

THE MEDIUM AND



DAYBREAK.

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

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THE GREAT PYRAMID OF JEEZEH IN EGYPT.

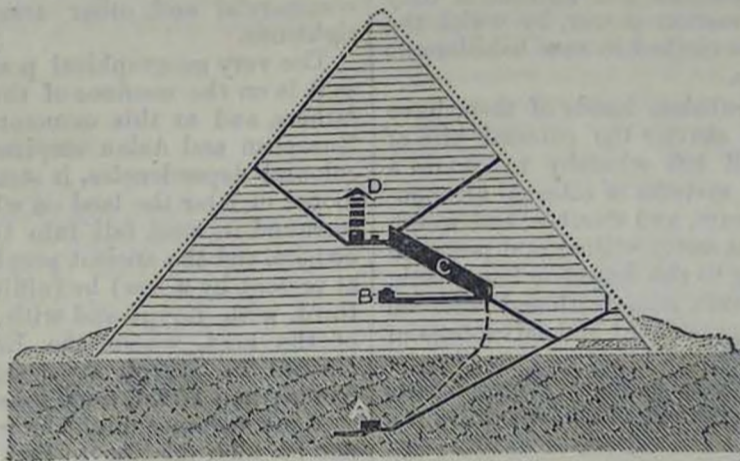
BY WILLIAM OXLEY.

I.

Reckoned amongst the seven wonders of the world was the mighty structure which is here illustrated, and which, though now beginning to yield to the corroding effects of time, still stands as the largest, oldest, and grandest of the works performed by mortal man upon the earth's surface.

By some it is regarded as a monument of stupendous folly, recording at once the insatiable arrogance of a tyrant king, and the degrading subservience of an abject race of men; as useless, except that it serves as an index or a landmark, to mark the ignorance and degradation of the past in comparison with the advanced knowledge and civilisation of the present age. Not so, however, does it appear to the clear-headed and wise-hearted, for they discern, in the study and contemplation of the still mighty and majestic pile, a series of facts and the embodiment of truths which are of the highest importance to mankind, and which, when known and acted upon, will greatly aid in the development of those states which will cause the various races of mankind to draw closer together under the ties of a great and general brotherhood, acknowledging the same origin, and subject to the Great Power, unseen by mortal eye, but to which, in the secret recess of every human spirit, all pay homage and adore as God.

For upwards of four thousand years of earth-time this vast structure has been a silent witness to the truth, that verily there



is a God who is Light to the people who walk in darkness; for, treasured up in its construction, are the principles of truth, equity, and righteousness. During all these ages it has been a sealed book, whose pages were closed until the "time of the end," which has now come, and in our day the fiat has gone forth, for the secrets to be made known and the truths which were concealed in its bosom to be revealed; and, as a consequence, the attention of certain wise and thoughtful men is specially directed to the wonder which still stands in the Land of Egypt.

I must here state that the Great Pyramid (as it is so called) must not be carelessly grouped with the other pyramids, of which there are a considerable number in a more or less ruinous state, for no other can compare with the great one in any sense whatever; it stands out unique and diverse from all the rest, and whatever the purpose for which *they* were built, it is unquestionable that they are mere copies, and erected in after times by others who possessed neither the wisdom nor the skill of the designer and architect of the first and Grand Pyramid.

My object is not to give a discourse on Egyptian pyramids in general, but of this one in particular, as it, and no other, possesses certain significant scientific facts, veiled in symbols, which have a value, not only to the scientist, but to the philosopher, inasmuch as all natural laws and phenomena are the outcome and expression of intelligence, of which no conception can be formed unless it is referred back to some mighty agency, to which no terms less than Infinite and Omnipotent can be applicable.



THE PYRAMIDS OF JEEZEH.

Omniscience, Omnipotence, and Omnipresence are terms used, but little comprehended, and far less understood. The *natural* mind of man attributes these to some gigantic Being, the creation of its own conception, and falls down and worships *this* as God; and in truth to such so it is; for, by the action of law, to which all universes are subject, the highest and best *ideal* of corresponding geni, races, and states is, to them, their God. But the historian of the future, in the new states that are about to be opened, even upon the earth, will be able to trace and to indicate the progressive states of development of mankind, from the beginning of time, by tracing the various conceptions of Deity by succeeding systems at different epochs, from the simple conceptions of childhood, represented in our day by uncivilised and savage peoples, up to the teachings respecting God and man of the most advanced and civilised portions of modern times.

