



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

SPIRITUALISM.

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MR. T. M. BROWN'S WORK AT CAPE TOWN SOUTH AFRICA.

Mr. Brown arrived from the Cape on Wednesday last week, and remained during his stay in London at the Spiritual Institution. On Thursday evening he accepted an invitation to give some account of his South African work at the O. S. T. School, 15, Southampton Row. There was a good attendance of Teachers, and Mr. Brown met with a cordial reception.

The Chief Monitor expressed his pleasure at seeing Mr. Brown at the School on his return from his mission abroad. He was a true Spiritual Teacher and a representative of that form of work which the Order recommended. Mr. Brown had not made an exhibition of his mediumship, either on the platform or in the seance room, but had laboured to extend spiritual enlightenment, and enable every Spiritualist to supply his own spiritual needs. This was the kind of work which the movement so much required at the present time.

MR. T. M. BROWN'S ADDRESS.

I will begin with an account of some things that took place on the voyage out to the Cape. Though my stay in that Colony has been short, yet in looking back on what has occurred since I left England it seems like a period of years.

Accompanied by Miss Brown I went out on the "Trojan" the magnificent new ship of the Union Company's Line. It is a beautiful vessel, well fitted up, and we had a good Captain on this her first voyage, but with all these advantages we found many drawbacks. A bad system prevailed on that vessel and I hear it exists upon others also: those who are not used going to sea, and do not know how to get the right side of the stewards, find it very uncomfortable. The way to get the right side is by a liberal system of tipping; but some cannot afford, after having paid handsomely for a passage, to pay half as much more to the steward or stewardess in order to receive necessary attention. During the latter part of the voyage, Miss Brown was taken very sick; her sufferings were terrible. For three days the stewardess never went near her. I induced the boy who assisted to attend to her a little, but the stewardess forbade him, as it was not his place. At last I was forced to make a firm demand on her behalf, or she might have

died. I was glad to see her landed; she had fallen away to a mere shadow. On the whole, the voyage was pleasant and deeply interesting. Madeira was particularly so. The Portuguese, in selling articles, will charge five shillings in the first place, but ultimately reduce the price to eighteenpence. In the tropics the climate is fine, and flying-fish and other objects are novelties to the traveller. Having crossed the line, the Southern Cross comes into view, and the aspect of the heavens is much altered to one, who has hitherto resided in the northern hemisphere.

A few gentlemen met us at the ship and welcomed us very kindly. A committee was afterwards formed to superintend our work. Miss Brown was to take the Sunday evening lectures, and I was to conduct the Sunday morning class at the Atheneum Hall. This hall is truly a splendid place belonging to Mr Berks Hutchinson. It is beautifully decorated, well seated and easy to speak in.

My first Sunday morning lecture was on "Spiritualism and the Bible." It did not give satisfaction. The audience had been used to the radical declamatory style, and thought I was too orthodox. I had resolved to begin with spiritual work, whether it was well received or not, and I say this without casting the slightest reflection on the methods pursued by others. I endeavoured to show that the success of Christianity had depended on its supernatural teaching, involving the existence of God and a spiritual world for man after death. These elements of vital growth are also in Spiritualism; it deals with man's spiritual nature—an endless theme—so that Spiritualism, as a system, can never fall, though we must keep it clear of inconsistencies. But this kind of teaching did not suit my audience. So I determined to give up the meetings rather than sacrifice my conscience and fail in my duty to the requirements of Truth. I was, however, prevailed on to continue with other three meetings, and the people were better pleased. Then I entered on a series of other four meetings, at the close of which I thought they might be given up; but the committee remonstrated, and said the interest was growing. The meetings were made more of a conversational character, and practical topics were introduced, such as mediumship, trance, inspiration, and clairvoyance. After half an hour's speech to open the subject, conversation followed, so that all could express their views and seek for needed information. This heightened the interest greatly, and the audience improved. Then came con-

versations on the Millenium: who would usher it in? God or the devil, or both? in which it was shown that evil had its good and use in man's development. Then influences were discussed, and what are evil spirits and how to avoid them.

