



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

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**THE SECOND JUBILEE CONVENTION  
 OF SPIRITUALISTS.**

**FIRST SITTING.**

It is fourteen years since the first Convention of Spiritualists was held at Darlington, and which marked a distinct epoch in the history of Spiritualism in this country. Seven years ago a Jubilee Convention was held at the same place, at which the Movement took an important step, upon which the work of the last seven years has been based. The second Jubilee Convention took place on Nov. 1 and 2. It was first suggested by Col. Greck at a public spiritual service, held at the Spiritual Institution. A committee was formed to make the necessary arrangements, and the Convention assembled for its first sitting, at the Spiritual Institution, 15, Southampton Row, London, on Saturday, Nov. 1, at 2 o'clock.

As Chairman of the Committee of Arrangements, Mr. Burns intimated that as the work of that Committee was then at an end, it really no longer existed, and it was the first work of the Convention to constitute itself, and carry on its business in its own way.

Col. Greck was elected Chairman, and Mr. Burns Recorder, and reader of manuscripts. No further officers were deemed necessary.

No person in particular was invited to attend, but a public invitation was extended by the Committee to all Spiritualists who might be impressed to be present. The attendance was not large, but there were those present who might well have been spared. A few fanatical, wrong-headed persons, created some little unpleasantness, and occupied valuable time. Another unpleasant feature, too frequently observable at meetings of Spiritualists, was the tendency for mediumistic persons running off the track into a disquisition on their own powers and methods of conducting their business. The Committee wisely suggested a series of topics for consideration, otherwise the whole time would have been wasted, and nothing very definite would have been stated. Such Conventions exhibit the condition of mental culture at which Spiritualists have arrived, and nothing would so much lead to improvement as their frequent occurrence.

The Convention decided that the papers which had been sent in would be taken first. These papers represented the views of absentees, and having got through with them, those who were on the spot could have all of the following day for expressing their views orally.

On the First Section—"The unconscious influence, beneficial or injurious, of one individual on another, especially in the case of sensitives,"—a paper by J. Burns, O.S.T., was read. Comments on the same subject were made by Mr. Carter.

A very elaborate and valuable paper on healing, by A. T. T. P. was then read. The Chairman, Mr. Frost, and Mr. Ashman, offered their views, after which a resolution on the subject was carried.

There was quite an assortment of papers, which treated variously of seances, public meetings, literature, and other means of promoting the Cause. These were read in one group as follows:—

A suggestive paper by Mr. Thos. Sherlock, of St. Helen's, Lancashire, on the methods he had employed and the difficulties he had met with in promoting Spiritualism, with suggestions for improvement in carrying on the work. Mr. F. A. Boswell, Mr. Frost, Mr. Burns, and others, offered comments.

T. Dowsing, O.S.T., Framlingham, sent in a paper giving a hopeful view of progress arising out of his work in the Eastern Counties.

Mr. J. F. Geddes, Liverpool, prepared a most eloquent paper on the duty of all Spiritualists towards the Movement.

Mr. A. D. Wilson, Halifax, embodied his views of promoting the spiritual work in a paper full of useful suggestions.

"Cambor" furnished a paper on "Public Trance Mediumship," in the thoughtful manner with which the public are now so well acquainted.

Miss Dorothy Smith, New Delaval, Northumberland, was the only Spiritualist of the more spiritual sex who contributed a paper. She wrote well on "The Influence of Woman in Spiritual Work."

Shortly after five o'clock Mrs. Burns entertained the Convention to tea. A very enjoyable hour was spent.

Mrs. Billing had offered to attend and enable the Convention to profit by the views of her spirit-guides, as expressed in the direct voice. Unfortunately, she was very sick and could not leave her rooms. She has, however, kindly made arrangements for a deputation to wait on her, and hold a sitting to receive the views of her spirit-guides. These views will appear in the report at the proper place.

After tea the Convention resumed business. Under the Second Section, "The Proper Development of Mediums," a most valuable and comprehensive paper was read, from the pen of Mr. E. W. Wallis. This was followed by a paper by Mr. Marsh, of Jubilee Street, Mile End, on the method by which he developed mediumship to an extraordinary degree in his own family.

J. King, O.S.T., read a paper he had prepared on the School System for intellectual development in connection with Spiritualism. Mr. King's able treatment of the subject did much credit to the system he recommended. Mr. F. A. Boswell read a pithy and very appropriate essay on Children's Lyceums. Remarks by other speakers were introduced at fitting opportunities, all of which have been carefully taken down in shorthand for permanent record in the Report.

**SECOND DAY.—SUNDAY, NOV. 2.**

The Convention resumed its sittings at Goswell Hall, 200, Goswell Road, on Sunday morning at 11 o'clock. There was a very good attendance. Col. Greck again occupied the chair. A hymn was sung by the audience, and an invocation given under spirit-influence by Mr. W. Towns. The officers then reported progress, and the Convention agreed to the arrangements made on the previous day. By vote it was decided that all the sections should be gone through from first to last, to allow those present and who were absent on the previous day to offer their views.

Mr. W. Towns gave an excellent address on "Unconscious Influence, &c." He was followed by Mr. J. Ashman with an essay on "Morbid Psychological Phenomena, Voices, Doubles, &c." This was one of the best contributions to the Convention; other speakers offered additional remarks.

On "The Proper Development of Mediums," a few very useful remarks were made, but that subject did not receive the attention it deserved. More than one speaker was silent because of the number of times they had spoken on other subjects. What was said was to the point; and Mr. Wallis's paper of the preceding day was in itself most comprehensive.

The Third Section, "The Best Means of Introducing the Phenomena of Spiritualism to the outside Public," was opened with a



speech by J. Burns, O.S.T. He was followed by remarks from Mr. Mackenzie and Mr. White.

Mr. F. O. Matthews, professional medium, seemed to regard the work of Spiritualism as a kind of perquisite of his class. He opposed Mr. Burns's views rather fiercely, and, leaving the real question before the meeting, he passed on to the claims of professional mediums. Mr. Matthews is clever at objecting to what a speaker says, undervaluing and declaiming against the speaker, and then in slightly altered language presenting the ideas he has just rejected as his own.

At this point the Convention adjourned for dinner.

Shortly after 2 o'clock the friends who could return quickly had re-assembled. In the absence of Col. Greck, Mr. J. Swindin presided for the first hour. The Fourth Section—"Individual Responsibility and Mutual Interdependence of Mediums and Spiritualists. The Position of Professional Mediums in the Movement"—was introduced in a speech by J. Burns, O.S.T., no other person desiring to take the initiative. This was a most important point in connection with the welfare of the Movement. And as the speaker has had great experience in the Cause, his views will be looked forward to with great interest. Mr. Towns gave his experience and views on the subject, and Mr. F. O. Matthews followed in a warm manner, making a personal attack on the opener of the Section. This gentleman seemed to have taken Mr. Burns under his particular protection, with the view of setting him right on all points. It very much disturbed the harmony of the meeting.

The Fifth Section, on Healing Mediumship, had been well treated on the previous day. When it came up Mr. Ashman made some practical remarks. Mr. Matthews gave his views. Mr. Boswell and Mr. Towns also spoke.

The Sixth and Seventh Sections had been well treated in papers, but again the Convention was invited to consider them. Mr. W. Boswell made a suggestion for the distribution of literature, which was followed by the views of the Chairman, Mr. Burns, and Mr. Matthews, who, holding a copy of the MEDIUM in his hand, passed strictures on it, to which Mr. Burns objected, and held to his point till Mr. Matthews withdrew the aspersion which he had made. This matter was the occasion of some little excitement, but it is satisfactory to know that the purity of our literature and the position of the older brother in the Cause remained in the ascendant.

When the Eighth Section came before the Convention there was no one apparently prepared to take it up. Mr. Burns said as he had some views to offer, he would go first, so that no time might be lost. As on the previous occasions, he delivered a valuable and comprehensive speech to the point. Mr. Walker followed in a very practical style, and was followed by Mr. Ashman and Mr. Matthews.

The afternoon was far advanced when the Ninth and last Section came up for discussion. There was again no opener, but Mr. Burns said he had no objection to speak first. He gave a very eloquent discourse on the "Religious Aspects of Spiritualism," which has been much talked of since. Mr. Towns then spoke, and was followed by Miss Keeves, who delivered a most admirable address on the need of providing spiritual education for the young. Mr. Ashman spoke very impressively on the religious influence of domestic Spiritualism.

Mr. Matthews again spoke, making a few thrusts at the opener. Messrs. Boswell, Mackenzie, and others followed, and the proceedings closed just as it became too dark for the reporter to see the notes he was making.

Every speech made contained really valuable suggestive matter, and even the little contention which occurred is most instructive, as exhibiting to Spiritualists the rival forces that are at present contending for the foremost place in the Movement. What is the nature of these forces will be made abundantly evident from a perusal of the speeches exhibiting their action.

It may be said that all had full opportunity to offer their views as far as they were willing to be governed by the well-recognised rules of public debate.

The proceedings concluded with a very hearty vote of thanks to Col. Greck for his conduct in the chair, and for his great kindness and support to the work of the Convention from the very beginning.

Thus ended the most thorough and complete of any Convention we have yet attended. Almost every phase of the Movement was taken up and intelligently treated. None of the Sections was passed over or slighted in any way. There was some opposition and contention, but that was just what might be expected in taking a step forward. The speakers have endeavoured to define the practical work of Spiritualism in a way that has never been before attempted. Professionalism and political projects were kept back, and it was shown that Spiritualists can do their own business—think and speak for themselves—without having recourse to any special class or clique. The new watchword is, Freedom, individuality, and spiritual work for one and all as the basis of the Movement. The Report of the proceedings will be one of the most valuable of the works on Spiritualism, and if it cannot be brought out the Cause will sustain a great loss, and the Convention might as well not have been held.

#### THE SUNDAY EVENING PUBLIC MEETING.

Goswell Hall can seat conveniently about 300 sitters. It has just been thoroughly redecorated, and is an elegant and comfortable place. On Sunday evening it was crammed to the door. It was a glorious gathering of all the old and well-tried friends of the

Movement in London. It speaks well for the faithfulness of London Spiritualists that such a meeting can be got together without any other effort than a notice in the columns of the MEDIUM. While such a meeting can be called together at a couple of days' notice, the friends of the Movement, it must be confessed, are efficiently organised.

No puffing or laudation had been used to induce attendance. It was modestly announced that A. T. T. P., recorder of the "Historical Controls," would address the meeting. Something about an unknown trance medium was printed, but the suggestion fell through; all interest depended upon A. T. T. P., who had been impressed to take part in the meeting, so that no effort was made either to secure audience or speaker. But such an audience and such a speaker are not often seen in connection with our Cause. There was intense interest as Col. Greck took the chair, supported on the platform by Mr. W. Towns, A. T. T. P., and his medium, through whose lips the "Historical Controls" are given. A hymn was led by Mrs. Ward, accompanied by Mr. W. Chapman on the instrument; then followed an invocation by Mr. Towns, under influence.

When A. T. T. P. stood up, there was great interest on the part of the audience to see the man whose initials they had so often read, and from whose labours and generosity they had derived so much pleasure and instruction. What power there is in the objective presentation of the human form! Many have asked us if A. T. T. P. is in reality a man, or whether his existence is some sort of myth. No one that has seen him once will ever again doubt the substantial character of his appearance. To use a well-worn, yet ever fresh phrase, he is a fine old English gentleman, with portly figure, profuse beard, hair turning grey, intelligent, earnest expression of face, beaming with kindness, and a noble forehead.

Having been for half his lifetime a man of mark in courts of law, he is an able public speaker. It comes as natural to him to give an hour's speech as to make the simplest remark; and his speeches are full of matter—stern facts, hard argument, invincible conclusions. He rose to give evidence of the truth of Spiritualism, and he did so most conclusively—not only its truth, but its use in a great variety of ways. Had he been pleading before a "hanging judge," he said, he could have hanged the half of the people in London on less conclusive evidence. He did not wander into the mazy paths of rhetoric, but he stuck to his text, as an able lawyer always does when he has a point to make. The address was received amidst repeated expressions of applause from the audience.

Another hymn, and the Medium through whom the Historical Controls are given, rose under influence to speak. Did he look the scholarly man, the eager student, the confirmed bookworm who would be able to describe the lives and doings of hundreds of earth's most eminent sons in all ages and countries, and act out their characters with distinctive sharpness? The answer must come from everyone present, No. He appeared in every respect the unassuming working-man; the face kindly, well-intentioned, intelligent, but bearing no mark of being endowed with such universal genius as to be able to produce these Controls, which no dozen men on earth, unaided by spirit-influence, could effect. Take hold of his hand; it is hard and horny with toil, and indeed at every point the physiologist could see that it was a working-man, not a student, that stood before him; and to that the student of Spiritualism could add that the man had not the positive brain of the intellectualist but the sensitive organs of the true medium for Spiritual beings.

