never referring to creation in our sense of the word as meaning something produced out of nothing, as in those grand old systems God was ever from all eternity immanent in the creation, as spirit in matter, *natura naturans* in the *natura naturata*. He was never an outside God, and the old religions adhered to the maxim "*Ex nihilo nihil fit*."

Higgins, in his "Celtic Druids" (ii., 224) says that the OM or OMh of the Irish Druids meant "He who is."

"AUM," among the Hindus, is said to comprehend all the gods; naturally so, as the esoteric teaching of all the archaic religions was unity, and not only unity of godhead, but oneness of the Divinity with the creation.

The Padma Purana says, "The syllabic OM, the mysterious name, or Brahma, is the leader of all prayer; let it therefore, O lovely-faced (addressing Durga), be employed in the beginning of all prayers."

It is also the collective enunciation of Vishnu, expressed by A; of Sri, his bride, by U; and of their joint worshipper by M.

It is often styled "OM, the monosyllabic Brahme" (neuter).

It also typifies the three spheres of the world, the three holy fires, the three steps of Vishnu; and frequent and devout meditation upon it secures release from reincarnation.

In the "Laws of Manu" (chap. ii., 74, 75, 76) an explanation is given of it, and it is there stated that "Any reading not preceded by the uttering of this word is soon effaced from the memory;" and verse 75 directs that "The Brahman seated upon kusa grass, having its points turned towards the east, and purified by the sacred herb which he holds in both hands, and purged from every stain by three suppressions of his breath, each of the duration of five short vowels, let him then pronounce the monosyllabic AUM."

Verse 76 says: "The letter A, the letter U, and the letter M have been declared by the sacred books to mean Brahma, the Lord of creatures, as well as the three great words, Bhaur, Bhuvah, and Swar, meaning respectively Earth, Atmosphere, and Heaven:" the three worlds—Earth, Hades, and Heaven.

A is the symbol of Vishnu, U of Siva, and M of Brahma. Kusa grass is the *poa cynosuroides*.

Coleman says in his "Essays on the Religion of the Hindus": "OM is prefixed to the several names of the worlds, denoting that the seven worlds are manifestations of the power signified by that syllable, as Yaynyaleya says, 'As the leaf of the palasa is supported by a single pedicle, so is the universe upheld by the syllable OM, a symbol of the supreme Brahme (neuter-impersonal).'"

The sacred phrase, "OM tat sat," or "God the existent," is the same as the Egyptian Nuk-pu-nuk, which Moses, an Osirian priest translated into Jehovah. The same formula appears in the Mahomedan "Allah il Allah," God is God.

Some archaeologists connect these letters AUM with the archaic legend of the deluge. According to this school, A meant a mountain emerging from the flood. The pyramid from the Nile flood was an A, and Brahma, as Creator, represents the mountain or genius of the mountain, or perhaps of the dry land emerging from the primeval waters. U is symbol of Vishnu, but Vishnu was the Preserver, the Fish God, who saved humanity in the ark from the flood, the same as Oannes of the Assyrians, and Dagon of the Phœnicians. M represents water, and therefore has been given to Siva, the Destroyer, he being the Hindu Typhon, the destroying deluge of waters. See "Man's Origin and Destiny," by Leslie. London: Trübner, 1868.

It is, however, probable that the deluge legend was Phallic, and that these letters are explicable, even in it, as symbols of male, female, and produce of the two—the great nature-triad.

But for the investigation of this symbol of the triangle and the daisy we must return to the Hindu or Vedic conception of Aditi, the name which stands at the top towards the east of the Sri-Jantra; and to understand why the daisy has been introduced we must recollect that the daisy is "Day's eye," and here (I think) symbolises the dawn.

Aditi is a Vedic conception, but not improbably borrowed from an older Akkad-Turanian civilisation spread over part of India before the arrival of the Aryan tribes. The word is Sanskrit, from A, negative, and diti, bound—that is, the Unbound, the Unconditioned, the Infinite, the Absolute.

It appears to be the same idea as the Tao of Lao-Tze, the infinite, inconceivable Tao, or unconditioned First Principle.

In the lap of this Aditi, the mysterious mother of all the gods, was born a god called Daksha, or Force—probably that one Force from which, as modern science is beginning to be aware of, all our earth-forces have been differentiated and conditioned. Aditi was probably the mysterious Æther—what Newton called the "Sensorium Dei."

In one of the many beautiful Vedic hymns to the Dawn Goddess, Ahana, the dawn is styled "the face of Aditi," the meaning evidently being that in those early poetic, Vedic, or Akkadic times, when the human soul, like the soul of an infant, was fresh, face to face with Nature, its mother and nurse, with a pure and childlike heart, still open to the celestial inspirations, the dawn directly suggested to the human mind the idea of infinitude (Aditi). A new inconceivable and unattainable world was opened up to it in the glories of the east, the divine morningland, when the dawn comes on with her many-coloured iridescent glories; and as it is by the face that a human being is principally manifested, the expression very truly and very poetically calls the dawn the face of Aditi; in other words, we, unpoetic, old, corrupted as we are, would say, the dawn brings to us and fills our souls with the idea and feeling of the infinite.

It is thus very appropriate that the daisy, as emblematic of the dawn, should be placed within the triangle representing Aditi the Infinite One, whose face is the dawn.

Thus I translate this symbol of my departed friend to mean that he is now in the sphere of the infinite dawn, the never-ending

morningland of the heaven of God, where there is no night, God, the hidden Amen-Ra, being the light thereof.

One of the Vedic hymns says, "I invoke the divine Aditi early in the morning, at noon, and at the setting of the sun." These are the three diurnal periods which most strongly suggest the infinite Aditi, particularly in eastern climes, where is best shown the glory of the rosy-fingered Ahana, the heavenly Athena, and the quiet stillness of noon, flooded with the splendour of the sun at the zenith, Horus on his throne, and the glowing sunset amid the bright clouds of the west, where lie the happy islands, the fabled gardens of the blessed.

This wonderful Aditi also symbolised the mystic barque of the gods, as in Egypt the bari or barque of Isis, the crescent moon,—whence comes the "Navis" of the Christians, and the "Naos" of the Greeks. One of the hymns says, "Let us enter for safety into the divine boat, with good oars, faultless and leakless."