It has been the fashion of the historians of the past, and too many of the present, to characterise the worship and institution of the early inhabitants of the earth (so far as they can be traced), as idolatrous and crude, engendered by fear resulting from ignorance; but the Great Pyramid of Egypt tells a different tale, and to the spiritually enlightened, there is a deep significance in the return to earth of so many emancipated spirits, who, one and all (that is, those who lived on earth long, long ago), join in the endeavour to put the historical events of their times, and the religious worship and life of their era, on a truer basis, so that each system of religious thought and scientific attainment may take its proper place in the grand cycle of human existence in mortal form on the earth.

There were spiritual verities, as well as natural scientific truths relating to the Kosmos, known to the ancients, and while, to the multitude, these became gradually lost and buried in myths and legends, yet the knowledge of these has not been totally lost, for the Spirit of Truth still animates the internal systems; and when these systems are disrobed of their externals, it will be found that the Spirit of Truth is one and the same Spirit; and the desire of modern times to ransack and examine the dying and apparently dead forms and systems of ancient peoples and nations, is only to provide conditions for a new resurrection power, by which the one and same Spirit of Truth shall be clothed in new habiliments of more beautiful form and richer life.

Time, climate, and, above all, the ruthless hands of men, have all combined, as secondary causes, to shatter the colossal pile of masonry, and while sufficient is still left whereby to obtain a correct measurement of its details and systems of internal arrangement, the order has gone forth to measure, and number, and weigh the great building, and in obedience thereto, willing and prepared heads, and hearts, and hands, yielding to the impulse, have each, in their own way and specific departments, gone forth and recorded the result of their labours for the enlightenment and advantage of posterity.

What have they found? Certainly not, as many Egyptologists have imagined, viz., the tomb and monument of Cheops or Shofa, an ancient Egyptian king!

What went they out for to see? Not a mere souvenir of antiquity, overawing by its magnitude, mystifying by its form, and bewildering by its intricate internal passages and chambers! They found vastly more—they found a building of solid masonry, embodying the principles of pure scientific truths, the elements of the sciences known as geometry, mathematics, and astronomy; and to these I may add another, viz., that of astrology.

In treating of the science of astrology, it is, in relation to astronomy, what matter is to mind, and what the soul is to the body; for astronomy, as the term implies, is the knowledge pertaining to the names and motions of the stars and planetary bodies in space; but astrology is the wisdom and understanding of the relations and inter-relations existing between the various solar systems which move in space. These are not merely physical bodies, subject to centrifugal and centripetal forces, existing in space for no other purpose than to give light to our small globe—an atom only in the great whole—but there is a magnetic life-current flowing from each, vitalised by the intelligent beings who inhabit them, and which acts and re-acts on each planet that forms part of the solar system to which it belongs. No instrument invented by the skill of mortal man will ever be able to discover the nature and to gauge the power of this magnetic life-current, because, being spiritual, it can therefore only be discerned by spiritual agency and revelation.

As the heavens exist and have their base upon the earths, even so the wisdom pertaining to the laws of spirit-action can only be attained by a knowledge of natural science, hence the philosophy of spirit-life and action must be attained by scientific knowledge of the laws of Nature.

Every object in nature, organic and inorganic, appreciable to the outer senses, is phenomenal and symbolic of spiritual verities; but *what* these objects symbolise or represent is only to be known and interpreted by the great law of correspondences, which is operative in the concord between the objective without and the subjective within.

The Grand Pyramid of Jeezeh in Egypt is pregnant with symbols, and while to others who see in them nothing more than the embodiment of natural truths, I shall endeavour to show that its symbols also refer to the mental and spiritual states of mankind as well. For this purpose I propose to notice some of the truths and facts which pertain to nature and the comprehension of the natural degree of the human mind; after which I shall proceed to unfold the meaning and application of some of the *spiritual*

verities, symbolised and based upon exact science, and if your readers will bear with me, I propose to treat of the purpose for which the Great Pyramid was built, and by specifying part of its system of numbers, weights, and measures, show its relation and application to the physical earth on which we live, proving that upwards of 4,000 years ago the truths of natural science were better known and understood by the designer and builder of the Pyramid than they are even at this day; for every advance in scientific knowledge, so far as it bears upon the exact sciences, is approximating nearer and nearer to the truth, as it was embodied and adapted for all time in the structure erected so many ages ago, in what is now known as the Land of Egypt.

Further than this, I shall give my reasons for believing that it was a grand temple, dedicated to the worship of the Mighty One, whose name is secret: for in its peculiar construction and internal arrangements and details, are deeply veiled in symbols the truths which form the basis of religion, philosophy, and science; and it is more than probable that the rites and ceremonials of the ancient Egyptians, and after them, the worship and mythology of Greece and Rome, then of the churches of the western nations, as well as the symbolism and practices of the various mystic and secret orders of mediæval times, had each and all their origin in the mysterious symbolism of this ancient shrine.