He stood up entranced, with eyes shut, awaiting the conclusion of the hymn "Over there," and it would have been a callous nature who could not feel in the atmosphere a prayer for the unconscious medium as he stood in the spiritual grasp of another; a prayer for his personal protection, welfare, and usefulness, and grateful thanks to God for such as he through whom mankind are so much blessed in this our day. It is hard to say whether the interest was greater in the Medium or the Recorder. It was to the full in both cases, but of a different kind in each. A. T. T. P. called forth respect, admiration, gratitude, for his services, but he carries with him such an idea of strength and efficiency that there is not room for the more tender sentiment of prayerful sympathy which the unconscious and weaker instrument elicited.

The entranced medium began to speak, but it was not with the characteristic fire and eloquence of a "Control." No; these eminent spirits are not performers to exhibit themselves to the public in stage action. Nothing of that with which the readers of the MEDIUM are so familiar appeared through the Medium on Sunday evening. It was the kindly spirit-brother C. H. L., the personal guide of the Medium and friend of the Recorder, who spoke, telling the simple facts of the past of his medium; how he had tended him since the hour of birth, his former work in Spiritualism, his cruel and unjust incarceration, and how, when the cloud hung over him more heavily than he could bear, the spirit influenced him to leave the foodless home and suffering family, and wander forth to take up the lines which Providence had laid down for his following in the future. One of these was to meet with A. T. T. P., who has given an account of the first interview and subsequent sittings in past numbers of this paper.

The Medium did not speak long, and there was no attempt at effect or display. The manner of the thing spoke well for the genuineness of that which appears from week to week in the MEDIUM.

A. T. T. P. made some further remarks in explanation of some recent phenomena. A spirit had, through the Medium, in his chambers in London, given many annotations, made in a book



many years ago, and which was at the time of the sitting 100 miles distant. When he sent for the book he found that the spirit had given the annotations correctly. A. T. T. P. read the spirit's words from a manuscript which he held in his hand, and Mr. Burns read the original annotations from the book in confirmation.

Mr. Marsh gave some account of his family circle, after which an attempt was made to get up a guarantee-fund to carry on Sunday meetings in that hall. A large number of names was received who will guarantee one shilling per week to cover any deficiency. It was announced that A. T. T. P. will open the series on Sunday evening, Nov. 16. No doubt there will be a crowded hall.

The proposal that the Report of the Convention be published was then brought before the meeting, and offers were made by several gentlemen to put down various sums of money to cover the risk in printing it.

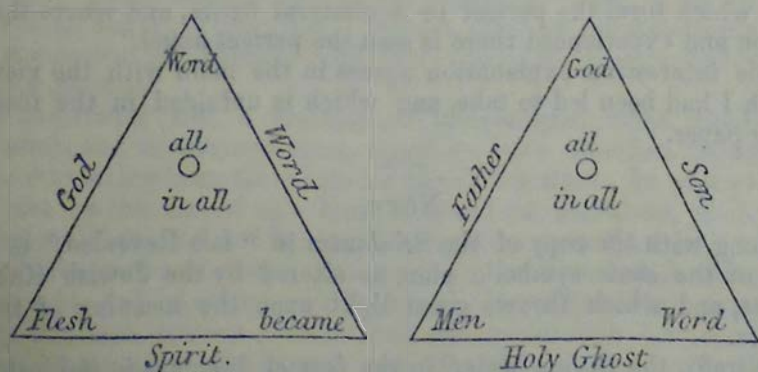
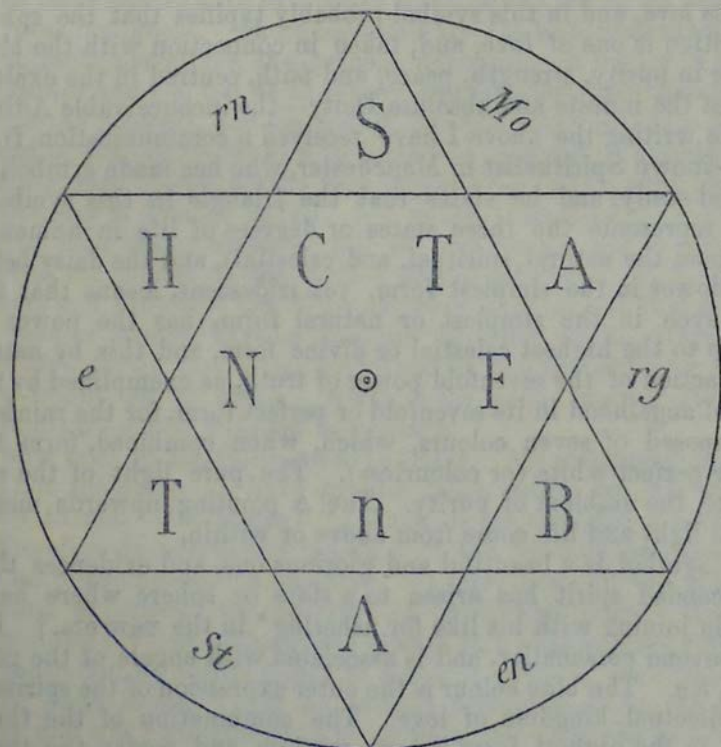
Votes of thanks were in conclusion most heartily passed to A. T. T. P. for his great kindness in affording so much pleasure and instruction to one of the best audiences, the Cause of Spiritualism has ever brought together.

### THE HAPPY EVENING

Took place at Goswell Hall on Tuesday evening. There were upwards of 180 persons present. The room looked gay and cheerful; the company was of a select and harmonious kind. An hour was spent in conversation and introductions, with some music by Miss Sparey. Then came the programme, opened by Col. Greck, who performed, in an exquisite manner, a concert study on national Hungarian melodies. Recitations were given in an able manner by Miss Annie Waite (*encore*), Mr. W. Chapman, and Mr. E. H. Furse (*encore*). Songs were sung by Miss Jessie Dixon, Miss M. A. Sparey, Mrs. Dore, Miss Evelyn Ward, Mrs. J. C. Ward, Miss Lily Gilham, and Mr. E. H. Furse. Mr. J. C. Ward could not sing as he intended on account of hoarseness, but his little daughter, Miss Evelyn, made up for it with great ability by a piano solo, "Sleigh Bells," with which the second part was opened. The interest towards the end of the programme was at a high pitch, and it was remarked by the conductor that the whole business of the evening had been sustained by well-known friends—indeed their own folks—and that it was pleasant to be able to regard all with equal appreciation and esteem. Then came the dancing—fully enjoyed—but with a feature of quiet reserve, a very agreeable feature. The dancing was better than we have ever yet seen at these assemblies, and the grace and beauty of the ladies, and kindly deportment of the gentlemen were pleasant to behold. It was a nice enjoyable, well-conducted family party, and all of the 180 acquitted themselves so well, that they hereby receive an earnest invitation to be on hand when another affair of the kind comes off.

### VISION OF THE SYMBOL OF A DEPARTED FRIEND.

(Continued from p. 683)



In rather a rare work, compiled from the writings of the celebrated Christian mystic, John Tauler (1290—1361), in my possession, called "Helleleuchtender Herzens-Spiegel," "The Bright Shining Mirror of the Heart," there are many curious allegorical pictures, and one of them is evidently a copy, or rather an adaptation of the Sri-Jantra, accommodating it to the Christian mystical

philosophy. This was not difficult to do, for the base of both religions, Hindu and Christian, are the same. In this very curious picture, "God" exactly occupies the place of "Aditi" in the Sri-Jantra; then below God, in the place of Brahma the Creator or Demiourgos, we have "Christ at the right hand of God," that is the "Son of God by whom all things were made;" as the mystical apostle St. John styles him. Then beneath there is a large oval (instead of the circle in the Hindu symbol), to represent a heart, with five smaller circles or spheres within it, and again in its centre is the pentagram surrounded by rays of light or flames, representing fire, that is spirit.

The large letters in the angles read Sabath; the small letters read Morgen Stern, i.e., morning star; the letters O T N F N, I cannot explain.

But here again we have light thrown upon the symbol of the triangle and the daisy, inasmuch as this central symbol is identified here with the morning star, preceding the dawn, just as the daisy is the eye of the dawn.

Outside the circle there are these words in German, "The Holy Ghost is the anointing, teaches men internally divine things. Man is a temple of God wherein dwells the holy Trinity. Christ in men. God and man working love. Christ all in all; the One of One."

If we turn to the Sri-Jantra, as copied in "Isis Revealed," it is curious to observe that the inner circle is called "the world within the universe," evidently the same idea as in Tauler's circle the "all in all."

It is evident that Tauler and the Christian mystics adapted the Sri-Jantra to suit their Christian views. The angles marked in Tauler's pentagram Sabath are in the Sri-Jantra marked respectively—S, fire, male; A, water; B, earth; A, earth, female; T, water; H, earth. This identifies the six letters in this word Sabath with Fire—Water—Earth—Earth, female—Water—Earth. It evidently refers to the Jewish Sabath or Rest of God after the creation of the world by means of fire, or the "Spirit moving on the face of the waters." It may also be connected with "Saba," an old designation of Saturn.

Under the triangle at the right side of the heart is written, "Jesus Christus, yesterday, to-day, and for ever. He who is, the same was, and He comes, the beginning and the end, A U O. In Him is the fullness of the Godhead become flesh. Hallelujah, Gloria in excelsis Deo. Amen."

Under the triangle at the left side is written, "God is triune, the Word is triune, and twice three is six. With respect to the internal person and the morning star in our hearts, that is Jesus Christ, the only point."

Below are two verses which are here translated literally:—

"He who rightly has observed this figure,  
He will rightly understand the scripture:  
God has created three worlds,  
In Heaven Love, upon earth Grace,  
Rage in Hell, with darkness.  
This is a true image of man;  
Upon earth he stands at the decision place,  
The end will turn out just as he wills it."

A very good ending for John Tauler's mysticism—a recognition that every one is the architect of his own fate, by means of his own will.

The writer possesses a very curious old magical plate, disc, or amulet, on which the pentagram appears on both sides, but varied in shape. One side has the planetary signs, and each angle contains a letter, the whole reading, "Tetragramaton," and round the edge is this inscription, "Jesus Christus, Eloy, Elion, Anani Saptā." The reverse has also the pentagram in the centre, and then a circle of very curious signs, evidently formed out of Egyptian hieroglyphs, and round the edge is the inscription, "Emanuel, Tetragramaton, Agla, Jechova."

This kind of amulet was used in Southern Europe even so late as the eighteenth century, particularly as a protection against fire and poison. Eloy, Elion were Chaldean, Syrian, and Hebrew appellations of the Sun-god, El—Elion—from El, strong; hence in this disc Christ is identified with the Sun-god, as indeed he was held to be by the Zoroastrian sect of the Manicheans, who looked upon him as the latest incarnation of Mithra, the oldest Saviour and Reconciler.

But these appellations, Eloy, Elion, Elou, came originally from Akkadian Babylon; then, in the earliest ages of which we have any record, the supreme God was "Elou" (Assyrian) in Akkadian "Dingira," "The One and the Good" of the Neoplatonists. He was born out of the Abyss (Apsu) (like Brahma on the lotus) and from the primordial ocean (Tamtī), and his name was "Aur Kinuv," as appears by an inscription of the time of Nabuchodonosor. Aur means bright, gold colour; aurum, gold; aur, or its root, was probably an archaic word, used before the separation of the Turanian, Semitic, and Aryan races, as the same root Ur, to burn, is in Sanskrit, with numerous offshoots, Aurora, the dawn, &c. The sacred city Ur of the Chaldees was, no doubt, sacred to this Elou—Aur-Kinuv.

No temple was dedicated to this mysterious Elou, although Babylon owes its name to him, Bab-Ilou (Assyrian), "The Gate of Ilou," in Akkadian "Ka Dingira."

From this mysterious hidden God, whose esoteric temple was the universe, emanated the numerous sub-triads of the Chaldean and Assyrian Pantheon. The first emanation was Anou, the "Ancient of the Gods," the first personage or mask of the first supreme triad.—See "La Magie chez les Chaldéens," par François Lenormant, Paris, 1874.



It would be curious if this word "Anani" on the amulet comes from this Anou.

All the Chaldean triads were composed of Father, or First principle, Power, and Intelligence—the "Pater, Potentia, et Mens" of the Neoplatonists.

The words "Anani sapta" occur in 1 Chron. iii. 24 in stating the genealogy of the sons of David. We have seen that one of the names of the pentagram is the Shield of David. "And the sons of Elionai (the father of Anani) were Hodaich, Eliashiah, Pelarah, Akkub, Johanan, Dalaiah, and Anani; Scheba." Scheba is 7, as is sapta in Sanskrit. Seven sons.

These words "Anani sapta" appear in an ancient fresco in a very old chapel in an ancient house called "Kelleramt" in Meran in Tyrol, and have been explained thus:—*Antidoton Nazareni Auferat Necem Intoxicacionis Sanctificet Alimenta Pocula Trinitas Alma*—that is, "The antidote of the Nazarene protects against death from intoxication. The blessed Trinity sanctifies food and drink." Would it not be well to try the effect of this amulet now-days in England?