Aditi also sometimes means the life after death, as well as the name of the place where the dead go to, and the deity of that place; she is thus probably the female Hindu counterpart of Osiris, who is the night or infernal sun, the judge and king of the dead, like the Vedic Yama, who also has his female counterpart Yami. This legend has also, like so many other archaic sun legends, been applied to Jesus as the judge and king of the dead.

All these meanings are therefore very appropriate in this symbol as applicable to a person departed—gone to the sphere of Aditi. As to the texts about Aditi, see Max Müller's 1st vol. of Translations of the Vedic Hymns.

Lucerne.

A. J. CRANSTOUN.

(To be continued.)

TO ALL SPIRITUALISTS.

The continued appeals from our old and best friend Burns require that something should be done at once and permanently to enable him to devote all his strength and energy to our Cause, which I am quite certain no living soul can do while his feelings are mangled and torn about in the fashion he has been for so long a time; for when he passes over we shall sustain a loss not easily made good. There can be no doubt that our friend does, and has been doing, an overwhelming amount of work, and expending no end of money from time to time without the slightest compensation; the worst of all is, we all know it. Now, I consider to go on longer in that disreputable and selfish manner, pretending to be blind and deaf, is only heaping insult to injury. What I propose can be easily accomplished, and must be done, if we are to hold our own in the eyes of the world for respect, ability, honesty, and justice. Let 500 Spiritualists subscribe £1 per annum, payable quarterly, but for once, as money is required without delay, pay down one quarter in advance (as I do), and in future with those of very limited means like myself, pay to a P.O. Savings' Bank 4½d. per week, and at the end of thirteen weeks they will only be 1½d. short of the 5s. required. By so doing we shall insure the mind and health of our "managing director" being in a healthy state. Seeing that there is nothing of the same value and importance to compare with this momentous subject, as all other things are only "vanity and fade," it is simply "how to be happy for ever," and anyone helping us to that end must be a friend indeed. Those who wish to participate in the profits, let them send at once, without a moment's delay, their quarter in advance, 5s.; and if the Almighty "I Am" does not repay them in the future, I shall be much mistaken.

Kennington, Oct. 22nd.

"A SPIRITUALIST."

We desire it to be distinctly understood that all subscribers of money to the Spiritual Institution enjoy the full privileges of readers in the Progressive Library, and can have books out to read and lend to friends. If every reader of the MEDIUM subscribed 5s. annually, the sum required would be paid; several can join to make up £1 and have a supply of books all the year round. In this way the work will be sustained for nothing, as the value in the use of books will be returned. The words of our correspondent are true as well as kind. An inflexible determination sustained by spirit-power alone enables us to fight through the difficulties; but if our responsibilities were lightened we could use our abilities to three times the advantage. In this work all Spiritualists can be united in one loving band; we do not ask homage or aggrandisement, but we do ask that we Spiritualists do love one another and cling together like brethren, so that the agencies which the spirit-world has established amongst us may do that great good which their far-seeing and wise framers intended.—Ed. M.

MEETINGS SUGGESTED FOR HAMMERSMITH.

Dear Mr. Burns.—I saw in the issue of the MEDIUM for Oct. 17th, a letter from Mr. Swindin asking for help to open a Spiritualist meeting-room at Islington. I hope he will succeed in his endeavours, and soon have good meetings. His letter has made me think that something should be done at this end of London towards bringing Spiritualists together and the Cause before the public; in fact, I believe a good work could be done; and if the Islington room could be opened simultaneously with one somewhere here at the West-end, we could put a stop to some of the would-be knowing ones who declare that Spiritualism has died the natural death they predicted.

I shall be glad to see anyone here at my house on Wednesday evening, Nov. 12, to talk over matters, and see what can be done; if we can't get a room I will have my sitting-room used once a week, because I think something ought to be done to show that we still hold our ground, and are a body of people as earnest, good, and true as any other, and that instead of our numbers falling off, they are rapidly increasing.

—Yours faithfully,

BESSIE WILLIAMS.

18, Oxford Villas, Oxford Road, Hammersmith, Oct. 22nd.

TOW LAW.—Hugh Toal desires to express his gratitude to Newcastle friends, also to friends in Gateshead, for hospitalities and attentions received on Oct. 12, on the occasion of visiting Mrs. Esperance seances.

A FAMILY OF WORKING SPIRITUALISTS.

To the Editor.—Dear Sir,—Last week, when in Manchester, I was surprised to find how much one family can do for the Cause of Spiritualism without money and without price. I refer to Mr. and Mrs. Allen Hall, of 13, Viaduct Street, Ashton Old Road. Hundreds of invalids can testify to the good Mrs. Hall has done them by her healing power. Miss Hall is a trance medium, and when under influence her clairvoyance is of great use in assisting her mother by the diagnosis of disease. Mr. Hall is a dietetic reformer, and earnest worker in the many duties that surround the actual exercise of mediumship. A developing circle is making valuable progress at the rooms in Grosvenor Street. This little triune family thus sustains itself as a self-supporting spiritual institution that all the money in Lancashire could not furnish, the power of the spirit and the large-heartedness of the workers being all-sufficient. If Spiritualists would "organise" themselves on this plan, we would soon have a grand movement. Then they would cultivate the gifts of the spirit instead of running after the calls of committees and professionals, who so far use up the energies of Spiritualists by their devices that they have neither time nor strength left for spiritual work. I am sure the Halls will not thank me for publicity, but I hope they will excuse these remarks, as my object in bringing their labours before the public is not for their benefit, but to recommend their way of working to the consideration of Spiritualists in other places. Hoping to see much more of this beneficent, spiritual, and unselfish work amongst us, I am yours, in the Cause,

H. J. HUGHES, Practical Phrenologist.

Shop-isif, Dysarth, near Rhyl, Wales, Oct. 20.

A VALUABLE WORK ON THE VACCINATION QUESTION.