These meetings were advertised weekly in the "Cape Times," and attracted an audience of a very intelligent and respectable class. Dr. Headings came eight miles every Sunday morning. On one occasion my subject was: "How are People not Happy?" I entered into the physiological and phrenological impediments to happiness, and discussed other circumstances in connection therewith. The doctor was pleased to approve of my remarks, and I was grateful to him for the compliment. These Sunday morning meetings were sometimes as well attended as those in the evening. A number of fine young men attended, and took great pleasure in being able to join in the proceedings. In the future some of them will make fine platform speakers.

CIRCLES FOR DEVELOPMENT.

I commenced the work of circle-holding for development at great disadvantage. In England I had been used of late years to mingle with sympathetic people, who were not only my friends, with every confidence in my integrity, but also intelligent Spiritualists. Without any disparagement to those whom I met, I must say that I found it very different at Cape Town. In the first place, they had no practical knowledge of the subject, though some had read about it more or less; they were all strange to me, and undecided on my personal merits. Then they were of diverse nationalities: Dutch, Norwegians, Africanders, Germans, and English, with their peculiar views of things. Thus supplied with the raw material, I commenced six circles—one each evening in the week. At the first meeting the sitters were necessarily very sceptical. We made an effort to get table movements, and by arranging the sitters with the view to obtaining the greatest harmony, we got results as soon as possible. In some instances no phenomena were obtained at the first sitting, but on these occasions "Bretimo" would control me and give delineations of character, so that there was always something to interest and instruct the sitters. I would be made to take them by the hand, and thus go round the circle, in most instances with great success. Mr. W. L. Sammons, a literary gentleman, asked for admission to a circle, and the spirit gave it to him. He got a good delineation, which struck him not a little, but he thought I might have become acquainted with his history somehow; then he had some private matters told him, which altered his opinion. He had long been a student of Spiritualism, but never before had received any personal evidences in favour of the system.

When we did get table movements, some of the sitters thought I did it by some sleight-of-hand, and I had all eyes fixed on me: this was in itself a difficulty. But soon some of them experienced curious sensations in the limbs, which could not be set down to sleight-of-hand, and these sensations were accompanied by the table moving without my touching it at all. This successful result convinced them of the genuineness of the phenomena and of my honesty in the matter; and they freely confessed their former suspicions, at the same time making apologies for their scepticism. This development continued till very good table manifestations were obtained. I recommended that they should not interrogate the spirit till the power was well got up by repeated sittings. They wished to get communications at once, but I told them to go on patiently for four or five meetings, and let the spirits do as they liked, after which the messages were astonishing. Good facts were obtained as to relatives. At one circle, composed of half-a-dozen young men, a youth had clairvoyance developed, and other two gave evi-

dence of valuable medial powers. This circle had not sat many times till one of the sitters got up and described very beautifully the spirit-world, and recited poetry. Some saw spirits, and altogether it was a delightful circle. Another was a family circle, held in the house of a German, whose wife could not speak English very well. A spirit was described which had passed away in their own country; this interested them very much.

(To be continued).

MATERLISATIONS.

The first recorded materlisation is that of Jesus of Nazareth after the crucifixion; when the apostles were gathered together in the upper room at Jerusalem, awaiting the outpouring of the Holy Spirit; when all doors were closed and the faithful few were bent on holy communion, the Master came in their midst with his wounds all agap in their horrid ghastliness. Poor Thomas! he could not believe the evidence of his sight: his sense of touch had to come into operation to enable him to believe his Lord and Master present.