The word "Aglā" on the reverse is a Kabbalistic name for God, and it was used as a protection against danger, particularly fire. It is found inscribed on mediæval bells (rung in cases of fire), rings, and magic discs, as here. It is said to be formed by the initial letters of the Hebrew words, "Atha Gibbor Zeolani Adonai," which means "Thou art a mighty One through eternity, O Lord."

The Syrian god Adon, Adonai, Adonis, was the Sun-god.

But what is the meaning of the daisy within the triangle? A spirit once, controlling a lady medium (a friend of the writer's), told him that prayers and aspirations became, in the spiritual world, flowers, and were sent up to higher spheres in canoes. The spirit was that of a young American Indian girl, who had evidently a very poetic turn of mind. Truly, high aspirations are the blooming flowers of the human soul.

The word daisy comes from the Anglo-Saxon "dages eage," the "day's eye." Chaucer says:—

"That well by reason men it (daisy) call may  
The deisie, or els the eye of the day."

It was so called because it opens its beautiful, simple, white red-tipped corolla at the dawn. The daisy, *bellis perennis* (the beautiful immortal) belongs to the remarkable class of composite flowers. It is a perennial, and as such exactly suited for a symbol of one who has passed from death to life immortal. The daisy seems also formed to be a type of the next stage of human social development, of the new era—the approaching golden age of the new dawn.

That age will certainly be one of solidarity, taking the place of the present careworn individualism. Its motive power will be love, instead of the existing selfishness. Now the daisy is not one flower, growing alone egotistically, but composed of an immense number of individual flowers, organised into one composite flower, all encircled, protected, and beautified by the red-tipped leaves of its corolla, crown, or protecting wall. Bathed with dew in the red flush of the dawn, the fountain of joy, as red always symbolises, and "glittering in the eye of the day," it is a striking symbol of the future earth, when changed into the "reality of heaven." Each composite daisy is a flower phalanstere, an organised community, growing in beauty as one organised body, with common interests.

An observer of nature (which is a vast garden of symbols, of things both higher, and also, alas! lower than things of earth) walks through a meadow one day at the coming on of spring, but as yet no bloom has come, there is nothing but the tender green of the young grass appearing here and there among the dried stubble of the dead year, but which is nevertheless a prophecy of the coming glory; the next day, however, brings a sudden change, as if by magic, and it is the secret magic of love, the whole meadow in one night has burst out into a garden of daisies, scattered everywhere with lavish hand, glistening with everchanging iridescent dew drops, beneath the warm glances of the sun of spring, the dawntime of the year. This meadow is our now melancholy earth, dreary and ugly with the dead stubbles of the past, of which the world is weary, choked in selfishness and its inevitable consequence—sorrow. To-morrow it will be bright and joyous, glad with organised communities, in which egotism and its outcome individualism shall have passed away, and behold there shall be "a new heaven and a new earth."

This idea of solidarity, each one being members of all, which Jesus found in practice among the Essenians, and formed the noble plan of making it general among all mankind, and which was forgotten by His disciples a few years after His death, is clearly typified by this class of composite flowers,—the daisy, the aster, and others.

In this symbol the iridescent daisy within the triangle would seem to mean that in that high spirit-sphere, from whence it descended to earth,—the sphere of perpetual dawn, in the heart of the Divinity—the blessed society of angels there dwelling is organised upon the principle of solidarity, and some of them are no doubt occupied in assisting the introduction upon earth of that new era of peace and love.

In Germany the daisy has two romantic, symbolic names: one founded on a charming love-superstition; it is called the "Mass-Liebe," "the measure of love." By means of this love's oracle a maiden can discover her fate, whether she shall be beloved or not by him to whom she has given her heart. Plucking, one by one, the tender white leaves of the corolla, and saying, "He loves me,"

"He loves me not," until the last fatal leaf be plucked, her fate shall be decided by the fatal words she is then forced to utter. The practice is beautifully portrayed in the first part of *Faust* where Marguerite's (the French word for daisy) too easily loving heart is too soon persuaded that Faust will love her and be true. The second German name is "star-flower," and these flowers are earthly stars gemming the green earth, as the sun-stars gem the fields of night; and in this sense also the daisy is an appropriate emblem of a high sphere in the spirit-world, among the far-off stars, through all of which, perhaps, the soul, commencing with earth, has to wander its eternal pilgrimage ere it reaches the central sun, Alcyone, the halycon sphere of eternal peace and repose.

But this triangle daisy was glittering with iridescent splendours of blue and gold. What do these clouds mean? For that they signify something is clear, inasmuch as there is a necessary correspondence between earth and heaven. The blue of the sky was formerly thought to be caused by watery vapour, but this notion is no longer held, since the re-discovery of the old doctrine of an ethereal element pervading space; another blue colour is now said to be reflected from the divided air itself.

The deep blue of the Grecian sky has been seized upon by the ancient Greek seers, who revealed the grand Greek religion, to be the symbolic colours of the eyes and the ægis of Pallas-Athene, the grandest conception of Greek theology, the warlike goddess of Wisdom and Intellect. She is stated by Ruskin to be spiritually the "Queen of the breath of man, of his bodily breathing, and of the higher mental breathing or inspiration, which is man's moral health and habitual wisdom—wisdom of conduct and of the heart, as opposed to the wisdom of the imagination and the brain; moral, as distinct from intellectual; inspired, as distinct from illuminated."

The peplum or shawl-robe of Athene was blue, as was also the robe of Mary. Athene was the dawn-goddess, and her appearance in the east brought to light the deep cerulean blue of the Athenian sky, and banished the blackness of the night. Mary, too, brought the Morning Star to life; hence, with right, her robe is also pictured blue.

Ruskin says that "the sky is blue fire (ether-spirit), and cannot be painted." Blue, then, is the symbolic colour of wisdom, the result of cerulean inspiration from the dawn-spheres, and hence of that internal calm, peace, and purity which passeth knowledge, which enters into the heart of everyone who inspires the divine Athene—the Queen of the Dawn—that spiritual dawn within the soul, which Jacob Boehme described as the "uprising of the sun in the centre of the soul."

The blue rays of the sun are the most powerful in vitalising all organisms, and thus are the divine source of strength and purity, for purity is ever strong; it is only the weak who fail to be impure. In Christian symbolism blue meant sometimes faith and fidelity, and sometimes humility and patience—all very appropriate to the meaning of the iridescent daisy in the triangle.

Gold colour, according to the Swedenborgian correspondences, signifies love, and in this symbol probably typifies that the sphere in question is one of love, and, taken in connection with the blue, of love in purity, strength, peace, and faith, centred in the exalted realm of the infinite and absolute Deity—the inconceivable Aditi.

Since writing the above I have received a communication from a well-known Spiritualist in Manchester, who has made symbolism a special study, and he states that the triangle in this symbolic vision represents the three states or degrees of life in humanity (I suppose the natural, spiritual, and celestial), and the daisy being a sun flower in the simplest form, yet iridescent, means that the spirit, even in the simplest or natural form, has the power to develop to the highest celestial or divine form, and this by nature of the action of the sevenfold power of truth, as exemplified by the order of angelhood in its sevenfold or perfect form, for the rainbow is composed of seven colours, which, when combined, form the pure or perfect white (or colourless). The pure light of the sun is white, the emblem of purity. The  $\Delta$  pointing upwards means that all light and life come from above or within.

The symbol is a beautiful and glorious one, and evidences that the ascended spirit has arisen to a state or sphere where he is active in joining with his like for ushering\* in the new era.† He is far beyond personality, and is associated with angels of the god-sphere, &c. The blue colour is the outer expression of the spiritual or intellectual kingdom of love. The combination of the three lines  $\Delta$  in the highest form is love, wisdom, and power, the three sides which form the perfect or equilateral figure, and where this is seen and experienced there is seen the perfect angel."

This interesting explanation agrees in the main with the view which I had been led to take, and which is unfolded in the foregoing paper.

#### NOTE.

Along with the copy of the Sri-Jantra in "Isis Revealed," is a copy of the same symbolic plan, as altered by the Jewish Kabbalists, and which throws great light upon the meaning of the former.

"Viradj, the Divine Male," in the former becomes in the latter the "Manifested Logos," just as both these become, in Tauler's plan, "Jesus Christ."

"Vach," which in the Sri-Jantra is placed in immediate con-

\* Usher, from the Sanskrit Ur, to burn, whence the dawn-goddess is called in Sanskrit "Ushas."

† The new or composite era, the daisy era of composite solidarity.



nection with Brahma the Creator, has two meanings—Speech, and the Universal Soul of the World.

In the Jewish Kabbalistic plan, Vach becomes "The Intellectual World," which can only be manifested by speech. It was also by Speech, Word, Mantra, Vach, that Brahma, like Jehovah, created the world.

The small circle in the centre of the Sri-Jantra is called "The Shrine," and has within it the symbol of the male and female principles, the cross of St. Andrew, thus +; in the Jewish form this becomes "Adam Kadmon," "Androgynæ," with the same crossed lines, symbol of the union of the male and female.

This may be an intimation of what is stated in many spiritual communications, that the perfected human being or angel will be composed of male and female—Androgynous.

I cannot avoid thinking that these three curious mystical symbolical plans have been all derived from the representation of what took place at the most solemn sacrificial rite of the ancient Hindus, the Agnishtoma, or the Soma sacrifice, which probably was a mystical enunciation of the very same mysteries which lie hidden in the Sri-Jantra and the other two plans.

A representation of this Agnishtoma is given in Haug's "Aitaraya Brahmanam," vol. i. In this, as in the three other pictures, the principal objects face the east, and what corresponds to the centre circle in the other plans, is in this the Vedio or Altar (formed something like a quadrat), and called the "Prachina Vamsa," vamsa being "womb." Above this is the "Ahavanya fire," symbol, probably, of spirit, and corresponding in position to the "Intellectual or Spiritual World" in the other two plans.

Then, above all, at the extreme east, is another altar, the "Uttara Vedio," with its central "Nabhi" or navel, which corresponds in this Soma ceremony to the "Super-celestial World," and the "Sphere of Aditi," the mother of all the gods, the realm of Harmony, where becomes visible the supreme and universal soul. It is very interesting to compare these three plans; and we should recollect that the object of the Soma sacrifice (the Hindu Mass) was to represent what these plans also mean to show—the progress of the human soul from earth to an immortality in the highest sphere. The ceremonies of the Catholic Mass are a most interesting survival of the magical practices employed at the Agnishtoma; the identity can easily be shown.

Lucerne, September, 1879.

A. J. CRANSTOWN.

#### ORTHODOX CHRISTIANITY AND TRANCE MEDIUMS.

Presuming the unorthodox have said their best, my right to reply has come.

Remember my demand was, to be told what the denounced Orthodox Christianity was; but I could not get a reply from those who, for years, have vilified it. There was a dead silence; therefore it was, I gave a terse epitome of the creed of the orthodox churches in its essentials. That statement has not been repudiated by the orthodox, neither has it been denied by anti-Christians.

The three essentials of orthodoxy stand boldly facing its platform and press maligners. Those essentials are, the historical narratives, the miracle narratives, the precept narratives—a trinity in unity. Do Geddes and Co. tell us to reverse the miracles, and have none? reverse the precepts, and instead of *love* your enemies, hate them; instead of *bless*, curse those who curse you; instead of abstain from all appearance of evil, do the very opposite?—Tell us, such pseudo-Christianity is doomed to fall; tell us minor matters are more important than major matters; tell us that we are *not* to revise or re-revise the copies of the scribes or the printers? Why, if the printers and Editor of the MEDIUM were to carry out that *dogma*, the readers would have a genuine curiosity in literature; the "printer's devil" would lose his situation, and the corrector of the press might go to sleep. Away with such ranting Hanwell Asylumism—sound without knowledge.

I now refer to Mr. Collingwood's letter. My statements are correct, not incorrect. I have on the table, before me, his written letters to me. One states: "I have never attended a seance"; he therefore is practically ignorant of the phenomena developed by that phenomenon, "a sensitive." I have been in the thick of practical experience for upwards of thirty-five years. Another letter states: "Swedenborg was always in a normal state; he was not controlled by spirits either to speak or write"; yet further on in the same letter, "that he learned certain facts in the spirit-world, and was commanded to make them known to the men of this world." *Commanded*, surely means controlled; and in the spirit-world, an abnormal condition. I assert, many of his statements are in mannerism like those of Andrew J. Davis, of America, and other trance persons.

Swedenborg was a professional mineralogist, often handling minerals and metals, and must, therefore, have absorbed the influence emanating from them into his physical system. In past years, I have by the use of one kind of metal on sensitives, produced "legions of devils," and by another metal as many "angels." The sensitives have seen them, gone to them, conversed with them, so they said; and I had as much faith in their reality as in the imaginings thorough *delirium tremens*, and ecstacy through opium. The effect of metals on the human organisation anyone, though not a sensitive, can prove by putting his tongue between a copper penny and a piece of zinc. Amongst the Swedenborgians are many spiritual minds; but though they are only a small sect of about 5,000 in Great Britain, yet are they like the Unitarians, disunited—*split up*: UNIT! Nothing of the sort.