The series of "Vaccination Tracts" published by Mr. William Young, 8, Neeld Terrace, Harrow Road, London, which have been from time to time noticed in these columns, has been now brought to a close by one of the most valuable of the set, entitled "Preface and Supplement." The scope of the work is well described in these words:—

"These Vaccination Tracts were undertaken to gather up the heads of a considerable literature on Vaccination, scattered in pamphlets, newspapers, and other periodicals, and often perishing by reason of its ephemeral form. It was felt that in the contest against Vaccination, and in the shorter contest against Compulsory Vaccination, valuable facts and reasons were lost for want of an enduring record; and to prevent this waste of resources was the primary object of the following series.

"On looking over the materials which have supplied our pages, including the latest contributions to Vaccination literature, scarcely anything of importance bearing upon the question seems to have been omitted in the present survey."

As separate documents useful for special purposes, these tracts, in the form of numbers, are of great value in the warfare against the degrading and disgusting superstition which they expose. As a bound volume they are indeed a cyclopædia of facts, argument, and testimony. It is with great pleasure that we perceive in this "Supplement" adhesions to the Anti-Vaccination Cause from eminent men in medicine and legislation. It is only a question of time: the pustulous tyrant must fall, and to that desirable end these tracts are capable of contributing much.

RECEPTION TO MRS. OLIVE.

Dear Mr. Burns.—Our friend Mrs. Olive having returned from the country in renewed health and strength, also her gifts as a healing and trance medium being now again in full power, would it not be a desirable arrangement (if agreeable to you) that a reception should take place at the Spiritual Institution, for the purpose of meeting old friends, and possibly making new ones?—Believe me to remain yours truly,

102, Clarendon Road, Notting Hill, Oct. 24th. CAROLINE PAWLEY.

[We think it best to give this note a public reply, and state without loss of time that we gladly agree to the proposal. We shall allow Mrs. Olive's friends to carry the affair out in the way most agreeable to them.—Ed. M.]

VACCINATION TYRANNY.—An earnest appeal, says *Tichborne*, is made by the committee formed for the purpose of paying the funeral expenses of the late noble Mrs. Travers, who was summoned twelve times for refusing to have any of her children vaccinated. Very recently Mr. Travers died, and the day after his funeral his wife was again summoned, and, according to Dr. Simpson, these cruel persecutions were the chief cause of her untimely death also, which occurred a short time since. As there are the three little children thus cast on this hard-hearted world, the committee ask all to help them in this sad case. All who desire to do so should apply to editor, *Tichborne*, 13, Victoria Road, Hackney Wick, E.

A NEW VIEW OF CREMATION.—A lecture with this title was given last night by Mr. A. Bakewell, at the City of London College, Leadenhall-street. There was a good attendance, and in the absence of the Principal of the College (Rev. R. Whittington), the chair was taken by Dr. Cooper. Mr. Bakewell, whose address was the third of a series of weekly lectures and entertainments, gave an interesting sketch of the religious views and funeral practices of Greece, Gaul, Rome, Thrace, Sweden, Japan, and other countries, his object being to show from the universality of reverence for fire that the practice of burning human remains sprung from religious motives. There was nothing in the Bible against cremation, and it was a remarkable fact that when it died out in Europe science and the arts died out also, giving place to burial and the Dark Ages. In the course of a comprehensive argument for cremation in the present day, the lecturer condemned burial-grounds as sources of disease, and quoted a paragraph from the *Lancet* to the effect that some of the cemeteries in London are perilous to the whole metropolis. Cremation would enable the ashes of the dead to be preserved in the churches, and would thus solve many difficulties, including those of the burials question. He urged that an Act permitting cremation in this country should be passed, or that at least the Government should appoint a commission to inquire into the subject. A vote of thanks was awarded to Mr. Bakewell.—*Daily News*, Oct. 24.

SUBSCRIPTION PRICE OF THE MEDIUM.

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Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.

All orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Holborn, London, W.C.

The MEDIUM is sold by all news-vendors, 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, NOV. 4.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, NOV. 6.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, NOV. 7.—Social sittings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 31, 1879.

NOTES AND COMMENTS.

THE enthusiasm over Dr. Mack in Newcastle and district is unbounded. He has already received a number of invitations to visit places around. It is said that if he could give his time to it he could soon revolutionise the whole country side.

DR. MACK'S book—"Healing by Laying on of Hands," is now ready for delivery. It is about twice the size that was originally intended, and sells at 4s. A great number of copies were subscribed for, price 2s. 6d., at this office, when the work was first announced. Dr. Mack will supply copies to these early subscribers without any advance in price, but it will be necessary for them to call for their copies at this office, or send postage, 4d., for the transmission of the books. Will subscribers kindly send at once, that the list may be cleared off.

It was reported that at Mrs. Esperance's seance on Sunday morning a spirit-friend appeared, which was recognised by three relatives present. The three-stalled cabinet affords perfect satisfaction as to the genuineness of the manifestations, whether the forms walk out or only stand beside the curtain.

NEWCASTLE BAZAAR.—At the close of the first day the receipts amounted to the handsome sum of £70 15s. 6d. Amusements were given to a crowded house during the evening.

ON Saturday evening Mrs. Billing's circle was particularly select and harmonious. Mrs. Makdougall Gregory, having just returned to town, was present for the first time. She received a most hearty welcome from "Ski," who bestowed upon her marked attention, congratulating her upon her return to London and improved health. It has been long observed that controls are very successful in the presence of Mrs. Makdougall Gregory—another fact proving the assumption to be correct that sitters have much to do with the qualifications of mediums. In short, if all sitters were genuine Spiritualists in heart, intellect, and effort, there would be nothing but satisfaction in spirit-communion. A Welsh gentleman present received a number of marked tests. Mrs. Billing holds a general sitting every Saturday evening, tickets for which may be obtained at 15, Southampton Row. Private sittings are given daily by appointment.

WE frequently receive communications that are puffs of persons engaged in the talking trade, whose object it is to do a big stroke of business in this country, and then pass on with accumulated credit to do the big thing elsewhere. We do not see why we should advertise these parties any more than we should favour dealers in butter, treacle, or other unctuous and luscious commodities. All reports for the good of the Cause we gladly insert, but when parties "move heaven and earth" to urge the sending of puffs for their own benefit, even drafting them with their own hands, we must consign such documents to the augmentation of our waste-paper resources.