There is no nation upon the earth more deeply interested in the study and understanding of the treasures of knowledge stored up in the pyramid than the great British nation and its offshoots; for, undoubtedly, it is theirs by virtue of the privilege of birth-right, as to them specially pertain the knowledge of its mysteries, the power to utilise them, and the promises shadowed forth,—graven not in writing, but in imperishable stone: for no nation but Britain possesses the “standards” so near in accord with those used by the pyramid builders; and what is more, the pyramid standards are the only ones which ensure perfect truth and exactitude in mathematical calculations, as well as just dealings between man and man, and because *true*, are adapted to bring about a system of uniformity in weights and measures that would make commercial and other transactions just and fair, honest and righteous.

The very geographical position of the Grand Pyramid, situate as it is on the confines of the lands once possessed by their forefathers, and at this moment standing near midway between its European and Asian empires, situate on the high road to its vast colonial dependencies, it stands there as a pledge and token, that sooner or later the land on which it stands, and the countries which surround it, must fall into the hands of its ancient and rightful owners, and the ancient prophecy (with a meaning only appreciated at present by a few) be fulfilled. “In that day shall Israel be the third, with Egypt and with Assyria, even a blessing in the midst of the land, whom the Eternal of hosts shall bless, saying: Blessed be Egypt, my people; and Assyria, the work of my hands; and Israel, mine inheritance.”

Many volumes might be written, and even then the half would not be told, relating to that which records the past, present, and future of the human race, stored up in the symbols of the Pyramid: hence I must be content to note only a few of the salient points which bear especially upon the material and spiritual welfare of mankind.

Many mighty minds are now engaged upon this work, chief among whom is Piazzi Smyth, Astronomer-Royal for Scotland, who, impressed with the idea that the Great Pyramid of Egypt possessed secrets which, when revealed, would be of great benefit to the scientific world, went out with his wife in November 1864, and spent four months in taking a series of most elaborate measurements and observations, the result of which he published in three volumes entitled “Life and Work at the Great Pyramid.” These are now standard works, and used by an influential section who are engaged in proving and propagating the identity of the British people with the ten lost tribes of Israel. An abridgment of these is published in one volume, entitled “Our Inheritance in the Great Pyramid of Egypt.”

By what would be termed a “coincidence,” Professor Smyth was engaged *four* months (the *third* of a year) at the pyramid in taking his measurements and observations. This was no accident or mere coincidence, but an ultimatum of his great work in a form that will live for ages yet to come:—his *four months’* labour corresponding to the base of the pyramid with its four sides; and springing therefrom, the *three volumes*, embodying his thoughts and the results of his labours, corresponding to the triangular shape of the building; and further, as the *four* sides of the structure can only be seen from one position, and that at the apex or top, so interior life-truths, or the whence, why, wherefore, and whither of the life of the individual, can only be seen from *above*, or from the point which is the centre or meeting of the four sides, each with its three angles; and as that centre, culminating and drawing the *twelve* sides of the four triangles to itself, points *upwards*, even so, when the human spirit, in its progress through the cycle of its individuation as a living atom in the vast kosmic whole of infinity, has arrived at the twelfth state corresponding to the apex of the building, it will even then be pointing upwards to the still higher and greater Beyond.

As every planet, and even comet, moves in its orbit around its central sun, and as every sun with its attendant earths moves in order in obedience to law, unerring in its action and perfect in its force, is guided and wielded by an Omnipotent Power, *providing* and *providing* for the most infinitesimal atom in all universes; even so nothing that transpires in the experiences of the spirit

while clothed with (what is called) matter, but what is ordained by the grand Master Power, is manifested within all finites, and in all worlds and states of consciousness of being, the expression of this Power is seen as the outcome of infinite wisdom and eternal love combined.

In the following series, explanatory of its various details of the Pyramid, I shall endeavour to show, by the law of correspondences, that outer or natural science is the exact reflex or outworking of the law of spirit; for in all and every part, it is vocal with symbols both within and without, resounding with the harmony of the skies, notwithstanding the seeming discord issuing from the wail of suffering and misery, disease and death; so that truly it is set as a sign and wonder in the Land of Egypt as at this day. Why situate in the Land of Egypt, I shall show hereafter when interpreting the symbols.