To close, we return to the article I sent on "Orthodox Christianity." I was and am prepared to prove the *ten* leading principles

given by me, by express declarations in the New Testament, and also by the creeds of the several sections of the Christian church. Truly are they the united religionists in Christendom on essentials.

As a weekly reader of the American and English Spiritualistic newspapers, the facts and phases of the Movement are scanned; and combining them with personal knowledge, I re-affirm my summing-up in the last paragraph in the article on Modern Trance Mediums.

Let the mediums refuse to drink scorpion "fire-water"; let mediums be good and true; let mediums trust only in the Lord God Almighty, and not in the ordinary every-night sorcery ghosts. THEN will the Divine Power descend on them, and be illustrated by the spiritual gift of MIRACLES IN THE SUNLIGHT. Then, the normal advocacy of Spiritualism on the platform and through the press will speedily shake to the very centre the materialism of this age.

J. ENMORE JONES.

Enmore Park, S.E., Oct. 19.

#### MRS. ESPERANCE'S MATERIALISATIONS AND HEALING.

Since writing on the 9th inst. particulars of Mrs. Esperance's seances I now propose not only to record what transpired at her seance on the 14th inst. but I shall also give some details of the other work in which she is engaged.

The same three-partitioned cabinet, as already described, was used on this occasion. There were nearly a score of sitters, so that in forming a semicircle in front of the cabinet some of them were necessarily at a considerable distance from it. However, this could scarcely be said to be a disadvantage, as an excellent light was maintained during the appearance of the forms, and not the slightest difficulty was experienced in seeing what took place, both at the cabinet or in any part of the room, every object being quite visible.

At the commencement of the seance Mrs. Esperance's friend, Mrs. G—, entered one of the compartments towards the left of the sitters, and after the lapse of a few minutes, when it was understood that sufficient power had been obtained, Mrs. G— was instructed, by knocks in the cabinet, to leave her place and join the sitters. She sat at the extreme left of the semicircle, whilst Mrs. Esperance remained in the compartment of the cabinet, towards the right of the sitters.

1. Almost immediately after Mrs. G— had left the cabinet the form of a man was seen in the place she had just occupied.

2. The curtains were drawn in front of the cabinet, and the chair Mrs. G— had occupied was pushed out, and again the form of a man was seen, but much larger than the previous one; in fact, so tall and broad was this form that apparently there was scarcely sufficient room in the small recess, and this may account for the chair being moved out.

3. Two small forms were seen, one on each side of the curtain in the middle compartment.

4. A small figure at Mrs. Esperance's right hand, in the same compartment as that in which she was sitting. Mr. Armstrong held the curtain back, so that Mrs. Esperance and the spirit-form were both visible, and the latter gradually dematerialised in view of all those who were sitting at that side of the room, directly in front of the compartment.

5. A form was seen in the middle compartment, and a second one, which had been partly formed, fell against Mrs. Esperance, and so frightened her, that Mr. Armstrong sat close beside her, and held her hands during nearly the whole of the seance afterwards.

6. A tall female form in the middle compartment was next seen, and Mr. Armstrong for a few minutes left Mrs. Esperance, and accompanied some of the sitters up to the cabinet, in order that they might very closely examine the form. There was an excellent light, and some of those who examined this figure not only described the features, but even spoke as to the colour of the eyes.

7. A tall male form appeared at the middle partition, and this it was ascertained was the same as No. 2. Several sitters closely scrutinised the features, and two of the gentlemen present, on advancing to the cabinet, were shaken hands with. Afterwards Mrs. Esperance's hand wrote that this spirit had come there by appointment with one of those with whom he had shaken hands. This fact was corroborated by the gentleman stating that he had made arrangements with the spirit to meet him there, and, if possible, materialise. He produced a portrait of the spirit, and stated how very satisfactory the manifestation was to him. This spirit did not shake hands with those who had not known him whilst on earth, but only with those two who had known him intimately.

8. A little form was seen at Mrs. Esperance's left hand.

9. The two small forms previously mentioned were seen very frequently during the seance, so that one form or other was seen almost throughout the whole of the time.

Neither of the mediums were entranced. They conversed with the sitters, and took part in the singing. This fact, coupled with that of Mr. Armstrong holding the hands of one, in consequence of the slight accident, and the other medium joining the sitters, contributed much to the general satisfaction expressed by those present. Personally I felt somewhat sorry that Mrs. Esperance should devote her mediumistic powers to the production of phenomena so remarkable even as the above, which I was inclined to regard as much lower than other phases she has already developed, but until we see the results in drawing others into the Movement, it is, perhaps, premature to judge as to which is the least or most important. At any rate, a great number seem to highly appreciate



and value materialisation phenomena. Doubtless it holds a very high place as a means of convincing sceptics, and the majority of really useful men and women in the Spiritualist ranks, owe, perhaps, more to the convincing proofs of spirit-communion, afforded by witnessing physical phenomena, than they do to any intellectual manifestations. Considering the success which has attended these seances for materialisation during the very short time they have been held, it is difficult to predict what may result in the not very far distant future; however, the immediate benefit scarcely equals that done through Mrs. Esperance in other respects.

Three months ago a young man came to her for advice, and if I remember rightly, he had been nearly a twelvemonth off work, and had suffered very much during several months whilst in the infirmary, which he had left as utterly incurable. He came some short distance by train, and in walking to and from the station he required the aid of a walking-stick. His case appeared hopeless indeed; however, either Mrs. Esperance or the spirits who work through her saw what was the matter with the young man, and her hand wrote full particulars as to how he was to proceed for the recovery of his health. He carried out faithfully every detail of the instructions given him, and attended twice a week to be magnetised. At first the magnetism appeared to have no effect, but gradually he began to be more and more affected by it, and the treatment began slowly but surely to cause a complete change in his system. He has now so far recovered that he does not need to travel by train, and has also thrown his walking-stick aside. With due care and the same strict attention to his instructions, his complete recovery may be regarded as quite as certain as any other mundane event.

Another case was that of a lady who had also left the infirmary as an incurable. This was a case of paralysis. All one side down to the foot was affected. She suffered from loss of memory and dimness of sight, and whatever food she took did not remain on her stomach. After the first treatment by magnetism she could see distinctly the features of the mesmerist, and described the various objects in the room. She follows out to the letter all Mrs. Esperance's instructions, and now only five weeks from the time her case was taken in hand, feeling has been restored to her side, and she is rapidly recovering; in fact so much better is she that if no further benefit should be derived, she will, I believe, ever feel grateful for and bless the means that have given her so much relief.

Besides these two cases, I could enumerate scores of other successful cures with only one real failure. Nine patients were attended on Sunday after the materialisation seance, whilst others are continually attended during the week. This work I am inclined to regard as nobler and higher than the materialisation seances. The beneficial results are more palpable, but the other, let us hope, may be more wide-reaching and indirectly lead to equally as much or more good being done. F. ORTHWAITE.

Oct. 15.

#### A MAORI PROPHET LEADER.

The following is an extract from a sketch of the career of Te Whiti, the prime mover in the late disturbances of New Zealand:—

Erueti, now known as Te Whiti, is the grandson, through his daughter, of Paora (Paul) Kukutai, who was chief of the Pautukai tribe when this district was first occupied by European settlers. The chief of the tribe now is Ruakeri, grandson of the old chief, through his son Aperihama (Abraham), though his influence is but nominal, being overshadowed by that of the great prophet leader Te Whiti. Erueti was in his youth a pupil of the Rev. Mr. Riemenschneider, head of the now defunct Wesleyan mission-station at Warea, and it was here that he obtained his intimate knowledge of the Bible, which it is no exaggeration to say he knows by heart, and his thorough acquaintance with which he displays with so much effect in his public manifestoes and orations. He was looked upon by Mr. Riemenschneider as an earnest Christian, and when his pupilage ended, the rev. gentleman presented him with a large Bible, which he still possesses.

He first came prominently into notice as a leading man among his people in 1862, on the occasion of the wreck of the steamship "Lord Worsley" in Te Namu Bay, Opunake. It was chiefly through the exertions of Erueti that the passengers were allowed to proceed to New Plymouth, and also 1,500 ounces of gold on board the ship were given up. Soon after this Erueti changed his name to Te Whiti; after an old Pah of the tribe situate in the vicinity of New Plymouth, near the Sugarloaf Peak.

In 1868, Mr. Parris, then civil commissioner, had an interview with him. Mr. Parris stated that the Parihaka natives were, without exception, Kingites, and Te Whiti was looked up to by them as being little, if at all, inferior to the king; that all he uttered was spoken in a very calm manner, though the man was evidently deeply convinced that he was under supernatural influence, no doubt the result of the secluded life he had then been leading for some years.

Such is the man who, at the time the Grey Government was trying to purchase the adherence of Tawhaio and Rewhi, again lifted his voice and called on all Maoris to rally round him, and said that their lands should be returned to them, still protesting against fighting, but announcing that the settlers would be removed by some supernatural means. When the survey of the Waimate plains was commenced, it was thought that Te Whiti would make some demonstration, but he still confined himself to prophecy; though, when Maclean, the cook to one of the survey parties in the Waitoturu district, was murdered by Hiroki, and the murderer took refuge at Parihaka, Te Whiti sheltered him and refused to allow him to be given up, and on the chief of the tribe to which Hiroki belonged proceeding with some of his men to Parihaka to demand that he should be surrendered to them and given over to take his trial, Te Whiti ordered that all the party, with the exception of a European who accompanied

them, should be killed if they did not at once retire. In March last the Hon. Mr. Sheehan, Native Minister, went to the Parihaka meeting and demanded the surrender of the murderer. Te Whiti's reply was that Hiroki was not so guilty as the Government; he had only killed a man, while they had killed the land. He therefore refused to allow Hiroki to be given up, and Mr. Sheehan left Parihaka. The very next day Te Whiti issued orders to his natives to remove all the surveyors and their gangs from the Waimate Plains, but without any shedding of blood, which was accordingly done, men and instruments being carted across the Waingogoro river. Parihaka is now in Alsatia, where any murderer or other criminal of the Maori race is secure from the arm of the law, Te Whiti having proclaimed it a city of refuge. The place is only five miles from the main south road, and barely six miles from the European settlers at Okato. In a speech which Te Whiti delivered at Parihaka in June last, he called himself Jesus Christ, and said that the Government would send large forces to Parihaka, and take him (Te Whiti) and crucify him; that after three days and a half he will rise again. He says he will not offer any resistance to the soldiers when they come, but that he will gladly be crucified. He also states that the Government are determined to put surveyors on the plains; but he will not fight them. Te Whiti further stated that he received a telegram from Sir George Grey on the 17th of June, proposing to send a commission to investigate the claims of the natives to the confiscated lands, inviting him (Te Whiti) to employ a lawyer to look after his interests, the Government paying all the expenses. Te Whiti said his answer was that the matter had been delayed too long; that the end of all things was at hand, courts and commissions included. He added: "When I speak of the land, the survey, the ploughing, and such matters of little consequence, their (the reporters') pencils fly with the speed of the wind; but when I speak of the words of the Spirit, they say, 'This is the dream of a madman.' They are so intent on accumulating wealth, that nothing appears to interest them except what is in some way connected with the acquisition of wealth. The storekeeper who has succeeded in acquiring wealth by short weight and inferior articles, and the numerous ways of picking and stealing known only to the initiated—the men who steal the land of the Maori and acquire flocks of sheep and herds of cattle—the men who would take the bread out of the mouths of the widow and fatherless, and acquire great riches by so doing, are all looked upon as gentlemen of property, while the humble seeker after truth is passed by unknown and unheeded. The time is at hand when their goods will rot in their stores, their ships will rot in their harbours for want of sailors to work them, the merchants will wring their hands in despair when they see all their accumulation of riches melt away like the morning mist before the rising sun."

[It might be observed here, that the Maori race is regarded as quite superior to other New Zealand tribes, and that it settled on the islands some time before European occupation, having been, it is thought, driven thither by adverse winds while at sea. The Maoris have traditions of a life and occupations different from those now followed by them.—Ed. M.]

#### CETEWAYO'S LAMENT.

Air.—"MORFA RUHDLAU."

Woe, unto me, Cetewayo the exile,  
Woe to the great King of Africa's proud race;  
Woe to the blackest, divinest in profile;  
Zulus, the flaming sun, only, can face.  
Spirit of Helius, why suffer the British  
Triumph? Why grant them, when black-blood must perish,  
Pale-skin, the sickly arch-robber, thus flourish?  
Liberty, never will grant us its grace.

Why did my star not full-set at Ulundi?  
Why did I die not that day with the brave?  
Great my defeat when my gallant troops left me,  
Thousands then hurried their steps to the grave.  
I, mere on-looker, God knew my soul's anguish  
As I beheld my brave regiments perish,  
Gallantly facing the death-belching British—  
I forced to flee 'fore the fiery wave.