THE Mrs. Weldon number of the MEDIUM has done a great work; upwards of 10,000 extra copies have been sold, so that many thousands of new readers must have become acquainted with our Cause through it. The demand for back numbers of the MEDIUM is constant, and the interest in our literature is greater than at any former time. Every Spiritualist should make it a point to do all possible for the extensive circulation of the MEDIUM.

C. REIMERS.—It appears to us that "tests" are themselves doctrinal, the phenomena appearing under them being purely inferential, whereas when the manifestations are of such a sound character as to vindicate their own merits, they become self-evident facts, which they are not when tests are necessary.

ILLUSTRATIONS OF CASTS OF SPIRIT-FACES IN NEXT WEEK'S MEDIUM.

We hope to give in next week's number Mr. Oxley's article describing the way in which the spirits appeared to him in London through Mr. Firman's mediumship, and made moulds of their faces in paraffin wax before his eyes. Engravings of the casts taken from these moulds will also be given, making it altogether testimony the like of which has never before been obtained in connection with the Movement. We have offered many striking facts, which our readers have made good use of, and we hope they will give extensive circulation to next week's issue. Four copies or upwards, post free, 1½d. each; twelve copies, 1s. 4d., post free; 100 copies, 8s., carriage extra.

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 day 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.

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.

GENUINE MEDIUMSHIP COMMENDED.

To the Editor.—Sir,—It has been my privilege to hold personal intercourse with "Ski." The individual tests one receives through special channels are not so essentially a matter of interest to the public as to the individual, hence I do not trouble your readers with details of the very striking acquaintance that brave spirit showed with my interior life and exterior affairs; but I would like to say how highly favoured we are in this country to number in our field of spiritual labour such an excellent channel for "Ski" as Mrs. Billing. Those who really know me cannot think me guilty of flattery, though I think truth and good feeling come all so pleasantly when kindly put. I consider it an immense blessing to have communion with souls on the other side, through those whose whole life is open, honest, and fair to behold. As such I feel interiorly towards Mrs. Billing; nor can I ever wonder that truth is ably represented through her.

To members of the "Inner Circle," at 19, Leamington Road Villas, I am known as the "Morning Star." To the few in the world's great mass, I am, simply and truly,

ADELAIDE MEWBURN SLATER.

NEWCASTLE BAZAAR.

This matter having been alluded to in Dr. Mack's report, we may only observe here that the following ladies and gentlemen had charge of the stalls:—

- No. 1 Stall—Mrs. Hammarbom and Miss E. H. Elliott.
- No. 2 " —Miss Fenton, Miss Watson, and Mrs. Compton.
- No. 3 " —Miss Colman, and Miss Anderson.
- No. 4 " —Mr. Compton and Mr. Watson.
- No. 5 " —(Refreshment) Miss C. E. Wood, Mrs. Fenton, and Miss Martin.

We cannot spare any more space for Newcastle news this week. Mr. Stoddart's lectures and Miss Wood's seances are highly spoken of.

MR. T. M. BROWN'S APPOINTMENTS.

I will be at West Hartlepool from Nov. 4 to 7. Address—Care of Mr. R. W. Gregory, Burbank Street. I will spend a day or two at Stockton after leaving West Hartlepool. Before proceeding South, I intend visiting Felling, Consett, Dipton, Benton. Friends will please arrange at once. Though my time is fully occupied, I can often make a visit in the neighbourhood of my announced appointments, if I receive an early application. The southern journey, which will be commenced shortly, occupies four or five months, and early invitations will greatly facilitate arrangements. I have decided to give way to Mr. Higginbottom's kindly advice, and therefore am projecting this journey. If subscribers would send in their names, I would at once publish the history of my life, now ready for the printer. T. M. BROWN.

PUBLIC meetings are about to be held for form manifestations. Negotiations are pending for the hire of a public hall, and our Spiritualist friends may look out for some startling manifestations. They are at the same time asked to rally round and evince their sympathy by their presence. More particulars next week, when programme of a very high-class entertainment will be issued.—WM. CHAPMAN.

A MEDIUM whose unheard-of labours have resulted in the accession of eminent men of science to our ranks, thus writes: "Even if mediumship does not pay, it is a great satisfaction to know oneself the Pioneer of a Cause like ours, and to see the fruits of one's work so soon." These "fruits" have been the calling the attention of thousands of intelligent minds to the subject. When mediums can see in such "fruits" the highest object of their mission, then will Spiritualism bring them forth more plentifully.

THE JUBILEE CONVENTION OF SPIRITUALISTS.

WILL COMMENCE ITS SITTINGS AT

15, SOUTHAMPTON ROW, W.C.,

ON SATURDAY, NOVEMBER 1, AT 2 O'CLOCK.

ON SUNDAY MORNING, AT 11 O'CLOCK,

The Proceedings will be resumed at

GOSWELL HALL, 290, GOSWELL ROAD,

(Near the "Angel," Islington.)

SUGGESTIONS UPON WHICH DISCUSSIONS MAY TAKE PLACE.

I.

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

II.

The proper Development of Mediums.

III.

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

IV.

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

V.

Healing Mediumship.

VI.

Public Meetings. Lectures. The Use of Trance Speakers.

VII.

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

VIII.

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

IX.

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

GRAND PUBLIC MEETING.

On Sunday evening, Nov. 2, at 7 o'clock, a public meeting will be held at Goswell Hall, 290, Goswell Road, when addresses will be delivered by

A. T. T. P., RECORDER OF "HISTORICAL CONTROLS," and others.

An eminent trance medium, who has never before spoken in public in this country, is expected to give an address.

All metropolitan Spiritualists are cordially invited to attend, and give Goswell Hall a good opening for spiritual work.

THE HAPPY EVENING

Will take place in Goswell Hall, 290, Goswell Road, on Tuesday evening, November 4. Doors open at six o'clock.—Promenade concert. Programme at seven o'clock. Dancing at ten o'clock; to conclude at midnight. Tickets for the whole evening, 1s. each.

Light refreshments may be obtained during the evening at moderate prices.

A very fine company of musicians, singers, and reciters—old favourites and new friends—will supply a splendid entertainment. Programmes will be supplied on the evening.