The earliest reference made to the Pyramid in history is by Herodotus, who visited Egypt about 440 years B.C.; afterwards by Manetho, Strabo, and Pliny, but their records are of little value so far as throwing any light upon the why or wherefore of its construction. The only value of the testimony of Herodotus, is that when he saw it, it was then perfect as a structure, with the casing stones outside, on which was an inscription in Egyptian characters, and which, according to his interpreter, stated that six hundred talents of silver had been expended in radishes, onions, and garlic, for the workmen engaged in its erection; but this, like many other statements made to Herodotus, are mere fables, for the Egyptian priests and others whom he consulted, either from ignorance or design, made assertions to impose upon his credulity. As no builder or king's name, nor the purpose of the structure, is mentioned, it is probable that the interpretation given was a canard. The one solid fact to be gathered is that it was then in a good state of preservation, with its external casing stones *in situ*, and with no appearance of any means of entrance, thus conveying the idea of a solid mass of masonry, and by this carefully concealing its internal arrangements. A forced entrance was made by the Kaliph Al Mamun in 850, A.D., the results of which was the exposure of the interior passages and chambers, the details and meaning of which will be given in following chapters.

Higher Broughton, Manchester.

(To be continued.)

HISTORICAL CONTROLS.

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

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

SIR MATTHEW HALE, LORD CHIEF JUSTICE.

March 22nd, 1879.

The medium went under control almost immediately after sitting down. The change in the beverage he took during the preceding twenty-four hours, according to spirit-order, conveyed by me to him, had done away with the inertness of bodily action, which had proved so detrimental to proper control at the previous sitting. In trance and under control he spoke as follows:—

"Outside of it, parricide. No barrier in nature was ever more impassable than that slight boundary, that streak of light aura over which thou darest not to pass. Why art thou here? I recognise thy being here as an act of God's mercy to thee. In life, the spirit that is now controlling this body, had read of you, unhappy spirit, reading of your then loathsome acts of atrocious and brutal cruelty which stained the annals of your reign. Yes, Lucius Domitius* Nero, I had read of this on earth; I have heard of you in the sphere, in my spirit-life. Your sphere has been described to me as a sphere whose boundaries are nearly limitless; the extent of this sphere acting for the purpose of complete and thorough isolation of its inhabitants. I know that every soul in your sphere thinks their individual possession of immortality to be theirs alone: never seeing any other spirit, never being seen by any other spirit; a never-ending life without purpose, without aim, without hope.† Such are the thoughts of individual spirits in your sphere: a meet expiation for such dire offences committed in earth-life, most peculiarly fitting for you, whose long list of ruthless, merciless massacres and murders, such a list seems nearly to have placed you beyond the pale of God's mercy. You have cried in very bitterness of soul for annihilation. The memories of many of your ruthless crimes have been added tortures to your consciousness. The murder of Agrippina, your mother; the ruthless murder of your wife, Poppeia; the rivers of blood you shed, whilst destroying the heads of the Patrician families of your capital Rome; your cruel murder and tortures of those earnest seekers after truth, the declaimers against idolatrous worship; their treatment also cries for expiation according to God's judgment; the very earth groaning beneath its burthen, its horrid burthen,—a fitting ending for such a spirit to meet the judgment of its Father God. Uncared for,

* I was under the impression that his name was Claudius, and that the controlling spirit was wrong; on reference to history I find in early life he went by the name Lucius Domitius.

† Bajazet, Cæsar Borgia, and one or two other controlling spirits have told me the same thing.

uncared for, with a hideous half-made-up individuality, which makes your soul of so loathsome a hue, that the very worst, the very lowest developed spirits in the spheres, turned from you with fear and in trembling—and ere a few centuries of time have passed, God's mercy reaches you. The awakened consciousness implores once more reunion with its kind, and the mysterious longings of an immortal soul come revisiting earth to become humanised once more. Stand outside the border, unhappy one; if God's mercy can reach you, why should you despair? Thy wounded neck is but an earth remembrance, and if the prayer of any higher spirits can avail you, unhappy one, thou shalt have them for the sake of thy never-ending life. Oh, fearful doom; endless misery is not consistent with God's mercy, therefore He has spared you. He is going: Oh may this his visit be of service to him!