Woeful and gory, that field of the guzzler,  
Zulus relinquished the rights of the free;  
Helius then hid his sad face from the slaughter:  
Rifles, not manhood, plucked freedom from me.  
Fated Ulundi, the scene of my power;  
Fated Ulundi, thy doom is for ever;  
Fated Ulundi, thy king is a prisoner:  
Free Cetewayo has ceased to be free.

Britons, why wonder I grudge you this victory;  
Listen, should fortune but equalled my rank,  
I might have entered in league with your country,  
Honour the watchword, prosperity drank.  
Royal' descended, and ruling a nation;  
Cattle abundant, and riches my portion;  
Men e'er so plenty, with arms in proportion:  
Zululand's future to me is a blank.

Crush not your captive with irons and insult;  
Honour and glory e'er rest with the mild;  
Harshness is ever the mother of tumult;  
Tenderness governs the stubborn and wild.  
Since thy great rule must be made universal,  
Zulus must succumb to fate which is fatal,  
Destiny notes me, thy future like Natal:  
Liberty, hence, be the sea-robber's child.

Should I succumb to the power of Britain,  
Just at the onset of this gory fight,  
Neither the glory of Zulu's bold chieftain,  
Nor British triumph would glitter so bright.  
Taunt me not, dotard, with cowardly fetter,  
Hurry me after my comrades, or better—  
Grant me my freedom on parole of honour,  
And Cetewayo will do what is right.



Boast not, bold Britons, on rule universal;  
Yonder, I see on the rock's giddy height,  
Zulu's departed, they show the rehearsal,  
British disaster ope's unto my sight.  
England's bright star sets in crimson destruction;  
Zulu's slain heroes are seed for reaction;  
Out of their ashes to life's resurrection,  
Sphinx-like, the Zulus will spring up in might.

Britain, the mighty sea-monster of plunder,  
I now behold gets her deep fatal blow;  
In her last struggle she dyes the broad dyfuder,  
Crimson the billows, the heavens all aglow.  
Justice and fate overtake in their fashion;  
Britain, the last on the list of oppression;  
Woeful the days of this last tribulation,—  
Liberty after will live here below.

This air of "*Morfa Rhuddlan*" is reckoned the most plaintive of the Welsh people.—Your comrade,  
October 1, 1879. "THE OGMORE PIONEER."

#### LORD QUEENSBERRY AND CHRISTIANITY.

(From *Vanity Fair*, Nov. 1.)

We publish the subjoined letter, not without hesitation, at Lord Queensberry's earnest solicitation and request—a request repeated after he had, at our instance, reconsidered the matter in reference to the effect his declaration might have. When a man of his position, with nothing to gain and so much to lose by it, displays so settled a determination thus to avow himself, things must seem to have come to a pass which requires very serious attention and a very serious remedy.

(To the Editor of *Vanity Fair*.)

Sir,—I trust you will find room for these remarks of mine on the observations which I see in your paper of yesterday touching the burial of Lord Truro's wife. Let me begin by saying that I know nothing of the particulars of that burial beyond what I can guess at from what appears in *Vanity Fair* on the subject, and that I entirely agree with your opinion, "that the health of the public has to be considered on the one side, as much as individual freedom and liberty of action on the other." Now, as I have already left special instructions in my will that at my death I am not to be buried in consecrated ground, and that I am not to be put into a leaden coffin, but am to be placed in the ground either in a wooden or wicker one, on the earth-to-earth principle, you will, I think, allow that I have some interest in this question, and have thought about it; and therefore while I am alive I am glad of the opportunity of explaining my reasons for that which I am quite aware if I were to die to-morrow would be considered an eccentricity. Besides, this is a national question, and to my mind requires to be legislated upon. I should much wish to see a bill passed that would make it unlawful to bury any person—man, woman, or child—in a leaden coffin, and should be very pleased if I found my name on the back of such a bill. And here lies the gist of the whole question. Was Lady Truro buried in a leaden coffin? I hope and expect that she was not; but, on the contrary, in the true natural way—earth to earth. If so, why should the sanitary officers interfere? You say that if this becomes the custom, "England will soon become a charnel-house." Well, is not the whole earth a vast charnel-house? Is man the only thing that dies? What becomes of the myriads of the remaining animal life that goes the way of all flesh, and becomes a blessing to the earth, instead of a curse? If man were returned to the earth in the true, natural way, he would not alone be the exception to that blessing. Let all who read this think of that. Have yourself put into the ground in a leaden coffin, and you are cheating and cursing the earth. What diseases, such as fevers and malaria, may not be possibly traced to our atrocious, barbarous way of not returning people to the earth from whence they came, and endeavouring, as long as possible, to put off the real natural state! What is better and sweeter than clean dry mould, which you may be in a few months? What is more horrible and pernicious than what you may be in a leaden coffin for years to come—poisoning maybe, both air and water, to the detriment of your children's children.

As to the religious part of the question, the Christian religion will in no way interfere with a man being buried "earth to earth" if he wishes it. My own opinion is that the Church is much to blame for not having treated the question from this point of view long ago. It has, in fact, encouraged the present system, which is simply a remnant of barbarism. Any person who chooses to think for a moment will trace the idea of endeavouring to preserve the individual body, which is illustrated in the leaden coffin, to the same idea expressed in the mind of the savage when he has himself embalmed at death. Yet how futile has been the attempt to retain the individual earthly body! It is but a matter of time, and the body must commingle with the earth again. Then why not at once?

As to my own reason for refusing consecrated ground, the reason is simply this: I am not a Christian, and I will not allow at my death that my burial should give the lie to what I have declared during my life. I implore of you to publish this. I have given the matter anxious consideration, and have long made up my mind publicly to declare myself, as I have already done in America, and will do here whenever I have the opportunity.—I hope some day in the hearing of the whole bench of bishops. The question is becoming national, and I consider myself that it is time that those who think as I do should boldly step forward and declare themselves as I do now. One word to the many to whom I shall give offence because they will not understand me. The man Christ I love and respect as I do all great humanitarians—that is all. I would ask of those also to whom I give offence, if they would endeavour to understand the spirit in which I have said this, that they should read Strauss's "*The Old Religion and the New*," the chapters in which he asks, "Are we still Christians?" and to which he answers "No," and to which I also answer "No." Why, therefore, should I lie in my death when I have endeavoured to be truthful in my life? My avowal will do no harm; and wild horses won't hold me from declaring myself now.—Yours faithfully,  
QUEENSBERRY.

#### THE DEVIL'S BUGLER.

There has just been commenced at Newcastle a halfpenny paper called the *Bugle*, filled with salvation diatribes, edged with announcements of gas-pipes, bacon, overcoats, &c. The editor says his old friend the devil has turned doctor, and, as a "business advocate," he rushes into print to advertise the gratifying fact. On a closer study of the matter, it appears that it is Dr. Mack's healing visit that is thus held up to public view, but, strange to say, Dr. Mack's name is never mentioned, the writer's mind apparently having been so overcome by "seducing spirits," and enthralled by "Doctrines of Devils," that the real facts of the case have altogether escaped him.

That the powers attributed to Dr. Mack are delusive, the writer does not venture to suggest. Nay, he gloats over the fact as an additional testimonial to the high merits of his old and able co-adjutor the devil. But the end is not yet. Listen: "Fire from heaven will finish his miracles; and fire from heaven will finish him and all his dupes in the charnel-house of an eternal hell"! What a large soul, what a charitable sentiment is breathed through these atrocious words!

The spiritual services at Newcastle were conducted just as any other religious service might have been conducted. There were hymns sung such as religious bodies use, Scripture was read, prayer offered, and no comment of any irreligious or theological kind was employed. It was claimed that the healing power was a fact, which was afterwards amply demonstrated, and thus practice was added to faith in that one of the "signs" which have been said to "follow them that believe" was exhibited. A number of persons was benefited, no one was injured, and no person left the meeting impregnated with any new idea, except that the Scripture practice of healing by the laying on of hands was an incontestable reality in this our day.

Where, then, is the devilry? The Satanic bugler is an impertinent, irreverent fellow, and seeks to do credit to his master where there is not the slightest merit to support the infernal claim. Are we having another Gospel phenomenon, viz., the old cry that he hath a devil, and casteth out devils by Beelzebub, the prince of devils? Truly, it would appear so. How does the "doctrine of devils" bugler know that this beneficent power is not a work which is of God, and that, such being the case, no human power can prevail against it? We give it no flourishes of trumpets, as facts like those established by Dr. Mack require no extolling. They remain firmly fixed on their own merits. There we are content to let them stand, and there they will stand, in spite of blasphemous invective.

Such shocking comments on the blessings which God is in this day conferring on mankind are an awful example of the spiritual degeneracy at present so prevalent amongst the people. The wild, rowdy bluster of animal excitement, and blank denial and insult of all that is spiritually demonstrable and beneficial to man, are examples of a practical atheism which is all the more appalling in that it is taught in the garb of salvation.

We pity our Satanic bugle blower and all who are so blind as to be guided by his loud blaring. If he have not truth, charity, and a belief in the power of God, whereon can he found his pretensions to holiness?

#### MR. EGLINTON'S WORK ON THE CONTINENT.

Mr. W. Eglington has returned to London from the Continent, and will continue in town for the winter. A letter from his pen, written in Bohemia, has been on our table for some time. We extract a few sentences:—

"It gives me much pleasure to inform you of my continued success. In Sweden it was beyond my expectation, and no less than five professors became converts to our Cause. I return to Sweden again in April to enable them to experiment; and, as I visit the Countess P—, it is more than probable the King will be present at many seances, for he was only prevented from attending recently because he was away in Scandia. I came here through Denmark and Germany, and having given many seances, new converts crop up daily—as also fresh and marvellous phenomena, which will be reported in the German press. Herr Schmid, the gentleman with whom I am staying, is a scientific good Spiritualist. I leave here on Monday for Prague, Austria, on a visit to Prince Thuru, and it is expected the Crown Prince will be present at the seances. From Prague I go to Munich, Bavaria, where I give seances, and to London, via Paris, which city I hope to reach by the 1st November, when I remain in London for the season. Next year I hope to visit all continental cities of Europe, the lateness of the season preventing me from accepting the many invitations from all parts of the Continent.

Mr. T. M. Brown will visit Consett, Dipton, and Benton on his return from Stockton and Hartlepool, also Sunderland, as soon as arrangements are completed. Address, next week, T. M. Brown, Howdon-le-Wear, Durham, R.S.O. Mr. Brown will proceed on his southern route shortly. Will friends who require his services please write at once that he may complete his tour.

For a few months we have failed to notice the *Dietetic Reformer*, but it does not seem to have suffered from our neglect. In the November number the annual conference and banquet are dealt with at length, and indicate cheering signs of progress in the great dietetic reform, which means less animal food and more fruit,—the less of the one and the more of the other the better. The annual report shows the advance which can be reckoned upon the past year. The number concludes with several pages of interesting paragraphs, including valuable receipts for vegetarian dietary and domestic economy. We heartily wish every reader of the *Medium* also to read the *Dietetic Reformer*. It is only 2d. monthly. We can send a specimen copy for 2d.



## SUBSCRIPTION PRICE OF THE MEDIUM.

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One copy, post free, weekly	0	2	...	per annum	0	8	0
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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 newsvendors, and supplied by the wholesale trade generally.

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

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

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

TUESDAY, NOV. 11.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, NOV. 13.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, NOV. 14.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 7, 1879.

## NOTES AND COMMENTS.

THE second batch of Dr. Mack's "Healing by Laying on of Hands" has not yet been delivered by the binder. We hope to receive them by the time these lines meet the eye of the reader. Be it observed, however, that it is only to those who paid 2s. 6d. per copy some time ago that the book can be supplied at that price. Postage, 4d. extra. Names put down and no money paid cannot secure this advantage, nor can further copies be supplied except at the published price of 4s. per copy, post free. Book clubs may have four copies for the price of three, postage extra.

B.N.—If the exhibitions of Spiritualism do not convince Spiritualists of their genuineness—if the one show-shop casts reproach at the other, then we say that kind of Spiritualism is suicidal and wrong, either in the manner of presentation or the motive that underlies the attempt. And why is there any fault to find with the motive? Because the seances exist on account of the fact that they produce a certain number of shillings each sitting; thus the mediums have to be puffed and pitted the one against the other to secure the big pull in the matter of business. We repeat it, and refer to the paragraph in last week's MEDIUM, that we do not believe in peep-show and rat-trap Spiritualism; we forewarned Spiritualists a year before the Slade attack, and we again raise our voice to call attention to a greater calamity that is impending. We care not who we offend or please in these matters. We must do our duty.