There is a great philosophy in the doubts of Thomas. The wonderous manifestation of spirit power before him was all anew to the earth world: he had never correlated the possibility of the spirit's capacity to make itself manifest through physical form after it had once become severed from earth's substance, with the possibilities of the spirit while existent in the flesh. The philosophy with which he was acquainted had never informed him that the spirit could thus become manifest, hence, there had been no thought but that of death being the totality of existence and the limitation of spirit power over matter. Men base their philosophies upon correlations, and these correlations after ages of acceptance become so fitted in the mind as to seem almost impossible of irradiation; thus prejudices arise, and men form dogmatic creeds. But as human existence unfolds itself new phenomena occur which stand in startling contrast to the old correlations. Men gaze upon these new features of existence with horror depicted on their face and cry—How can these things be? Echo gives no answer, and man decides that they have no righteous end to accomplish and must necessarily be of Satanic origin, and are not adapted to human existence and must be avoided. Thus the matter stands perhaps for ages; the old correlations must serve the present generation, having been enough for their fathers. But at last some mind more daring than the rest observes these same phenomena, they excite his faculty of causality and he must know something about them. He observes, deducts, classifies and the result of his labours is he gives forth theories opposed to the old correlations. The world sees not as he does, and they thenceforth dub him a lunatic, a madman, or that he is acquainted with an unmentionable place. But as the years roll on he who was once the object of men's scorn and derision becomes their idol and object of reverence. Amongst this estimable list are Galileo, Copernicus, Fulton, Stephenson, Socrates, Jesus, and scores of others whose names the world to-day holds in humble reverence and adoration; and men feel as they read the record o'er of past ages; what fools the people must have been to have treated these noble souls thus. Had they lived in those days they also would have acted thus, because they would have stood in the same valley of prejudice and ignorance. The world has treated with scorn and contempt its greatest benefactors; from the simple reason that those benefactors apprehended truths of which their tormentors and persecutors had no conception. They had formed new correlations and had thus risen to higher vantage ground of knowledge and truth.

In this nineteenth century the philosophies of the age have their correlations, and their general tendency

is to the belief that matter is the sum of existence; but that this matter is subject to law which manifests itself in a variety of ways. That law, or force, and matter are dependent existences, one upon the other, neither could exist apart; that all phenomena are but the manifestations of these two existences: law is a mood of matter, and matter is a mood of law is the philosophy of the age; and what a wondrous philosophy it is? Matter is inert, and law is its energising power. If law be the organisation and harmonisation of matter, whence came the power to attain these ends! Surely, if every effect has its cause there must have been a comprehensive power prior to the cause to have measured its effects. Particularly so when we look at the grand effects of colossal nature. Worlds revolving in harmony, seasons in order, herbs, fruitage and flowers, all yield their grand results as if the outcome of some preconceived power. Law to us must have a Law-giver; and as law is a demonstration of intelligence, so all law must be the outcome of that great intelligence who measures and regulates all nature's potencies. Thus all matter is the subject of spirit, moulded and shaped as the will is exerted. All nature is putting forth her potencies for the attainment of beauty as the outcome and physical manifestation of the will power of the Infinite. Man is a microcosm of that wondrous macrocosm and partakes of the whole nature gifted with the same attributes and powers but of lesser degree. Thus then as the Infinite Mind moulds infinite Matter by the exercise of Will, so man having finite power can mould finite matter by the potency of his Will. But as the Infinite Mind holds the knowledge of all law; so man requires a knowledge of law to the full attainment of the potency of his Will.

Man only knows of matter by sensation: by the definition and comprehension of the various sensations he gains knowledge, grows wise, is capable of adapting means to ends and understanding the why's and wherefore's of nature. By this knowledge he has formed states, subjected people, instituted governments, created laws, invented machinery, erected buildings of beautiful architecture, adorned them with sculpture and paintings, sang sweet songs, and blended harmonic strains till man has slept in the arms of Orpheus. If man by knowledge of material substances and the laws which govern them has moulded those same substances to the ideals that thrilled his innerself; then, by a knowledge of the subtler substances of nature and the laws which govern them, man ought to be able to mould them to the ideals of his soul. If not, Why? Man by his spirit's energy has created tools by which he could shape material substances to that of which he thought to the subtler substances of nature approximating to the true condition of the spirit, and standing in nearer kinship to it, must be by that same spirit's energy moulded to the inspirations of the soul. What he needs is tools, and those tools are man's own organism and a knowledge of nature's law, that he by the exercise of his will may overcome its potency, and thus shape the subtler existences to his own desires. If this reasoning be true, what is there to prevent man by knowledge building up a form like unto that by which he is known, or any other of the beauteous objects in nature. It is a well known fact that the mind force of one generation moulds the material organism through which the mind force of the next generation has to manifest itself. That mother's can give to the unborn embryo the impress of their thoughts, and the momentary passions of the one become the life-long heritage of the other. Thus, if consciously or unconsciously the spirit energy of one age fashions the conditions by which the spirit energy in the next shall express itself, then we have an argument to prove that will power is the cohering and moulding force of matter. A knowledge of substance in its various phases of existence together with its laws and a