"How do I know that that spirit was the spirit of Nero? I knew it from the traditions in our spheres. It seems a strange word to use, a spirit-tradition, but we have many traditions. Knowing the spirit, I remembered his antecedents and the incidents of his life, his awful life, having read them on earth. I, during earth-life, was a great reader, a greater worker: I mean I attended to duties, considering none above me to perform, and none below me to observe; not given to much pomp or show, a pains taking, hard-working spirit whilst in the body; taking the higher life when entered upon as a matter of course; expecting it through the strength of my belief in an hereafter; and I have endeavoured during the two centuries that have passed since my release from the body, to observe punctually the commanded duties in the spheres, and to render a true obedience; rendering my duties with precision and punctuality, which were peculiarly observable in me during my earth-existence; I was soundly practical in all things from my youth until my departure from earth-life; never turning to the left, nor yet to the right of my course, for any living man. I tried to shape that course conscientiously in accordance with God's mandates, and in doing so I feared not any adverse opinions. I laboured under the peculiar disadvantage of losing my parents at a very early age; and I was left to the care of my father's brother, a land owner in Gloucestershire, who would have reared me up for a divine. He was a strict Puritan, and a decided Non-conformist in anything approaching a State-governed religion, or State-governed religious ideas.

"In due course of time I went to Oxford, to Magdalen College; and at the age of twenty-six years, in the year 1635, being born in 1609, I was called to the bar at Lincoln's Inn. I started with a great love of my profession, dear sir, and also with many conscientious scruples as to how far I followed God's due allowance in any colouring in pleading.‡ I loved the truth even as a lawyer, sir. The world—I should rather say the world's histories—speak but badly of my earth-reputation, laying many mean impulses as the mainspring of my actions, all which were truly groundless; others crediting me with feelings foreign to my nature; others charging me as a seeker after popularity; but of all these records the one that will gain your best attention will be one, and that one shall be given by myself.

"My name was Matthew Hale. I was a learned lawyer, and have not had one expiation for any judicial crime or misjudgment,—thanks to the teaching of my uncle Kingscote, who, if he failed in all else, laid the sure foundation of truth in my heart. I heard you say before I controlled, 'Never mind drinking health.'

I may note that at the time he said this I could not recollect having used such an expression; but after the Control had gone on a little, the fact flashed across my memory that I had given the sensitive, shortly after entering the room, a glass of wine, and that having to go into another room, I found he had not drunk it, but waited until I returned to drink my health, and I said to him, 'Drink off your wine, never mind drinking healths.' To resume; the Control said:—

"Why do you object to drinking health? I have a great objection to do it, and I will tell you why. I remember, when I was a law-student at Lincoln's Inn, one of my fellow-students drinking to excess (I told you I belonged to Lincoln's Inn). This was at one of our convivial meetings. This student fell back into his chair, his eyes open, and hard fixed upon mine. We all of us thought that he had died prematurely, and our efforts were many to recover him, and for a long time we tried in vain. During this time I went into an adjoining room, and fell on my knees at the bedside, and I prayed to God to spare him, making at the same time a vow, that I would never drink a health again; and I religiously kept my vow. During part of my life on earth, during the reign of Charles the Second, it was deemed a meritorious act to be blindly intoxicated by drinking the 'good king's health'; it was deemed truly loyal, and perfectly orthodox. To refuse doing so was considered a sin, even against religion.

"But to resume the subject of myself. Sixteen hours out of the twenty-four were devoted to legal studies. I was urged on to extend my studies to philosophical and scientific matters by those two great legal luminaries, whose names were Noy and Selden."

I remarked, the authors respectively of Noy's "Maxims" and Selden's "Mare Clausum."

The Control continued, "I am glad I have fallen in with one acquainted with these matters."

He complimented me on my memory. I happened to say that I had retired from the profession, and had now time to think of these records of bygone days. He resumed:

"I, too, sought retirement which would have suited me better than an unsatisfactory authority to act on. I mentioned the names

‡ The old special pleader will know the meaning of this.

of Noy and Selden, whose names are names of strength even to this day, and who were the first to reason me out of my intention, that of following a military career. I never was Republican in my tendencies, neither was I inclined to pay servile court to royalty. I certainly accepted office under the Protector; well, in serving him I served a master mind, but after his death, I refused to take office on the Bench, under his son, Richard Cromwell. One could not live in times like those, and remain long in ignorance of coming changes. The power of the Parliament was growing greater and greater; the Royal Prerogative was being clipped to a fearful extent as to render coming changes easily recognisable. My cases were not few nor unimportant ones during my professional career. I was retained for the defence of the unfortunate monarch Charles the First, but as he refused to recognise the legality of the court before which he was arraigned, I did not appear and plead for him. I was appointed by the secret commissioners to defend the Earl of Strafford; again, I was appointed by both Houses to defend the Archbishop Laud. I received honour from the Protector's hands, at the same time not bowing down before his ambitious sway—his only weakness was his personal longing for absolute sway. I introduced into the House a Bill to the effect that all Legislative Acts should be deemed to proceed from the Parliament, their decision to be uncontrolled by any individual whatever. Whilst opposing also his command of the army, I maintained that that power should be vested in the Parliament of England, and when God removed that master mind from the earth, I was the first to counsel restrictions to be placed on Charles the Second, ere he was restored to the throne. Had that been done, the fearful errors, the sanguinary crimes during that monarch's reign would not have happened, neither would the shortly-after-succeeding rebellion have occurred. Of course you know I had received several important posts under the Protector before his removal from earth. I had been made a Sergeant-at-Law, and had been raised to the Chief Justiceship of the Common Pleas; this was in the year 1654, I was then forty-five years of age."