"VESTED INTERESTS IN ABUSES."—This pithy sentence occurs in the able paper by A. T. T. P., read at the Convention. All vested interests are liable to become abuses, when the investment stands in the way of improvement. Our interest, says the investor, consists in doing things just so. If they are done otherwise, then our "interests" suffer. Therefore, that which is must continue to be, not because it is best, but because it suits our "vested interests" better. Look around the Cause, and see where the work—seances, Sunday meetings, &c., is being made a trade of, and you will find the pithy sentence of A. T. T. P. written up over the door in letters obvious to the eye of any Spiritualist. Knock off all money considerations from Spiritualism, and a vast number of "abuses" would be at once reformed. It is the "vested interests" that make the "abuses."

WILL the Convention Committee kindly observe that a committee meeting to wind up matters will be held at 15, Southampton Row, on Monday evening, Nov. 10, at 8 o'clock prompt. It is desirable that business be dispatched with speed, as some members of the committee have engagements later on in the evening.

THE direct spirit-voices at Mrs. Billing's rooms continue to spread conviction of spirit-manifestation. We are the more pleased to notice this work, because since Mrs. Billing's arrival amongst us spirit-voices have become far more frequent at other circles. "Ski" is a practical philanthropist and educationist, visiting sitters at their home sittings and teaching their spirit-friends how to communicate in the direct voice. This is the grandest reform in Spiritualism, for when spirits can use their voices and speak for themselves, all these tests and sheeted-dummies will be done away with. By sitting with a medium endowed with high spirit-power one gets spiritual benefits and makes acquaintances on the spirit side of life of lasting use. That this form of mediumship is appreciated the crowded state of Mrs. Billing's sittings shows, but as all her work is of a private character with a superior class of sitters, we cannot do more than indicate the general tendencies of her mission. To secure a sitting with Mrs. Billings at her general seances on Saturday evenings, or privately by appointment, it is necessary to obtain an introduction at the Spiritual Institution, 15, Southampton Row.

## THE CASTS OF SPIRIT-FACES TO BE DESCRIBED AND ILLUSTRATED IN NEXT WEEK'S MEDIUM.

Mr. Oxley has found it to be impossible to have the engravings of these interesting manifestations ready in time for this number of the MEDIUM. They will be ready without fail for our next issue, which will allow our many friends another week to introduce the matter to their friends, and secure a more extended circulation. We have already received a large number of orders, but we hope much more industry will be manifested during the next few days, and that by Wednesday the number of orders that have reached us will amount to several thousands.

Mr. Oxley writes: "The casts are photographed on the wooden blocks now being engraved, so that they will be facsimiles, and very well they look. I am having the two done." He then says the descriptive matter will extend to from three to four pages, as he desires to throw some light on the philosophy as well as record plain facts. He adds: "The more I go into the matter, examine, and re-examine the casts with their history, the more I am struck. In the male face, with a strong glass, I find the unmistakable skin marks, and the three casts of the feminine figure show just sufficient variation to prove that they could not have been taken from one and the same mask; that is, the features are the same, but so modified in the respective casts that they could not have been taken by trick from some prepared mask, and the skin marks on the male face are proof of the mould having been taken from an organic, materialised form.

These few remarks are introduced to give our readers confidence in the genuineness of these manifestations; and that they may take courage to give the record of them wide circulation.

4 copies will be sent post free for 6d.

12 copies for 1s. 4d. post free.

100 copies, 8s., carriage extra.

Orders must be received not later than Thursday morning.

Since writing the above, we have received from Mr. Oxley the engraving of one of the spirit-faces. It is quite a work of art. The manuscript of the article has also been received; we handed it to a sceptic to read, and the verdict was that the article is an answerable proof of the genuineness of the manifestations. The author takes up every possible objection and answers it, showing that the spirit-figures must, indeed, have taken moulds of their faces as described. Next week's MEDIUM will be the most conclusive evidence that has ever been put before the public on the question of materialisation, and it ought to be circulated in hundreds of thousands. We receive a continuous stream of letters ordering copies.

## A CONTROL FROM "MAHOMED" IN NEXT NUMBER.

A. T. T. P. has just left with us the MS. of one of the most important and deeply interesting Controls he has yet received. It is from "Mahomed," the founder of the Mahomedan religion. The spirit points out and regrets the errors he fell into in earth life, describes his spiritual experiences, speaks of the superior work of Jesus, compares the Christian and Mahomedan religions, and concludes by commenting on the present political situation in this country. The attitude of the Queen, the Prime Minister, the next Prime Minister, Sir Garnet Wolsley, the Irish Land Question, and other matters are alluded to, significant of the great change.

This extraordinary Control, together with the description of the casts of spirit-faces and other matters, will constitute a number of the MEDIUM of such interest and importance, as to demand universal circulation. We only require an amount of earnestness on the part of Spiritualists to keep pace with the eagerness and unwearied labours of the spirit-world, to make our Cause in a short time the most glorious and widespread that earth has ever seen.

No doubt all will do their best for the circulation of next issue of the MEDIUM.

## 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.

## 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.



### DR. MACK'S COUNTRY TOUR.

In response to the number of invitations which are pouring in upon him, Dr. Mack desires to intimate that he intends making a systematic tour of the provinces, and that he may be expected to visit the chief towns. He will be glad to receive the suggestions of all friendly to the great work in which he is engaged. Definite announcements will be made as soon as arrangements are completed. Address, Dr. Mack, 23, Upper Baker Street, Regent's Park, London, N.W.

### MRS. OLIVE'S RECEPTION AT THE SPIRITUAL INSTITUTION.

We have been requested to publish the following correspondence and invitation. We hope it will be widely accepted:—

To the Editor.—Dear Sir,—The committee have arranged to hold the seance and reception to commemorate the return of Mrs. Olive, at the Spiritual Institution, 15, Southampton Row, Holborn, on Wednesday evening next, Nov. 12, at 8 o'clock. All who wish her well are cordially invited to attend.—I am, very truly yours,  
J. SWINBURNE.  
9, Dorchester Place, Blandford Square,  
November 3, 1879.

To the Editor.—Dear Sir,—Allow me to join in welcoming Mrs. Olive home again, and congratulating her on her recovery from her recent illness to renewed health and strength for the exercise of her valued mediumship. For many years I have experienced touching evidences, through her, of the presence and affectionate interest of spirit-friends. Communications made to me abroad, through the mediumship of a private friend, 3,000 miles away, entirely unknown to Mrs. Olive, have been repeated to me in this country, and corroborated independently, through Mrs. Olive's mediumship. I know also, from direct experience, of the efficacy of her mediumship for healing purposes.

I sincerely wish Mrs. Olive God-speed in her work for the future, under improved conditions, and I hope that the seance which she is shortly to hold at the Spiritual Institution will prove beneficial, not only for herself but also for the Institution.—Yours sincerely,  
D. K. CLARK.  
London, October 27.

### SUNDAY MEETINGS IN LONDON.

The meetings at Goswell Hall will be commenced on Sunday, Nov. 16, at 7 o'clock. The first evening will be occupied by A.T.T.P., recorder of "Historical Controls." There will be, without doubt, an overflowing audience.

#### HAMMERSMITH.

On Wednesday Evening, November 12, Mr. Burns will meet friends of the Cause at the house of Miss Bessie Williams, 18, Oxford Villas, Oxford Road, Hammersmith, to consider what steps can be taken to open meetings in that locality. All Spiritualists are cordially invited by Miss Bessie Williams, who has placed her rooms at the service of the Cause for the above-named purpose. Proceedings will commence at 8 o'clock.

#### HACKNEY DISTRICT.

Steps are being taken to bring the friends together in this locality, and hold public services on Sunday evenings. There are many Spiritualists in the district.

We hope to see many regular meetings started in all the districts of London this winter.

### THE PUBLICATION OF THE CONVENTION REPORT.

A subscription has been opened to print the papers and speeches at the late Convention. They will make a work of 150 pages, or thereabouts. It is proposed to sell the work at 1s. paper covers, or 1s. 6d., cloth, to subscribers. After publication, or if ordered through the trade, it will be more. It is one of the best collections of information on the condition and needs of the Cause that have yet been offered to the friends of the Movement. Every Spiritualist should have a copy, and study it carefully.

Colonel Greck has subscribed £5, A.T.T.P. £3, Mr. Ashman and other friends £1 each, and others have ordered copies. It will take a large sum of money to print it. At the same time it is necessary to know how many may be required, that waste by printing too many may be prevented. That this Convention may be of that great use of which it is capable, it is essential that the Report be well circulated. Will the friends everywhere make their views as to copies and subscriptions known to the publisher, J. Burns, 15, Southampton Row, London, W.C.?

### INSTITUTION WEEK.

The services for Institution Week will extend from Sunday, Dec. 7, to Sunday, Dec. 14. We hope to see a grand and united expression of spiritual earnestness throughout our entire ranks.

### SUNDAY EVENING SERVICES AT GOSWELL HALL.

I have great pleasure in informing old friends of the Cause that Goswell Hall, 290, Goswell Road, has been engaged for the Sunday services, commencing Nov. 16, I therefore beg that as many of those ladies and gentlemen as can make it convenient will kindly attend at 15, Southampton Row, at 7 p.m., on Monday, Nov. 10, to form a committee of management to arrange the manner in which the services are to be conducted. Full particulars of the result will appear in next week's MEDIUM.

JOHN SWINDIN.  
34, Pancras Road, King's Cross.

NEWCASTLE.—The gross proceeds of the bazaar for the three days, Tuesday, Wednesday, and Thursday, Oct. 28, 29, and 30, amounted to the handsome sum of £122 17s. 3d.

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### Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

For six months this School has had a regular singing class on Thursday evenings, under the able direction of Mr. F. Tindall. The class has assumed such proficiency that a proposal has been made that the members give their first concert in a week or two. Those desiring to enter upon the study of music are invited to attend.

On a recent evening the Chief Monitor adopted a very practical means of exercising the Teachers. He called upon Mr. King to propose a vote of thanks to Mr. Swindin for writing a letter to the MEDIUM, proposing that Sunday meetings be commenced at Goswell Hall. This Mr. King did at the moment in an able manner, reviewing the position of the Movement in an intelligent way. Mr. F. A. Boswell was called upon to second the resolution, which he did in an interesting speech. Mr. W. Boswell supported the motion with some valuable suggestions. Then came Mrs. Boswell, who had some quite original remarks to offer. These impromptu speeches afford excellent culture to the School.

### SINCE LAST JUBILEE.

In the MEDIUM for September 6, 1872, is a report of the former Jubilee Convention, held at Darlington. It was phrased—not by us—the "National Jubilee," and the Spiritual Institution was called the "National" Institution, which the Convention pledged the Cause to support. This mundane and local term "National" we had no taste for, but others coveted the plane of action which it implied, so in 1873 a Convention was held at Liverpool to try, if possible, to reverse the vote of support to the Spiritual Institution. This counter movement was fostered by the editor of a newspaper who thought it would be a good stroke of policy to try to transfer the following of the Spiritualist body from the Spiritual Institution and affix it to his own paper and satellites. Thus in contention and self-aggrandisement, the party, afterwards called the "British National Association of Spiritualists," was formed. The antagonism which its promoters and officers manifested towards the Spiritual Institution, its officers, and work was shameful when regarded as the action of a body supposed to have a bearing on spiritual purposes. It intrigued for great names, for wealth and dominion as its leading plane of action. So unscrupulous were many of the practices of men connected with it, that its most eminent promoters and officers left it in disgust, and now instead of its being "respectable" to have to do with it, a leaning in that direction is by many considered matter for reproach. Its "Council" from the first was a famous arena for hot contention, when war was not being made on the brotherhood at large. One adventurer after another sought place and steps to emolument in its service, and no spiritual purpose has been effected—no good done in all the short years of its existence. The journalist who called it into being has been unceremoniously rejected, and the lupine remnant, true to their pedigree, are doing all they can to impede him, the only man to whom in reality their Association owes existence. The now fallen would-be potentate was our bitter enemy, and he is not our friend yet; but we cannot refrain from saying—though it serves him right—he is being ungratefully used by the choice circle he had called around him. The "National" clique still exists, it is reported, and its promoters despairingly endeavour to augment its forces by paying, when they fall in with an easily-persuaded individual, the minimum sum necessary to add new recruits to its roll of adherents. Diplomacy is at work to lay hold on any floating advantages which the adroit world-spirit can, by clever management or small sums of money, secure as a stay to the emaciated irritable corpus.

What have these unspiritual facts got to do with the last seven years history of Spiritualism? Very much indeed, for the effort just sketched has demonstrated certain most instructive truths. First, the worldly principle of big names, envy, dominion, and money-hunting will not work in connection with Spiritualism. It is sure to end just in the opposite way that its adherents imagine or desire; as it has been in the past, so it will be in the future. Secondly, this worldly movement did not originate in the men who have been and are engaged in it, but by a class of world-sphere spirits who are anxious that their kingdom be extended, and they eagerly seek means to build their throne in every new movement that arises amongst men. If a man once entertain the idea of selfish intrigue to promote spiritual ends, he from that moment becomes the child of demon influence, and all who ally themselves to him either become obsessed by the spirit of worldly lust and ambition or leave the hateful affair in disgust. Many we have known who have passed through the "national" epidemic, and we have observed the wonderful transformation it has wrought on their nature.