A large number of tickets has already been sold, so that early application is recommended. Tickets may be obtained at the Spiritual Institution, and of all true friends of the Cause.

MR. TOMMY'S "Fire and Brimstone" article:—Many orders have come in. A. T. T. P. says:—"That contribution, signed George Tommy, is valuable; it ought to be sown broadcast through the length and breadth of Great Britain. I am glad to see you are going to publish it; send to my chambers 200, if not too late." We keep the subscription-list open till the beginning of next week. Price 2s. per 100.

MRS. WELDON "AT HOME."—Mrs. Weldon asks us to announce that her receptions are interrupted for six weeks—during the promenade concerts conducted by Mr. Riviere at Covent Garden, where she and her choir nightly appear. Her evenings "at home" will recommence at Tavistock House on Nov. 12; afternoons, on Tuesday, Nov. 11, at 2.30. Mrs. Weldon's benefit will take place at Covent Garden, on Wednesday, Nov. 5.

GATESHEAD.—A lecture entitled "Spiritualism Expounded and Exposed," by Rev. Mr. Parker, South Shields, was followed by one by Mr. Thomas Walker similarly announced. The bait took, and the place was filled with non-Spiritualists. Mr. Walker treated the subject in a comprehensive and judicious manner, and much to the satisfaction of his audience. At the close upwards of thirty names were enrolled to form a society, of which Mr. Pickering, 7, Alfred Street, Gateshead, is secretary *pro tem*. All who desire to assist in taking a hall in Gateshead, and commencing a course of Sunday meetings are invited to correspond with Mr. Pickering.

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THE MAESTRO TO HIS SAINT.

Dear Saint, all saints above,
Cecilia,—come inspire
My thought with truth, and move
To lofty themes my lyre!

Dear saint, all saints above,
Cecilia,—muse adored;
Brood o'er my heart, sweet dove,
And touch its tenderest chord.

Dear saint, all saints above,
Cecilia,—friend divine,
With thy clear voice of love,
Come, bend my soul to thine!

O saint, O muse, O friend!
Make me as thou art pure;
That I, when earth shall end,
May with my saint endure.

The above lines were written some years ago by Mrs. Carrington, wife of the Dean of Bocking, Braintree, Essex, who frequently visited at Tavistock House while Gounod was staying there in 1872-74. These lines were inspired by the touching way the old invalid used to speak of his kind nurse and "saint," as he used to call his never-weary hostess, of whose patience and carefulness for the Maestro, as well as for the children Mr. and Mrs. Weldon sheltered under their roof, Mrs. Carrington was a frequent witness.

THE GOLDEN RULE.

Do unto all men as ye would have others do to you,
And then what pleasing changes would pass before your view!
Throughout man's vast dominions what pleasures would be found,
If the blessed law of kindness did everywhere abound!

The great ones and the mighty would rule with gentle hand,
And plenty, smiling plenty, would fill the peaceful land;
The sons of want and famine would loud their praise resound,
If the blessed law of kindness did everywhere abound.

The thousands that now lie with misery surrounded,
Would feel the helping hand; their joy would be unbounded;
No more neglected—they with tears would drench the ground,
If the blessed law of kindness did everywhere abound.

Deceptive means would then be used by man no longer,
Nor the strong oppress the weak because he is the stronger;
But man would love his fellow wherever he is found,
If the blessed law of kindness did everywhere abound.

Our gallant sons no more would tread the field of battle,
Nor sink upon the plain where thundering cannons rattle;
Far nobler deeds their arms would do than strike the deadly wound,
If the blessed law of kindness did everywhere abound.

Think not the change too great, we live when mighty changes
Convulse this lower world, where man in triumph ranges;
But let us each one try to spread the truth around,
And the blessed law of kindness shall everywhere abound.

The Hive, Sturminster Newton.

R. Young.

MR. BROWN'S ANNIVERSARY.

[MUCH ABRIDGED.]

On Sunday, the 19th inst., the third anniversary in commemoration of Mr. Brown's missionary labours was duly celebrated at Howden-le-Wear, when friends comprising the most prominent Spiritualists in the district assembled to give him encouragement, and to bid him and his family God-speed on their journey to a foreign shore. Mr. W. Wake having been nominated to the chair, the afternoon meeting was opened by a few preliminary remarks from the chairman, after which Mr. Brown was requested to address the meeting.

Mr. Brown, in compliance with this expressed desire, said,—In looking back at the great work accomplished in such an incredibly short space of time, he could not but feel highly gratified at the recognition which our Cause had received. It was not his desire, he said, to leave his native clime, but as his spirit-guides had deemed it a necessary expedient, he reposed implicit confidence in their superior wisdom, and was therefore resolved to obey their dictates wherever and whenever the spiritual welfare of humanity was concerned. Considering that he had as many staunch friends, both in this country and in Scotland, as any travelling medium, it was no small trial to become separated from them, though it might only be for a short while. In conclusion, after expressing his sincere gratitude for past favours, he asserted that he would certainly never forget the sympathy manifested by those who resided in his immediate neighbourhood.

Mr. J. Binns, of Hunwick, referred to the inestimable benefit which he had derived from an association with Mr. Brown, through whose mediumship he had become apprised of the glorious evidences of human immortality.

Mr. Soutter, Mr. Gibson, and Mr. Hull, of Bishop Auckland, tendered their friendly greetings, and kindly remonstrated with Mr. and Miss Brown respecting the wisdom of reconsidering their decision, as there

was ample scope for a continuation of their useful advocacy in this country.

Miss Brown's guide then assumed control, and after giving a brief sketch of his experience in the development of his medium, he averred that the course which they were resolved to pursue would be practically beneficial, not only to the mediums themselves, but those also with whom they might come in contact; and he hoped that before many years had elapsed they would return and resume their labours in England, having obtained an accession of spiritual power through their ministrations in a foreign clime.

At this juncture the company adjourned for tea, and after partaking of the excellent repast prepared by Mrs. Brown, arrangements were made for a public meeting in the evening.