Here I got into some confusion of dates, and somehow or another was induced to question the date given.

"I remember the appointment so well," he continued, "that I feel confident I am not in error. My advocacy for restrictions to be placed on the king before his restoration was strongly opposed by General Monk, who pleaded the State, the government having been in such a dangerous condition since the abdication of Richard Cromwell, that the sooner the Restoration was settled, the better for all, and then Charles the Second returned to the throne of his father, unrestricted in his rule and power. Then would I have returned to private life and quietness if I had been allowed; but I was forced into office again by the king, against my will. I even drew up reasons why I did not wish to serve; and amongst them was, first, the fact of my increasing family; secondly, my bodily infirmities—I was troubled with swollen extremities at times, and also an asthmatic cough during the winter months; being also troubled with an increasing corpulency not observable by many, but felt so by myself, an inward fatty accretion, that seemed to be causing an incapability of breathing. These reasons were not listened to by his Majesty's advisers, nor by himself, and the appointment of Lord Chief Baron of the Exchequer was brought to me with a request from his Majesty that I would comply, ending with this remark, 'That none in his dominions could be found so fitting for the appointment.'

"So Matthew Hale became Sir Matthew, and I entered at once on my judicial duties (those of a Chief Justice), and during my many decisions there are but two—nay, there is but one, that I deeply regret. Amongst the many, I say there is but one, and that was a trial that took place at Bury St. Edmunds, in Suffolk. I have been judged of as an easily credulous and weak nature on account of those words I addressed to the jury—'That I had no doubt in my heart but that witches and wizards existed.' God knows that I could not then separate the witch or the wizard from the Sensitive. I myself, unknown to myself, was a Sensitive, often having cases over which I presided as judge decided for me by an unseen power, and my decision given to me by the same power in a distinct whisper in my ear. I have reasoned with this power when its decision has been against the weight of evidence, and its returned arguments were so full of legal knowledge, and displayed such forensic ability, that I thought, for months after months, that one of the unhappy class of which this woman of Bury St. Edmunds formed one, had bewitched me for some deep fell purpose, and it was, as the Almighty knows, my conscientious opinion that when I addressed the jury, that I had no doubt that witches existed.

"I was afterwards raised to the Chief Justiceship of the King's Bench, and retained it until 1675, resigning my patent on account of illness and disease. A mercenary charge has been fixed to my character upon retirement. After my abdication I retired to Acton, near Ealing, on the road to Windsor, within a comfortable ride of Eton College,—I mean to say of Harrow, not Eton. When I retired to Acton I had no great love of pomp or show, and those that have recorded my doings called me, in consequence, mercenary and mean. An act that greatly displeased the world was this: that upon the death of my wife I raised a maid-servant that attended upon me into that position. Young and good-looking, but I place neither of these before you as good qualities, but her good qualities would take me from now until you were tired, indeed, to write them all down. She was obedient, loving, and affectionate, consistent in every action during my stay with her. God had given her to me to comfort me in those few months I had apart

from suffering and pain, and also to lovingly and carefully nurse me during those attacks which made me helplessly dependent on her care and help. God bless her. Let the world blame me for the act,—it is the one of many acts in a long life of which I am proud, and which returned me the greatest amount of happiness. God in heaven bless you and keep you, and may your last years in life be as happy as mine. Good night." Finis.