Vaccination in its worst consequences is not a spot upon the spiritual soul-poisoning disease, the virus of which seeks an entrance into the moral fluids of unsuspecting humanity.

This is jubilee time—a time of rejoicing; there can be no rejoicing without goodwill; there cannot be goodwill where censure lurks. We therefore do not blame or feel hard at the parties who have been such a thorn in the flesh of the spiritual movement these few years; we have suffered grievously at their hands, but as they were tools under the influence of the spiritual foe of spiritual progress, we forgive them from our heart, as we hope to be forgiven for many unspiritual things which in our blindness we may have perpetrated. Who knows but the experience they have gained in their ungrateful service may be the purgatorial step leading to their spiritual advancement? At the same time, we are as wary as ever of the evil influence which causes the aggregation of such unfraternal fraternities—such unspiritual spiritual tactics. The past is given to us as a teacher. Let Spiritualists profit by it in this matter.

At last Convention the Movement pledged itself to support the Spiritual Institution, and it accepted the MEDIUM as its organ. The Movement has kept its pledge—the Institution and its organ still exist, and more hopefully than seven years ago. That they could have pulled through with a fraction less of support than they received can scarcely be imagined, and one of the miracles of Spiritualism is the fact of this work having been sustained through such crushing times, and having done so much valuable work with such slender means. The Convention just held has revoked none of the provisions made seven years ago, and we hope we may in the future deserve the kindly co-operation of the vast majority of our fellow-Spiritualists—a favour which we have been the grateful recipients of in the past.

And yet of ourselves we have nothing to crow over—nothing to flatter ourselves with. All the sufferings, privations, losses, and indignities that man can endure short of utter ruin or death have been ours. Our weakness and the paltry merits of worldly considerations have been brought home to us that we may rely all the more upon the spiritual treasure of the vast spheres of glorified existence, from which alone can strength and means be derived for spiritual work. We begin a new tenure of duty, with less ambition, greater humility and dependence upon the inner forces, than we ever before experienced. No credit is due to us in the past. We have tried to keep our feet amidst the rapid torrent of events, but the force of the stream has been from the spirit-world, not from ourselves. All the grandeur, originality, and success of this work has been spiritual; all the shortcomings and failures have been ours. What blunders we have made these seven years it may take us another seven to make good. No sooner do we mount to the top of one hill than another still more steep and lofty presents itself; all that remains of our own is an increasing amount of weariness and physical decay. But the eye of spiritual faith grows clearer. That alone must be our guide. God grant it.

#### A NOVEL CHAIR-TEST.

To the Editor.—Sir,—A remarkable chair-test was given by "John King" and his assistant spirits, through the mediumship of Mr. James C. Hux, a short time ago, which, at the request of "John," and in the interests of spiritual science, I would place before your readers.

We were a party of five ladies and the medium, and were all seated in the usual way around a small table; the medium, like ourselves, was seated properly in his chair, and his hands were taken hold of before the light was extinguished. I mention these apparently trivial circumstances, because of what happened subsequently.

After a very excellent seance, during which, amongst other interesting manifestations, we had the direct voices of personal friends in spirit-life, we were requested by "Irresistible" to be sure and not loose hands upon any account. Obeying orders scrupulously, we waited for but a few moments. A slight scuffling noise was heard, and sundry uneasy groans from the fully-entranced medium, when "Irresistible" told us to "light up"; we did so to find the medium seated astride his chair, the back of which, turned to the table, faced him, and his hands passed through the open oval back of the chair thus fronting him, were still holding the hands of the two ladies next him who, as they assured us, had never released him for an instant.

Here was an extraordinary exemplification of the passage of matter through matter, as we term it, perhaps in our ignorance, for want of a better mode of expression. Dematerialisation, or the transmutation of dense matter into ethereal substances, must have taken place. Was this effected in the living body of the medium, or in the dead substance of the chair? Which would be the easier to the spirit-operators, to dissolve certain portions of the material substance of the medium's body into ethereal spiritual substances, and thus permit the chair to pass, or vice versa? The dead, or dense matter upon which we work on our planet, shaping it into useful forms, is comparatively fixed and immutable; not so our ever-changing bodies, filled with spirit in every atom. Therefore it is, perhaps, easier for the spirits to dissolve the more refined particles of the human organism than the grosser particles forming a chair; and as these manifestations are generally accompanied by some expressions of discomfort on the part of the medium, perhaps certain portions of the medium's body undergo dematerialisation more often than chairs. In this instance the chair was probably passed through a portion of the medium's body, and was afterwards reversed in position, and suspended on his arms, whilst his hands continued to be held by the two ladies.

CATHERINE WOODFORD.

90, Great Russell Street, W.C.

We have been asked to make a correction and state that Mr. R. Curtis, Ashington Colliery, was relieved of headache by Dr. Mack at Newcastle, not asthma, as stated in our report.

#### LEAVES FROM THE CUMÆAN SIBYLL.

No. 1. FOR MARCH 7, THE SEVENTH DAY BEING SACRED TO THE DARIAN APOLLO, THE GOD OF LIGHT, MATERIAL AND SPIRITUAL.

On Seventh of March I saw the honey-bee

Sip her first wine;

With summer music she came straight to me;

Stretched on the hill's incline.

Red was the slope with heath-blossoms—living fire,

The earliest blushes of young Spring's desire:

Their glory seen, she ceased her honied song

And sank all silent the rich blossoms among,

Sipping earth's balmy treasures,

Hoards for cold winter's pleasures.

O blessed honey-bee,

Child of the sunny hours,

Rest thee, O rest with me

Among the heath's red flowers,

Beneath these pines' gray bowers,

Beside the sounding sea.

She seemed intent on teaching us in youth

The season's uses: out of beauty's flowers

To gather food for age's sunless hours,

Turning earth-blossoms to honied, heavenly truth;—

An humble teacher of the ways of Him

Whose voice is in the ocean's roar, the bee's melodious hymn.

For youth, a Sibyll in disguise

Pleads with us earnestly, from holy eyes,

In beauty's form. She'd make us wise:

Her goods unbought, she offers us to-morrow

The selfsame wares, but price increased through sorrow.

Whoever has seen the picture of the Sibyll of Cumæ, by Domenichino, will understand how Wisdom herself pleads the great cause of sanctity and happiness out of the holy and innocent eyes of youth. The eyes of this Sibyll are as unfathomable as the Syrian sky, and are as wise as they are innocent. There lies stretched out beside her a scroll of the mystical hymn of life—that is, Art typified by the most spiritual of the muses, Polymnia—Thekinoë, the "heart-delighting" muse herself.

This Sibyll offers to humanity art as the highest wisdom, art in its true sense, in which it becomes one with religion; for art is religion applied to earth and to time, as religion, popularly so-called, looks to heaven and a comparatively unknown future—Eternity.

The aims of both are the same, which proves that these two Genii are identical, only seeming different as looked at by the limited and erroneous conceptions of man from two different points of view. That aim is beauty, the highest perfection of loveliness in everything; the highest of all spirits is love, and He wishes everything to be lovely, in other words, beautiful.

Art is the embodying of the highest beauty in form colour, sound and expression, and this last form of beauty—expression, brings us directly into the sphere of religion, for expression depends upon character, soul, heart, and will, the culture of which is the aim and utility of religion, the production of the highest beauty in character. Religion, if true and if really believed, ought to mould and sculpture the soul to a form of beauty which, while here on earth, we can but dimly realize, hampered as we are here with a gross material form, instead of the subtler spiritual form. True religion is art applied to the soul. Art deals first with earth and time, incarnates spiritual beauty in matter, and then as religion deals with soul and spirit, with the unknown but ideally longed-for heaven: Religion gazes hopefully to the stars and star spheres as the home of beings perfected by a Divine art.

A. J. C.  
Lucerne, Switzerland.

#### COMPLIMENTARY MEETING TO MR. WOOD, OLDHAM.

To the Editor.—Dear Sir,—Will you kindly allow me space for a brief report of a meeting held at the Spiritualists' meeting-room on Sunday evening last. Mr. Edward Wood was the medium, and the occasion was somewhat of a complimentary character, it being understood that Mr. Wood was to have the support of a large number of friends. The room was almost filled to overflowing, the fair sex predominating; thus showing that Mr. Wood is appreciated by the ladies at any rate.

Under the control of the spirit "Thomas Paine," of American Independence celebrity, a very able address was given on the subject, "Think for Yourself." The individuality of the spirit was very well sustained; the strong, manly ideas of the great free-thought advocate being reproduced in a manner truly startling. When the medium was considered (those who know Mr. Wood are perfectly aware of his inability to deliver an address), the address was really a great thing,—keen, full of sarcasm, and at times kindling into positive indignation as the intolerance of priests and kings was dealt with; it reminded us of the old reformers, who fearlessly advocated the truths they loved heedless of everything beside. Of course the infallibility of the Scripture came in for a share of the spirit's rough handling. Reason was to be the standpoint from whence we were to judge of things, and if reason was shut out from theological matters, then farewell to common-sense. He contended that people could be good and wise if they chose, govern themselves prosperously and well, if they cultivated themselves and used their faculties aright; but the human mind was fettered to-day in great part by the gloom and the terror that a mass of dark, incomprehensible theology had thrown around it. "Think for yourselves" was the advice of the spirit; discriminate upon everything; accept what was in accordance with common sense, and, whether dubbed infidel or not, the issue would be proved on the other side. He ("Thomas Paine") was in no "hell" to-day; surrounded by noble friends—men and women who had proved themselves well—he lived to-day in a world of peace and glory, helping on those great truths it was their special pleasure and privilege to advocate when on earth.

The "spirit" seemed full of enthusiasm as it spoke of the hostility it met with when on earth; and yet how this hostility served only to lend fresh fuel to the flames! The tendency of all priestcraft, and the gloomy



theology of which priestcraft was the father, was to subvert human reason, to uphold biblical and priestly infallibility, and take away from the people their common sense—the only real wealth they possessed. Kings and nobles robbed the masses of their earthly substance, and priests sought to rob them of their spiritual reason.

All that was elevating, all that was grand and true in the teachings of Jesus was commended, and Spiritualism was claimed by the spirit to be a better expositor of truth than anything the world had yet seen, if the dark theology of the past could be kept out of it.

Everyone present was asked to form his own opinion upon matters:—to read, to cultivate their minds, and use the God-like reason each individual possesses. Then (said the Control) light and knowledge would come, and the will of God would be done on earth as it was done in the advanced spheres of light and wisdom.

Overlooking the grammatical errors and a few peculiarities almost always found in a medium, the address was a fine piece of vehement declamation; some really fine passages occurring, showing incontestably that if Mr. Wood had had the advantages of education he would have been capable of great things.

Mr. Wood was congratulated upon the success of the evening, which proved of pecuniary benefit to him, your correspondent believes. Mr. Tetlow, of Heywood, speaks next Sunday, Nov. 9th, at 6 p.m.—Yours truly,  
THOS. KERSHAW.

8, High Street, Oldham, Nov. 4, 1879.

#### MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, GREAT QUEBEC STREET.

On Sunday next, Nov. 9, at 6.45 p.m., Mr. C. Hunt will deliver an address; subject—"A Cloud of Witnesses." Mr. F. O. Matthews has kindly offered to attend the after-service.

On Tuesday, Nov. 11, Mr. Burns has kindly offered to lecture on "How to Make Spiritualism a Success." Women are especially invited to be present, as Mr. Burns will address them in particular. To commence at 8.30 punctual. After the lecture a general meeting of members and any friends interested in the work at Quebec Hall will be held for very important business. It is hoped all will be present, as the continuance of the work depends upon that meeting.

It is regretted that the medium who was expected to sit was unable to be present on Saturday evening last.

MRS. WELDON "AT HOME"—Every Tuesday, at 2.30, and on Wednesday evenings, at 8 o'clock, Tavistock House, Tavistock Square, W.C.

MANCHESTER AND SALFORD SPIRITUALISTS SOCIETY.—On Sunday, Nov. 9, Mr. Thos. Walker, of Melbourne, will give two orations in the large hall, Pendleton Club, Broughton Road, Pendleton, Manchester, near to railway station, and two minutes walk from Pendleton Town Hall. Afternoon at 2.30, subject, "The Spirit-land"; evening at 6.30, subject, "The Future Man upon the Earth." Tea will be provided in the said hall at five o'clock. On the 16th inst. Mr. Wright, of New Mills, will give a trance address at the Trinity Coffee Tavern, 83, Chapel Street, Salford, Manchester, at 6.30.