Mr. Wake in opening the evening meeting said he considered the philosophy of Spiritualism to be infinitely superior to anything that had hitherto come within the range of his experience, for he was indebted to its divine influence for being extricated from a miserable philosophy of doubt and negation.

Mr. Lobley said in parting with Mr. Brown he could derive consolation from the fact that we were travelling "hand-in-hand with angels," and these loving beings would ultimately cause all apparent difficulties and trials to subserve their grand and wise designs.

Mr. S. De Main's guide deprecatingly rebuked the manifestation of sadness because of a temporary separation. Mediums, he said, were like a reed in a storm, swayed to and fro by a power outside themselves—a power which, in order to accomplish its designs, displayed certain peculiar characteristics; and though these eccentricities might appear incongruous to the dwellers on earth, yet there was a superior intelligence behind superintending the operations. These two servants were chosen to follow out the behests of the spirit-world, and we should rest assured that no higher honour could possibly be conferred upon an inhabitant of earth. Instead of the occasion being a sad one, gladness should pervade our souls, because they were considered honoured vessels for the dissemination of the truth of God. The control then pronounced his blessing as follows:—

"Friend Brown, may the God of heaven, whom you serve, be your counsellor and your guide; may these holy intelligences, whose instrument you are, shield and protect you from all adverse influences, and may your soul constantly be all aglow with love divine. Being called to lead on the van, may you be endowed with power from on high, so that all seeing your single-mindedness, will feel an impetus of spiritual fervour and love, and eventually the banner of light will float proudly in the breeze above the city battlements of every nation under heaven.

"Miss Brown,—thou fragile creature, thou child of earth, how like a lovely flower art thou, emitting thy sweet fragrance among thy fellow-beings. Though weak in body, thou art strong in spirit, and power will be given, in order that thou mayest accomplish the work assigned thee. It is thine to plant the pure white banner of truth on the ramparts of the foe, and when thy devotion to duty is observed, thousands will rush to thy assistance, and recognise thee as a valiant champion for truth. Thy influence will be powerfully effectual, and it will never cease to exert its authority, so long as the eternal cycles shall revolve. Go forth faithful to duty, and spirit-friends will sustain thee, and eventually thou shalt reap a glorious harvest in the higher realm of spiritual existence."

Mr. Oyston said that he was indirectly indebted to the mediumship of Mr. Brown for his initiation into the philosophy of Spiritualism, which had been fraught with inexpressible blessings to his mind, and which demanded an unconditional dedication of his influence to the service of the spirit-world. Through the instrumentality of Mr. Brown he had also received positive and demonstrative evidence of the continued existence of his brother, who passed away about four years ago. He had visited Mr. Brown unannounced, from whom he had received tests which were so irresistibly convincing as to preclude the slightest doubt of the fact of human immortality. At that seance "Bretime" told him of a brother of the same name as himself who had died of some affection of the heart, of which he was entirely ignorant, but subsequent inquiry proved it to be correct; he also told him of a certain business speculation proposed to him by his brother John, which was a profound secret between them; also of a conversation they had together four days before his transition to spirit-life. In conclusion, he fervently hoped that Mr. Brown would be enabled to produce as unquestionable satisfaction at the antipodes as he had imparted to the individual who had addressed us that evening.

Mr. Brown's guide now proceeded to perform the interesting ceremony of baptising the infant child of Mr. John Wake, and having shown the spiritual significance of the rite of baptism, which had now degenerated into a formality, he pronounced a blessing upon the child, and in conclusion dilated extensively upon the duties devolving upon every individual who had enlisted in the army of truth.

Miss Brown having spoken under control, Mr. and Mrs. Alderson were also influenced, when a very interesting feature was manifested, which furnished another forcible instance of the beauty of Spiritualism. A spirit named "John Oyston" who was one of the pioneers of the Movement in this district, and whose labours were blended with those of Messrs. Brown, Lobley, and Binns, assumed control of his brother, and heartily congratulated his three associates upon the glorious fact that, though intimate friends might be separated materially, yet it was a sublime consolation to be enabled to exchange friendly greetings through the instrumentality of medial-power.

No. 1 CIRCLE, 15, SOUTHAMPTON ROW, TUESDAY EVENING, OCTOBER 29, 1879.—The control this evening forewarned us with an account of the general destructive elements that are threatening at the present time, and counselling as to the advisability of unity and combined action to resist the opposing forces. The address was of some length. Next Tuesday evening being the evening arranged for the Happy Evening, the anniversary of the Spiritual Institution, there will be no seance held here. As it is desirable that the seances should conclude as early as possible, we would invite all members and friends intending to be present at our meetings to arrive early, that we may commence punctually at eight.—H. J. S.

YOUNG'S NEW ANALYTICAL CONCORDANCE.

ITS OBJECT, PLAN, AND UTILITY.

A Concordance to the Bible is, according to Dr. Johnson, "a book which shows in how many passages of Scripture each word occurs." Even before the invention of printing, Concordances to the Bible were prepared. The first was a Latin one in A.D. 1260, and the next a Hebrew one in A.D. 1523. The first English one was in A.D. 1540, and the last was by Cruden, A.D. 1737-1769. Since that time there has been substantially nothing done, but to reprint his labours.

The present work is an entirely independent one, and in no sense an edition of Cruden, either in its plan or its execution. Its great object is, as Tyndale says of the New Testament, to enable every "plough-boy" to know more of the Scriptures than the "ancients," by enabling him at a glance to find out three distinct points—First, What is the original Hebrew or Greek of any ordinary word in the English Bible: Second, What is the literal and primitive meaning of every such original word: and Third, What are thoroughly true and reliable parallel passages.

In carrying out these three important points, the following plan has been adopted:—First, 118,000 references have been given which are not found in Cruden. Second, Every passage in the New Testament which critical investigators, like Griesbach and Tischendorf, have noted as doubtful, or as having a various reading, has been marked by brackets. Third, The proper name of every person and place has been given, with the literal meaning. Fourth, The date or era of every person, so as to distinguish him from every other of the same name. Fifth, The location of every place in its tribe, with the modern name (if identified), so as to form a complete Scripture geography and gazetteer.