Many of your readers will no doubt be aware of the incident referred to with regard to the execution of one, if not two, women as witches, under a sentence passed by Sir Matthew Hale at the assizes at Bury St. Edmunds in the year 1667. The ignorance of the real state of things displayed by Sir Matthew Hale two centuries ago, is not exceeded by the ignorance of some of the minor luminaries of the law of the present day; and although the extent of punishment awarded was very different in degree, still the absurdity of the belief that there were witches, and that the laws against them should be enforced, is only equalled by that of some of our modern Solons in later cases. The learned corregidor at Bow Street convicted Slade on the oaths of two persons, who swore that Slade was guilty of fraud, but how, or in what way, I could never see. He seems to have assumed that these phenomena were impossible, and to presume fraud, utterly ignoring the strong evidence of those who had seen and experienced similar phenomena, and who knew that trick was out of the question. Here was a latent assumption of fraud. In the case of Lawrence, however, the assistant-judge patently blurted out that if Lawrence did pretend he could communicate with the dead, that of itself was a false pretence, and that although the pretence had not been acted on, still that he was guilty of a misdemeanour of endeavouring to commit an offence. A century ago a man would have been treated as a rogue and a vagabond—as Galileo had been a century and more before them—had he asserted, that at one end of a wire one hundred miles long he could talk to another person at the other end. Look out, ye Wheatstones, Oerstedts, Varleys, Eddisons, Bells, &c., &c., if they can't hang you, or burn you, they can put you into prison, feed you on prison fare, and crop your hair, if you venture to leave existing science behind, and discover how to manipulate some of the many as yet unknown imponderable forces in nature. A hundred years hence I have very little doubt the messages will be sent through an invisible, not a visible wire, and that many amongst mankind will be able to exchange thoughts between Cornhill and Calcutta. This is no idle dream, no leap in the dark, nor yet guess at random. I have not in my experiments received messages, but I have on several occasions been told what was going on at a particular time, nearly one hundred miles from where I was sitting, and I have found subsequently the information to be correct. I do not want people to believe all I say, because, if they believed too readily, they would probably be apt to believe too much, and weave chains for themselves as injurious as their present ones. I want them to use their reason, and ask themselves this question:—if A can get these extraordinary manifestations leading towards an inevitable conclusion, why should I (B) not try and get the same? I feel satisfied, that did they try, they would not be long before they got something denoting an intelligent superhuman power, which would go on increasing as they presented conditions more favourable to higher communications. Instead of trying, they say Carpenter, Faraday, and others, have said it is not, and because they do not know it, that it can't be; so the mass, sheep-like, follow their bell-wether, and ignore one of the most important of all passing events—that of the communication of the past with the present.

THE WEST AUCKLAND SUICIDE.

A correspondent informs me that the name of the man who hung himself in the cottage up the fields at West Auckland was John Caldwell. He left his wife and family many years since, and his wife is now dead and family grown up. He had lived a very dissolute life, and at the time of his death could not be said to have a family.

I find that, in writing on the subject a fortnight ago, I have inferred that he had a family at the time of his death dependent on him. The spirit did not say so. The other spirit, the "Nun," spoke words of a comforting kind on the subject generally, and I had adopted the conclusion that there was a dependent family, the impulse which led me to this thought or interpretation of the circumstances being the desire to benefit those left.

The spirit spoke very little, and that with the greatest difficulty, as he was overcome with remorse and despair. The chief causes of his torments were the act of suicide and his unmanliness in deserting those for whom he ought to have battled on. I naturally thought on that account he had left helpless children, and interpreted the words of the "Nun" accordingly. But the spirit's confession is far more significant when it is regarded to allude, as it evidently does, to the treatment of the dependent family years ago, when he left them to the world, and followed on that evil course which ended in suicide. Not only was he suffering from the state of things at his death, but equally was he punished for the neglect of his duty in years gone by.

To the soul there is no past—it is all present, and hence the guilt of the past was as keenly felt by the suffering spirit as the dreadful act which closed his earth career. With that the cup of iniquity seemed full; and now there are indications of reparation and expiation. The more wicked and wretched the sinner the greater is his need of a saving power; and if we can, in our work in the world, be, in God's hands, the instruments of such good work, our joy in the future will be greatly increased thereby.

J. BURNS, O.S.T.

Questions and Answers.

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

QUESTION.

7. THE SPIRITUAL SPHERES.

Reading in the *MEDIUM*, No. 470, I came across a most startling and gave to understand that he nailed him (Jesus Christ) to the tree, but has since suffered, and says he is now in a state of happiness, and, to a question, said, "I am now over the eleven hundredth sphere." According to the light received from the spirits through some of our best mediums, spirits cannot come from any sphere higher than the seventh. Will the "Ogmore Pioneer" or controlling spirit give an explanation, or will any of your readers? as it is the first time I have heard of spirits controlling from such a high sphere.

W. E. PARNABY.

Tow Law, April 8.

BISHOP AUCKLAND AND DISTRICT SPIRITUALISTS' ASSOCIATION.