cultured will are all that man requires to the attainment of his desires in the moulding of matter. The history of spiritism in all ages and climes is a revelation of this fact. The potency of the will is immeasurable if rightly directed, and if the objects on which it is exercised are properly understood. Understanding cometh only by experience and observation.

JAMES B. TETLOW.

"THAT WHICH IS FAR OFF AND EXCEEDING DEEP, WHO CAN FIND IT OUT?"

Ecclesiastes, vii, 24.

It would indeed be better if there were less "prejudice," and more "suspension of judgment" amongst mankind. There is indeed a pleasure in pronouncing with emphasis a decision formed off hand; a vain pleasure nevertheless it is, and it were wise to forego it in view of the probable inconsistencies in which we may often be involved thereby. To take a recent case in point, the "seizure" at Mrs. Esperance's seance: how strikingly is the mental obliquity of those who saw what they "expected" to see, brought out by the rash haste of the "exposing" party. Is this the way to arrive at true conclusions on matters requiring the most careful and patient observation? As is well known, in natural philosophy the most complex phenomena are caused by the most simple means: and whilst the action of Nature is from the simple to the complex, that of Mind is from the complex to the simple. That is, general laws can only be formulated after the observance of a multiplicity of instances of their action. Man's mind has, so to speak, to unravel the tangled skein of detail before he can pick out the thread which binds all the rest together. It is only by this dissecting, unraveling process, that nature will give up her golden strands of truth, those laws which, as it were with cords, hold together the material universe. And do we as Spiritualists really suppose that a mere passive acceptance of certain truths, not carried out to the full in our life and practice, will help to explain facts which are "exceedingly deep"—I mean facts such as those of the transmutation of form between medium and spirit, &c. Can we for a moment expect that, while sitters are athirst for "exposure," any sound foundation of knowledge on the subject can be imparted by the spirits controlling in the circle? Do we not need reform? Let us "set our own house in order," for truly these exposures are most lamentable affairs and sully the pages of our spiritual periodicals. Future ages will read them with surprise, and the "exposers" will thus be handed down to posthumous obloquy. Who then, with this thought in view, will care to add his name to the roll of shame? Let all Spiritualists "hear and fear," remembering that we are enacting a part which will be considered of high import in the ages to come.

"CAMBOR."

At Mr. William's seance on Saturday night, the iron ring was placed on the arm of a gentleman who had never sat in a circle before, while he held the medium tightly by the hand. "Scotch Gardener," a tall gentleman, had his hand grasped by "John King," and pulled up till he had to stand on the table. The Dutch spirit again spoke in the direct voice. Mr. Herbst was present, and being the only person in the room who understood the Dutch language, he conversed with the spirit, and testified that, from the idioms used, the spirit was without doubt a Dutchman. This was a satisfactory indication of spirit presence, seeing that there was no second Dutchman in the room to simulate a spirit. The voice was like what had been at previous sittings. "Peter" showed his face; it was exactly like that of Mr. Williams, yet he sat in his place, held on both sides.

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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.—Seance by Mr. W. Towns for Clairvoyance, &c.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 22, 1880.

NOTES AND COMMENTS.

ON account of the whole work of the MEDIUM having fallen on our unexperienced hands we have not been able to insert the usual notices. It is possible that we may ask our friends to pay for all announcements as advertisements. It is no interest to us or to the cause to work hard at printing other people's business affairs, and pay for paper to print them on at the same time. We want to fill the paper as full of Spiritualism as possible.