But the predominating feature of this work is the analytical arrangement of each English word under its own proper original in Hebrew or Greek, with the literal meaning of the same. By this means, the reader is enabled to distinguish things that differ, which are frequently confounded in the English Bible, and for the elucidation of which Cruden offers no real help at all, and which indeed have hitherto been the exclusive property of scholars. For our translation often renders one Greek word by ten or twenty English ones; and on the other hand, it sometimes employs one English word to translate ten or twenty Greek ones.

What reader of the English Bible, or student of Cruden's Concordance, would be able to discover that "abhor" in Rom. ii. 22, and "abhor" in xii. 9, were quite different words in the original? That while the former means "to have the feeling of abhorrence," the latter means "to stand off from"?

Or that while "abide," in John viii. 44, means, "to stand" firm, by one's own might, in viii. 35 it means "to remain" by permission? or that, in Matt. xvii. 22, it means "to turn up and down, go about"? or that, in Acts xii. 19, it means "to remain continuously"?

Or that while "ability," in Matt. xxv. 15, means mental "capacity," in 1 Pet. iv. 11, it is physical "strength," and in Acts xi. 29 it is material "prosperity"?

Or that "abominable," in Tit. i. 16, and in 1 Pet. iv. 3 are different, the latter being properly "unlawful, criminal"?

Or that "abound" in Rom. v. 20, means "to become more" than before, but in v. 15, "to be over and above," more than enough?

Or that "absent" in 2 Cor. x. 1, 11; xiii. 2, 15, and in 2 Cor. v. 6, 8, 9 are different, the former being objective, in regard to others, and the latter subjective, in regard to himself, like an exile "from one's own people"?

Or that "accompany," in Acts x. 23, and xx. 38, and Heb. vi. 9, is the translation of three distinct words, meaning respectively "to go along with—to send forward—to hold or have"?

Or that "own accord," in Acts xii. 10, and 2 Cor. viii. 13, are different words, the one meaning "self-moved," the other "choosing for one's self"?

It would be easy to go over the whole alphabet in this way; but these may suffice to show that no other Concordance, and no other work in existence, gives such a key to the intricacies and ambiguities of the English Bible. What a fund of thought and illustration does it not present to the minister of the Gospel for his teaching of the Word! to the Sabbath-school teacher for his weekly preparations! and to the earnest reader of the Sacred Oracles for his own edification and advancement in Divine Truth! while the whole plan and execution is so simple and complete, that the commonest peasant of our land may use it.

R. Y.

19, Bernard Terrace, Edinburgh.

[We can supply a prospectus of this work, and take orders for it. Apply to the publisher of the MEDIUM.]

MYSTERY.—BLACK TORRINGTON, DEVON.—According to a well-known tradition our forefathers commenced building our church at Highweek and it was abandoned because a band of unseen hands at night carried the work performed each day to the spot now occupied by the church, which was erected in the reign of King Henry VIII. Not many years ago some persons of this town were on a dark night returning home; as they neared the venerable old crooked oak, at the entrance to Bovacott House, the driver and occupants of the carriage were much frightened by an apparition they saw, and only narrowly escaped being thrown out of the vehicle. One of the most remarkable stories the writer ever heard of related to a farm-house in Little Marland, Petrockstowe. Many now alive can remember the event, as it took place between forty and fifty years ago. Strange sounds and raps were heard at night in this old farm-house, and during the daytime persons came to inspect it for themselves. A man the writer knew, and who worked for his father, always affirmed that among other things he had seen a book start from its place, describe a circle close around the neck of another person, and return to its place again. Plates, dishes, trenchers, and other things would fly about the house just as if they were winged; some of the earthenware would be broken. A person, after being in the house some time without either seeing or hearing anything unusual, began to be rather sceptical, but a trencher (a wooden plate) started out of its place and gave the man a convincing slap in the face. Who can clear up the mystery?—No SPIRITUALIST.—*Exeter Western Times.*

Questions and Answers.

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

QUESTION.

17. INDIVIDUALITY *versus* TRANCE-MEDIUMSHIP.

To the Editor.—Dear Sir,—Will you kindly favour me with a little space in your journal for a few words upon the question which is now agitating to a large extent the mind of the people, viz., the subject of "Modern Spiritualism,"—or rather "Modern Spiritism," I take to be the more proper definition of the two; because it is to the influence or action of spirit-intelligence upon human organisation that I now refer. I am not about to attempt, in the least, to disprove the phenomenon of spirit-control in the trance state; I mean, my experience has been too long and varied in connection with the subject for that; I may say that there is no doubt in my mind as to spirit-intelligence speaking through human organisation. From a close consideration and reflection upon various aspects of the subject, a doubt has arisen in my mind as to the propriety of such a practice, and I have not at present been able to dispense with the difficulty satisfactorily to myself, and have therefore taken the liberty of addressing you upon the subject, in hope that you or some of your numerous readers may solve the problem which now troubles me. Let me put the case as clearly as I can, so that you may exactly understand what I mean. I suppose there are but few individuals who will deny that men and women are responsible beings, that each entity is an individuality, and as such, the words and action are under the entire control of such individuality: hence the responsibility. To my mind, each individual is bound to utter only what the individuality regards as truth. Therefore it seems to me, both philosophically and morally, to be a violation of individual right, to give up the faculties and powers of such organisation, to be used by another intelligence outside such organisation, probably to utter sentiments contrary to the convictions which that individuality regards as truth when in its normal state. It also appears to me a very solemn and important matter for an individuality to voluntarily give up possession of itself, and thereby invite or allow some other intelligence, perhaps much inferior to itself, so far as love of truth is concerned, to propagate ideas entirely at variance with its own sentiments when in its normal state. My fear, Sir, is that such a practice may be wrong, and therefore end disastrously to the individual and to society at large. Such is the doubt that has been gaining strength upon my mind from day to day of late. A solving of the difficulty will much oblige, Sir, yours, &c., "TRUTHSEEKER."

Nottingham, Sept. 20.

LADY CLARE.—In about a week there will be, it is expected, a supply of Dr. Babbitt's works in London, and copies may be obtained at this office. There are in London at present excellent clairvoyants and healers. See advertisements on the last page but one of this paper. There is no charge for giving replies through the MEDIUM.