No. 1, of the *Theosophist* for October, 1879, has appeared in London, from the publishing office in Bombay. From the article—"What is Theosophy?" it appears that it is nothing else but what we endeavour to teach as "Spiritualism." We have long held and taught that man, as an individual, can commune with departed spirits, and that his soul may also commune with the divine mind. The article exhibits greater power of quotations from books than of original thought, and altogether there appears to be much more of windy pretension than sound acquirement in the movement, as presented in its organ. The article—"What are the Theosophists?" shows that the "Society" is really no society at all, being composed of individuals so widely separated in mental tastes and geographical position that they have no means of becoming better acquainted with each other than simply by becoming subscribers to the *Theosophist*. In short, a "Theosophist" is a student of Theosophy—Spiritualism, whether he be enrolled in any society or not, and the readers of the *MEDIUM* might just as well consider themselves a "society" as the dismembered "body" under consideration. We question if this "society" tactic is not a vulgarism at variance with the true spirit of spiritual or theosophical development, for it removes the plane of action from the subject-matter to personal circumstances. It would appear that these people hold a view in respect to spiritual light and development, something like what the "wise men of Gotham" entertained in respect to the cuckoo. We do not for a moment believe that it is necessary to go out to India or join any society to become acquainted with the grandest secrets of nature, all of which are to be found on introspection within every human being. There the theosophist is not directed to look, and hence we regard much of his pretensions as fudge for the emolument or amusement of a few individuals, and the entertainment of the dependant-minded. Notwithstanding, the *Theosophist* contains much interesting matter, though verbose and somewhat stilted in style.

#### R. B. D. WELLS

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

Nov. 28 to Dec. 15.—Grand Assembly Rooms, New Briggate, Leeds.  
Jan. 5 to Jan. 26.—Temperance Hall, Cleethorpes Rd., Gt. Grimsby.  
Jan. 27 to Feb. 12.—Town Hall, Northampton.  
Feb. 16 to ., 28.—St. George's Hall, Burton-on-Trent.  
Mar. 16 to Mar. 30.—The Large Albert Hall, Sheffield.  
April 10 to May 20.—New York, U.S., America.

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

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

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

HOLBORN, LONDON, W.C.

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

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

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

#### SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1879.

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Mr. J. Murray	...	0	1 0
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Mr. C. R. Williams	...	0	10 0
Mr. Luke Davies (per Mr. Wm. Capels)	...	0	1 0
Mr. James Godwin, ditto	...	0	0 6
Glasgow Society (per Mr. Coates)	...	0	12 0
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Cont.	...	0	10 0
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Amount already acknowledged	...	236	10 3

In addition to the supply of books, these subscriptions are the sole support of the Spiritual Institution, for the following and other purposes:—Gratis distribution of literature on occasions when such distribution is of great importance; information for inquirers by post and orally; rent, furnishing, cleaning, lighting, and warming rooms for the use of subscribers, and for any useful purpose connected with the Cause; periodicals, &c., for the reading-room; salaries, travelling expenses, postages, and personal outlay in connection with the Cause; secretarial work and correspondence; platform teaching; advising and pioneer work; literary work—reporting, editing, illustrating the *MEDIUM*; printing, stationery, postage, &c., &c. These expenses are unavoidable in a public institution of this kind, which is of great service to the Cause. It is not in any sense "business," and hence Spiritualists as a body are respectfully invited to take a share of the burden and sustain the Institution and its officers in their good work.

Subscribers are entitled to the use of books from the Progressive Library for their own reading or to lend to inquirers. Thus the literature of Spiritualism may be rendered accessible in all parts of the country. A guinea subscription entitles to two books at a time for one year; larger subscriptions in proportion.

The work of the Spiritual Institution was NEVER CARRIED ON MORE SUCCESSFULLY and doing so much good as at the present time.

Ten years of experience, and the many ups and downs of other efforts have shown that the Spiritual Institution alone is on a SOUND AND LASTING BASIS.

Now that the Winter is approaching, it would be well to secure the advantages of the Progressive Library in every part of the country. There are thousands of volumes on the shelves which might be put to use, for the instruction of Spiritualists, inquirers, and friends.

Every subscriber to the funds of the Spiritual Institution is entitled to works from the Progressive Library to the full amount of the subscription.

Subscribers are urged to send for books and use them in their localities for the furtherance of the Cause.

The subscriptions paid to the Spiritual Institution secure two objects:

First,—The use of unlimited books by the subscriber.

Secondly,—The subscriptions enable the other work of the Institution—most expensive work—to be carried on.

To render the work of the Spiritual Institution at all endurable to those who have to perform it, it is necessary that at least £500 be subscribed yearly. For this, to Country Subscribers, we will allow 1,500 volumes, which may be read by 6,000 readers and changed monthly,—being in all 18,000 volumes in the year perused by 72,000 readers. Thus the Spiritual Institution, when accepted in the manner designed by its projectors in the spirit-world, will surpass any other agency for the diffusion of spiritual knowledge.

Address all communications to J. BURNS, O.S.T

Spiritual Institution, 15, Southampton Row,  
London, W.C.



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

## YORKSHIRE DISTRICT COMMITTEE:—

BRADFORD, Spiritual Lyceum.—Nov. 9, at 2.30.  
 BINGLEY.—Nov. 9, at 6.30.; Nov. 11, at 7.30.  
 KEIGHLEY.—Nov. 10, at 7.30.  
 BRADFORD, Spiritual Lyceum.—Nov. 12, at 7.30.  
 HALIFAX.—Nov. 13, at 7.30. SOWERBY BRIDGE.—Nov. 14, at 7.30.  
 NEWCASTLE, Weir's Court.—Nov. 16, at 2.30 and 6.30; 17, at 7.30.  
 THE FELLING, near Gateshead.—Nov. 18, at 7.30.  
 NORTH SHIELDS.—Nov. 19.  
 GLASGOW.—Nov. 20 to 25 inclusive.  
 EDINBURGH.—Nov. 26 to 28 inclusive.  
 ASHINGTON.—Nov. 29 to Dec. 1 inclusive.  
 CHESTER-LE-STREET DISTRICT.—Dec. 2 to 4 inclusive.  
 DARLINGTON.—Dec. 5. DALTON-IN-FURNESS.—Dec. 6.  
 BARROW-IN-FURNESS DISTRICT.—Dec. 7 and 8.  
 ULVERSTONE.—Dec. 9.  
 ROTHERHAM.—Arrangements pending for Dec 13, 14, and 15.

Mr. Wallis will accept calls to deliver trance orations in all parts of the United Kingdom, and is arranging for a tour into the southern counties. Apply, by letter, to him at 92, Caroline Street, Nottingham.  
 N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

## NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

(President: John Mould, Esq., 12, St. Thomas Crescent. Hon. Sec.: Mr. H. A. Kersey, 4, Eslington Terrace.)

## LECTURES FOR NOVEMBER.

Sun. Nov. 9, at 6.30.	Inspirational Address ...	Mr. W. Westgarth.
" " 16, at 2.30.	"The Wealth of the Soul"	Mr. E. W. Wallis.
" " " at 6.30.	"The Atonement Spiritually Explained"...	"
Mon. " 17, at 7.30.	"Our Houses, and How to Build Them" ...	"
Sun. " 23, at 2.30.	"Still they Come" ...	Mr. Thos. Walker
" " " at 6.30.	"The Secret of England's Glory" ...	(of Melbourne).
Mon. " 24, at 7.30.	"Witches & Witchcraft"	"
Sun. " 30, at 2.30.	"To His kingdom there shall be no end" ...	"
" " " at 6.30.	"Lo! He comes, with clouds descending"	"
Mon., Dec. 1, at 7.30.	"Rocks and their Scripture" ...	"

Admission free. A collection to defray expenses.

## WEEKLY SEANCES AND MEETINGS.

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

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

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

## GLASGOW ASSOCIATION OF SPIRITUALISTS.

164, TRONGATE.

Jas. Walker, Esq., President. Mr. Jas. Coates, Hon. Sec.,

65, Jamaica Street.

The Committee have much pleasure in announcing that they have taken the large and commodious hall known as the Trades Hall, Glassford Street, for a series of Sunday evening lectures, chiefly devoted to the advocacy of the principles, ethics, and philosophy of Modern Spiritualism. Messrs. Morse, Wallis, Walker, and Wright, trance and inspirational lecturers, and Messrs. Harper, Porter, Robertson, and Coates will occupy the platform in due course.

Nov. 9, 11.30 a.m. Sunday Morning Lecture, in hall, Trongate, by J. Coates.  
 " " 6.30 p.m. Lecture, by J. Coates, in Trades Hall. Subject: "Objections to Spiritualism Stated and Considered."  
 " 16, 11.30 a.m. Sunday Morning Lecture, in hall, Trongate, by J. Coates.  
 " " 6.30 p.m. Lecture, by J. Coates, in Trades Hall. Subject: "What Gall and Combe have done for Humanity."  
 " 23, 11.30 a.m. Sunday Morning Lecture, by J. Coates, in hall, Trongate.  
 " " 6.30 p.m. Trance Address, by E. W. Wallis, inspirational medium, of Nottingham, in Trades Hall. Subject: "Spiritualism: Cui Bono?"  
 " " 8.0 p.m. Trance Address, by E. W. Wallis, in hall, Trongate.  
 " 30, 11.30 a.m. Lecture, by J. Coates, in hall, Trongate.  
 " " 6.30 p.m. Lecture, by J. Coates, in Trades Hall. Subject: "Experiences at the Spirit-Circle."

Spirit-circles are held in the hall for those who cannot form circles at home. The MEDIUM can be obtained every Sunday at the bookstall, and the members are invited to make good use of the library.

Mr. J. Coates will lecture in Newcastle-on-Tyne on Dec. 14 and 15. at Weir's Court, Newgate Street.

## MR. MORSE'S APPOINTMENTS.

KEIGHLEY.—Sunday and Monday, Nov. 9 &amp; 10.

LIVERPOOL.—Sunday, Nov. 16. NEWCASTLE-ON-TYNE.—Dec. 7 &amp; 8.

LANCASHIRE DISTRICT.—Nov. 16 to 24. GLASGOW.—Dec. 14 &amp; 15.

CARDIFF.—Nov. 30 and Dec. 1 &amp; 2. LONDON.—Dec. 29 (probably.)

Mr. Morse is open for engagements in all parts of the United Kingdom. Address all letters to him at Elm-Tree Terrace, Utttoxeter Road, Derby.

## RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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

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## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, NOV. 9.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8; also on Tuesday and Thursday.  
 TUESDAY, NOV. 11.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.  
 WEDNESDAY, NOV. 12.—Mr. W. Wallace, 329, Kentish Town Road, at 8.  
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.  
 THURSDAY, NOV. 13.—Dalston Association of Inquirers into Spiritualism, Rooms, 53, Sigdon Road, Dalston Lane, E.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, NOV. 9, 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 6.20 p.m.  
 CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.  
 DARLINGTON, Mr. J. Hodge's Rooms, Herballat, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.  
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
 GLASGOW, 164, Trongate, at 6.30 p.m.  
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.  
 KEIGHLEY, 2 p.m. and 5.30 p.m.  
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.  
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.  
 OLDHAM, 188, 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. 10, LIVERPOOL, Perth Street Hall, at 8. Lecture.  
 TUESDAY, NOV. 11, 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. 12, 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, Ourzon St., at 8 p.m.  
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
 THURSDAY, NOV. 13, GRIMSEY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.  
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
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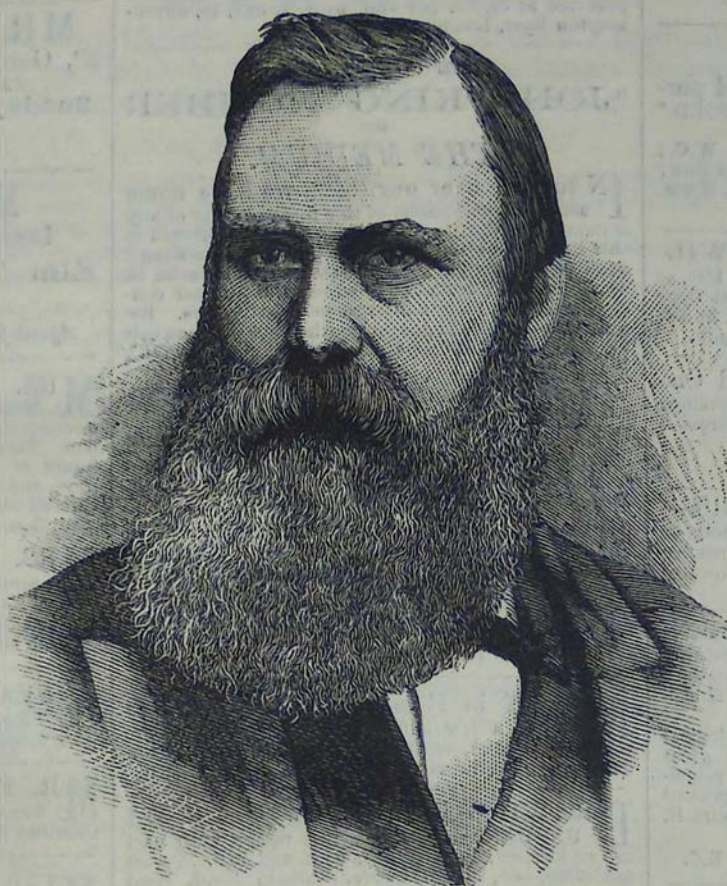
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