ALL of us—man, woman, and child, have worked at type setting day and night, and yet we have not been able to fill up the usual number of pages. Kindly excuse the shortcomings; we hope to give a full supply next week. We require more type. Our many readers, we are sure, will make this matter their own, and tender us kindly help—a little from everyone—per return of post.

ON account of the late publication of last number of the MEDIUM, many of our readers have not received their usual copies. If it be inconvenient to obtain a supply through the newsagent, we will gladly post copies, gratis, on receiving a stamped and addressed wrapper. It is an important number; we want all to read it.

OUR friends who are compositors and desire to help us, are invited to devote a leisure hour in the evening to setting up a few lines of the MEDIUM. We will have "copy," and case always in readiness.

FRAMLINGHAM.—T. Dowsing, O.S.T., writes: we continue to do the work of breaking up ground for the future. I am fully satisfied with the slow growth; I believe it is sure growth."

Mr. T. M. BROWN writes to say that his health is improving, and that he intends commencing meetings in the north soon. He will visit friends in Sunderland and Newcastle till sufficiently recovered. Address, Myrtle House, Howden-le-wear, R.S.O., Durham.

Mr. Brown's experience at Cape Town indicates a means of promoting the Cause worthy of the attention of Spirit-

ualists everywhere. From advertisement in the *Cape Mercantile Advertiser* we perceive that Sunday morning meetings are being continued at the Athenaeum, and Mr. Teague advertises for two seance rooms.

Mr. Bastian leaves London for Hamburg on Tuesday, after which he intends visiting Paris. He has had extraordinarily good manifestations of late. A lady from Somerset last week at a series of seances received four letters from her late husband, written by the spirit-guide direct. From the matter contained in these communications she is convinced that they emanate from her husband. She also saw him materialised several times in a light sufficiently good to recognise him to her entire satisfaction. The attendance at the seances has been large, and the conditions harmonious. Mr. Bastian's mediumship is at present in excellent condition.

Miss M. A. Houghton is at the present time residing at No. 2, Vernon Place, Bloomsbury Square. She is in a very delicate state of health, and needful of friendly sympathies and assistance. She has suffered much, and has been treated in a most shameful manner, and deserves kindly consideration in lieu of that justice which is denied her. Spiritualists should atone for the conditions of society by healing those wounds which social barbarism permits the unprincipled to make on—not only innocent, but—on valuable persons. We will give an account of her case next week. It presents points of deep interest.

"SHE HATH DONE WHAT SHE COULD."

No higher recommendation than this can be bestowed on either angel, or human being! What she could! All that possibly lay in her power. She had doubtless denied herself not only some luxury but some necessity of her daily life to purchase the costly ointment, had gathered the small coins day by day and treasured them, and anxiously counted them from time to time, feeling happy when yet another mite was added to the store! And when at last the sum was complete, how joyfully she hastened to buy the precious gift which her patience and self-denial permitted her to offer to him she lovingly worshipped.

How did she present it? Without ostentation, timidly and nearly unperceived she came, unnoticed, perhaps, except by him for whose sake she was there; then breaking the alabaster casket she poured the fragrant contents over the head and feet of her master, and having no fine linen to absorb the superfluous moisture she wiped his feet with her hair. No part giving here, reserving a small portion for another use. The box is emptied and the room is filled with the rich perfume. How happy she was then, her longing wish accomplished, and the pure pleasure of giving filling her heart with satisfaction. There was no desire for praise, no thought of reward, but it came richly, fully, as from a prince to a beloved and devoted subject! "She hath done what she could." "Her name shall live for ever linked with mine."

Thousands have read her story with throbbing hearts, longing to follow her example; thousands hear it often read, but it awakens no response in their cold and selfish bosoms.

What effect has it upon you, dear reader? Are you doing all you can to show your Master that you love him: are you denying yourself anything for his sake! It is astonishing how many things we can do without—the new dress, the fashionable hat, or the hundred and one little nicnacks which render you more elegant than your neighbour: cannot some of them be "done without," and some small sum at least be laid aside for the Master's use!