ASHTON-UNDER-LYNE.—On Sunday Oct. 19, Mr. Isaac Walker gave two trance-lectures in a first-class manner; in the evening answering the technical questions of secularists in a masterly style. On the 26th, Mr. J. Fitton officiated. He is an excellent speaker, and always commands an audience.—J. MURRAY, Sec.

EDINBURGH.—A little activity still continues here. Mr. Alexander Duguid gave an address at Gaddes' Temperance Hotel, in the High Street, to a goodly number of persons, about a fortnight ago, and Mr. Walker will be there for the same purpose, on the 4th, 5th, and 6th of November, and Mr. E. W. Wallis later on. Is it not possible to form a committee to carry on the work? Surely there must have been enough seed sown there this last year or two to bear some fruitful results. As an instance, we may mention the fact of one or two blind men who went to one of Mr. Morse's meetings having formed a circle for themselves, and are getting good results in the way of phenomena, and intellectually, by getting friends to read to them the philosophy of the subject.—J. T. R.

THE ROCHE DALE SOCIETY of Spiritualists have had two more very successful meetings with Mr. Howell (yesterday), Sunday, Oct. 26. The afternoon subject was, "Human Responsibilities," and the evening, "Man's Spiritual Home." Both subjects were well treated, and nothing less than a full report would do justice to these efforts. The evening discourse was particularly fine, and drew from the audience a round of applause, which is quite a new feature here. The speaker kept the audience spell-bound over an hour, and the guides presented their arguments in a clear, logical manner, bringing their ideas within the conception of the most illiterate. Mr. Howell will again address us on Sunday next, Nov. 2, at 2.30 and 6 o'clock.—Yours truly, S. BREARLEY, 246, Manchester Road, Sudden, Rochdale, Oct. 27.

THE SECOND ANNIVERSARY of the Hackney Spiritual Evidence Institution, 6, Field View, London Fields, E., took place on Sunday, 26th inst., when nearly thirty persons sat down to tea. After tea, Miss Barnes was presented with a beautiful album to hold two hundred photographs, as a small token of esteem from those who have profited by her mediumship. A discussion followed upon "mediumship," the contention being "psychic force," or "spirit." More visitors in the evening. The room was excessively crowded, and more than half being new sitters, including novices with their peculiar crotchets, the conditions were not all that could be desired, still "Charles Maynard" showed himself at the apertures of the cabinet a number of times, shaking hands with some of the sitters, placing his foot also several times through the opening, which is five feet high. "Tonto" also manifested, carrying the bell through the aperture in front of the curtain, and showing a column of drapery at one of the openings. The general desire was to have another tea-meeting, which will take place the last Sunday in November, none being admitted who do not secure tickets in advance.—C. R. WILLIAMS, Manager.

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.

A VALUABLE collection of rare works on Astrology is being sold by private contract. Apply for a list to J. Burns, 15, Southampton Row, London, W.C.

OLDHAM.—On Sunday evening Mr. E. Wood will be the speaker at the Meeting Room, 186, Union Street. All friends are invited, as a renewal of friendly feelings that cannot be lost sight of is desirable.—T. KERSHAW.

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 raps 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 considerably.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three raps 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.

SEND Threehalfpence in stamps to Mark and Bailey, 27, The Drapery, Northampton for SIR C. ISHAM'S illustrated amusing Broadside, with two Challenges. 2,000 sold in two days.

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.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, NOV. 2.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8; also on Tuesday and Thursday.
 TUESDAY, NOV. 4.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, NOV. 5.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.
 THURSDAY, NOV. 6.—Dalston Association of Inquirers into Spiritualism, Rooms, 53, Sigdon Road, Dalston Lane, E.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, NOV. 2, ASHTON-UNDER-LYNE, 185, Fleet Street. Meeting at 6 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.
 DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
 KIRKLEY, 2 p.m. and 6.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 OLDHAM, 186, Union Street, at 6.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 MONDAY, NOV. 3, LIVERPOOL, Perth Street Hall, at 8. Lecture.
 TUESDAY, NOV. 4, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
 WEDNESDAY, NOV. 5, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30, for Spiritualists only.
 CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.
 DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
 THURSDAY, NOV. 6, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
 NEW SHILDON, at Mr. John Menforth's, St. John's Road, at 7.

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

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 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, Laight Street, New York, U.S., America. Letters addressed to New York will require a 2½d. stamp.

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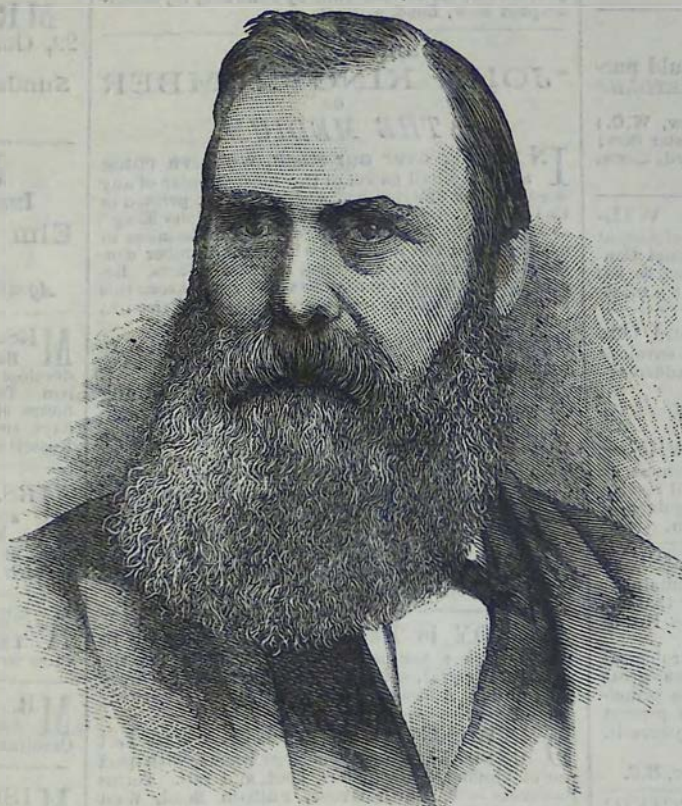
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