Think—if only every Spiritualist in England would determine to give a shilling a week to the support of the

Cause, what a very costly box of ointment we should collect, and how the perfume of it would penetrate even to the remotest parts of the room, stirring up the hearts of men to holier purposes and self-denying actions!

"Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me." Here then is the possibility of shewing our love towards the "Prince."

And the opportunity is not wanting. Your friend and mine, the Editor of this journal, may be in the opinion of some of you, one of the least among the brethren, but surely all will allow that he has done what he could. He has toiled and borne the burden and heat of the day, and you and I have profited by his labour. But the burden may become too heavy unless we come forward to assist him. A wheel is embedded in a snow drift, and the strength of one man is inadequate to release it; the consequences may be serious if it be not extricated, and that speedily. Do not let it be said of us that we are content to fold our hands while our brother is sinking for want of a ready hand and willing heart. That were indeed to bring reproach on our Cause, shame to ourselves.

Let us work with a will as one man, with the determination to surmount all obstacles, and we shall succeed. I do not ask you to do some great thing, some fatiguing work or to deny yourselves and those dependent on you the necessities of life. If you are not rich enough to give a shilling weekly give sixpence, threepence, a penny! Surely the poorest among us can afford that. Give some small portion of your time, your talents, your influence; but do something, give something with a cheerful heart. Put all self seeking and party spirit aside, and let every man and woman (yes, and you too dear little children who love the Truth which has made you free), come forwards and do all you can.

The door of the guest chamber is open, the table is already spread; let us hasten to bring our offering that the Master may be anointed 'ere the feast commences.

Mary of Bethany desired nothing but the blessed privilege of being permitted to shew her love. This privilege is open to every one of us; let us avail ourselves of it.

We shall not work in vain. Angel hands are linked with ours, angel voices are cheering us on, and sweetly singing of the home which awaits those who during their earthly pilgrimage find their greatest happiness in doing all the good they can. Up then my friends, for clouds are gathering fast and the night cometh on apace—the night when no man can work.

CORNWALL,

"VAIRA."

October, 1880.

TO THE READERS OF THE "MEDIUM."

A CHANGE OF PRINTER!

This number of the MEDIUM has been got up at 15, Southampton Row. Hitherto the work has been done at a regular Printing Office at contract price. At the present time I cannot afford to pay for the printing, and so must contrive to do it myself. We all have a deal of hard work in us at the Spiritual Institution, and though the setting up of type was quite a new pursuit to us at the beginning of the week, we have by dint of industry by night and by day acquired the knack of putting written matter into print.

Unfortunately the supply of printing materials is of the most meagre description, which defect, coupled with lack of time, has prevented our giving a full number this week. We have dealt liberally with our readers in the past, as we hope to do in the future, and we shall throw ourselves on their kind indulgence in regard to this present number. The resolution to print the MEDIUM at home was arrived at suddenly so that there has not been time for the necessary preparations.

The last number of the MEDIUM was not issued till Monday. I pay cash for everything; and having had an extra demand to meet I was unable to find enough to pay for paper and printer in addition. I travelled many miles trying to collect cash due, but could not succeed; in one instance receiving gross abuse from one whom I have taken great trouble to serve. This is a grand city—this London—containing thousands of Spiritualists, some of them not desperately poor, but it contains nobody, or very few, when there is an emergency, to be met for the benefit of the truth. Any show or display which tickles the fancy is at all times sure to be liberally patronized; but genuine spiritual teaching, to enlighten and elevate has always had a hard time of it, and so it has even to-day. Vast sums of money are squandered on adventurers and humbug, but the power of enlightenment amongst us that would point the way, is voted a bore and ought to be loaded with cares and labours, and even be made to pay a tax for existence.

I accept that position, and hence take on an additional labour and care in this work. Many wonder why I am so pertinacious. Some think I am making a heap of money by it all, others may regard my faithfulness as a whim; many think I am foolish not to throw the matter up and turn my attention to a more lucrative field of action. All of these opinions, and others that could be named, indicate that money—self—is the God of this world. The attainment of personal ends is the great object of nearly every one's ambition. They have no idea that a man can have any other object in life than to seek a selfish purpose—to make money; hence as a people we are all trying to get the better of one another.

Why then do I struggle to force the study of spiritual truths on a world that does not want it, or on thousands of readers, many of them wealthy, who will not bear the share of the burden? Not because I am thanked, paid, or required even, but because there is a Power in the universe which desires to have such work done as I am trying to do. I am not the servant of Spiritualists, the readers of the MEDIUM, or of myself, but I am the agent of that Power. An ancient Spiritual Teacher said to his co-workers: "Ye shall find an ass tied, and a colt with her; loose them and bring them unto me. And if any man say ought unto you, ye shall say, the Lord hath need of them." Regard me, then, if you so please, dear selfish World, as representing that Ass, and the MEDIUM my "Colt."

We are "loosed" from your thralldom, and if the Father of men's souls chooses to use us as a carrier of burden, we would rather bear the Lord's weight on our patient shoulders, than the baneful load which the World offers to those who choose to serve it.

The time is coming when men will labour for truth and principle and help one another. At present too many try to get as much as they can and pay as little for it as possible. This is why I suffer; but I am no shopkeeper working for profit, nor literary hack toiling for hire. As a teacher in Spiritualism, having an audience weekly of thousands, I have barely had the expenses of the work paid for, nothing left for myself. I am satisfied: the work has been its own reward and the trials and sufferings have brought such valuable experience and development as all the wealth of this earth could not purchase. The present crisis introduces a change which in the end will prove a great benefit to my particular work, and to the Movement at large.

Now, dear friends, you who have been with me through the vista of the shadowy past, and believe in the merits of this work, come forward at this instant of time and give me your willing and generous help. Let us all put our mite together to secure that which is required. I stand in immediate need of expensive printing materials. If any person with means will

come forward and purchase them, he may have a lien thereon till all is paid. But I would rather see the previously suggested £1,000 Publishing Fund made up in small sums, entitling the Depositors to receive books, &c., at cost price. I want nothing from any one without giving value for it, as I have in all cases done in the past.

Our motto should be to study the advantage of one another on a mutual principle, and at the same time how best we can help on the work. The work carried on here in the past has been a continued success spiritually and also financially, for much has been done with comparatively little means. I now enter upon a firmer path than ever, and look forward with increased hopefulness to the augmented good to be accomplished in the future.

United we can become a great power for good to humanity, and thereby lay up spiritual treasures for our use in the ages to come.

J. BURNS, O.S.T.

THE SOUL.

Oh, curious, vague, mysterious thing!
Say, whence art thou—whence didst thou spring?
How com'st thou by thy powerful sway?
What binds thee to this form of clay?
Or in what part dost thou reside,
The blood, the heart, the brain, nervetide?
Sure, He that made this beauteous world,
Thee, also, out of nothing called.
He gave thee consciousness and mind,
And in this body thee confined,
And sent thee for a sojourn here,
Midst sin and death, and grief and fear,
Where cramped thou art, nor canst thou soar,
Nor unknown realms of bliss explore.
Thy liberty is lost and gone,
Until thy earthly course is done.
Dark is thy sojourn here, but soon
Shalt thou dwell in eternal noon.

Examine well thyself, and see
What 'tis thou art, and hence shalt be.
The body dies, but thou canst never
Cease to exist, nor perish ever.
Immortal, shalt thou still survive
When this frail form has ceased to live.
Through endless ages shalt thou be
Happy, unconfined, and free;
Bereft of sin, disease, and pain,
Shalt thou in perfect gladness reign.
No sickness shall thy life alloy;
No sin or evil cloud thy joy.
But new-born risen from the tomb,
Shalt thou in perfect beauty bloom,
Unfettered by a mortal frame,
The cause of sadness and of shame.

Compose thy thoughts my soul, and now
Tell me how it will be when thou,
Delivered from this house of clay,
To unknown realms shall wing thy way.
Where, veiled from every human eye,
To unseen regions thou shalt fly;
And wafted to a fairer shore
Shalt taste the bliss for thee in store.
And, clad in deathless glory bright,
Shalt roam o'er heavenly fields of light;
And wander over that fair land,
And mingle with the glorious band
Of seraphs, saints, and angels fair,
Of form divine and beauty rare,
Who shall with joy thy coming greet,
And welcome thee with rapture sweet.

Oh, ponder well what 'tis to die!
Thou canst not from that hour fly.
Oh, call to mind thy heavenly birth!
Remember thou art not of earth.
Depart not from the narrow way;
Nor in the paths of evil stray.
Hark not to pleasure's siren call;
Nor at wealth's shrine a victim fall.
Be not by human praise enslaved;
Nor by debasing vice depraved.
Keep thou the perfect end in view,
And wicked ways and men eschew.
So shall thy work and task be done;
So shall the goal and crown be won;
So shall the happy prize be gained,
And so the end of life attained.

R. H. GAINSON.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

On Sunday Mr. Mac Donnell delivered a discourse on "the True Religion," after which several of the audience (the Hall being full to the door) rose and expressed their appreciation, asking for further explanation of points they could not quite see. This led to a friendly and very useful discussion. On Sunday next Mr. Whitley, in the absence of Mr. Mac Donnell, will occupy the platform, when a practical, and I feel sure, earnest, address will be given.

On Monday, October 25, Mrs. Olive has kindly intimated that she will give her seance at 8 p.m. Mrs. Olive's controls stated that they wish her to give a seance on the last Monday in each month, and this is one of the series. No charge for admission.

On Tuesday, the 26th, Mrs. C. L. V. Richmond has very kindly offered to give a discourse, for the benefit of the Society, at 8 p.m. The doors will be open at 7. At 7.30 the musical part of the service will commence, when songs or duets will be given, that the address may commence promptly at 8. We advise friends to be early, the size of the room being limited.

On Tuesday, November 2, Mr. J. J. Morse has kindly offered his services for the benefit of the Society, when he will deliver a trance address.

Every Saturday, at 8 p.m., a seance is held, Mrs. Treadwell, medium. Mr. Hancock is present half-an-hour previous, to speak with strangers.

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On Sunday evening last Dr. Nichols gave a very interesting address on his personal experience in Spiritualism to a good and attentive audience.

On Sunday morning, October 25th, Mrs. Richmond will give a trance discourse at 11 a.m. We hope the friends of the cause will rally round her. We expect a full house.

On Sunday evening Mr. Wallis, of Nottingham, will give a trance address at 7. Mr. Knightsmith will sing "Comfort ye" and "Every valley"—Handel.

The happy evening, November 18th.—We hope the friends that have offered to take part in the evening's entertainment will send their songs and recitations before next Thursday to W. Towns, secretary, as we wish to make up the programme next week.

W. TOWNS, Secretary.

1, Albert Terrace, Barnsbury Road, N.

A NEW MEETING ROOM AT OLDHAM

Mr. Burns.—Dear Sir,—You, along with many of your readers, will be glad to know that Spiritualism is still alive in Oldham, and that we are leaving our old room, which is too small and inconvenient, for a larger and more convenient one. Instead of having to climb four flights of stairs we shall only have one. And we intend to have the opening services on Sunday, October 24th, when two services of song will be given by the choir, interspersed with short addresses by the members and friends of the Oldham Society of Spiritualists; so you see it will be carried out on the free, voluntary local principle you so often advocate. You will please to make it known through the "Medium" for the next two weeks, that our meeting room, on and after the 24th instant, will be 176, Union Buildings, Union Street, (7 doors from old meeting room), where we shall be pleased to see friends from the surrounding districts, to give as a little pecuniary help and sympathy, as we have pretty heavy expenses for new furniture, fittings, etc., we should be glad of any assistance. Meetings will in future be held every Sunday at 2.30 and 6 p.m.—Yours truly,
J. WOOD.

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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 unharmonious 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. Case-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 taps 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 taps 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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