A second conference, in connection with the above Association, was held at the house of Mr. Lupton, West Auckland, on Sunday, April 6, when there was a good attendance of friends from the surrounding districts. After singing and prayer, which was offered up by Mr. Robson, Mr. Lobley, of Crook, a true and earnest worker on behalf of the Cause, who presided, rose and gave a very instructive address in favour of the different phenomena connected with Spiritualism, introducing his own experience, which extended somewhat over twenty years. At the close of his remarks, he read an extract from the Rev. John Wesley's Journal. Mr. Lobley then called on the following gentlemen to take part in the meeting: Messrs. Crudace, Riley, Lupton, Robson, De Main, Oyston and Walker. Each of the above gentlemen made some very interesting remarks on behalf of the Cause—how they became investigators of Spiritualism, and the beneficial effects they had derived from it. After an adjournment for tea, which was provided by Mrs. C. Lupton and Miss Lupton, supported by a few lady friends, who deserve a word of praise for the good things they placed before the company.

The adjourned meeting was held in the evening. Mr. Hills, who was voted to the chair, in a few appropriate remarks requested that the meeting would at once proceed to discuss the best means for promoting the truths of Spiritualism.

Mr. Lobley then introduced a peculiar difficulty which had arisen in the course of his personal experience, and requested advice thereon. In his experiments with the table he had been frequently annoyed by receiving incorrect communications. He was also much surprised that he could not receive a proper delineation of his mediumship, as the information he had from time to time obtained was very conflicting.

Mr. Oyston, in reply, said that in order to receive reliable communications through the table, Mr. Lobley should endeavour to select sitters whose purity of motive could not be impugned. An aspiring and devotional spirit was absolutely indispensable to ensure success, as by the expression of a pure thought-sphere an impenetrable barrier was established against undeveloped influences. Many matters in connection with the development of mediums were withheld from us, and doubtless the spirit-world deems it advisable so to do for our individual benefit in our present undeveloped condition. Mr. Lobley had admitted that he was a writing medium, then why should he not receive a delineation of his mediumship by that means?

At this point it was suggested that an organisation should be established, in order to promote the object in view, but the idea did not obtain acceptance.

Mr. R. Brunskill contended that before steps should be taken to establish an organisation, it would be imperatively necessary to educate our mediums, and the private circle was the most powerful agent for the furtherance of this particular object. To establish circles and to have meetings like the present occasionally, was better than so much ostentatious public demonstration outside, and in his opinion, this was the best means devisable at present.

Mr. J. Binns fully endorsed the opinion of Mr. Brunskill, and strongly urged the necessity for individual spiritual cultivation at the private circle, in order that we might possess the pure essence of spiritual vitality. Small circles were certainly most calculated to accomplish this, and he forcibly condemned the practical adoption of the plan of an established organization.

Mr. Lobley, of Crook, in referring to the difficulty experienced by Mr. Lobley, said that we were too apt to look at these things from an earthly point of view, and our failure was certain, because we neglected to consult the spiritual world. He would suggest that we should adjourn the discussion of these important matters, and consult with our spirit-friends at the private circle, and then assemble again and state our views. If the uninitiated would but exercise the patience, and manifest the earnestness, of himself and certain friends in their early investigations, there would not be such annoyance, because all astral matters in connection with Spiritualism were not immediately unfolded. He then cited an instance of enthusiasm: Mr. T. Brown, of Howden-le-Wear, Mr. Binns, Mr. J. Oyston, and himself attended a conference held at Darlington, and had to walk home, a distance of from twelve to fifteen miles, at half-past ten o'clock at night.

The meeting was closed, after passing a resolution to hold another conference one month hence at the same place, unless otherwise advised.

T. N., Sec.

Bishop Auckland, April 7.

SPIRITUALISM AT NEWCASTLE.

On Sunday afternoon, April 6, Mr. J. J. Morse delivered the first address of his fourth yearly engagement, in the Mechanics' Hall, New Bridge Street, Newcastle-on-Tyne. There was an attendance of over 200 people, Mr. W. C. Robson officiating as chairman. The subject of the address was entitled, "Religious Life," and was delivered in "Tien's" usual style.

On Sunday evening the large hall was full of people, numbering about 500, and it was found necessary to close the door so as not to admit any more. Mr. John Mould presided. The lecturer addressed the meeting on "The Banished Dead," in which he said that the banishment of the dead had been brought about by the ecclesiastical authorities, and through time the religious had come to believe that there was no communion with the dead, and through this the materialism of this day had spread. Then voices asked them for proof of their religion, and they, having banished the dead, had no proof for them, so no wonder that materialism triumphs. Is it desirable for the banished dead to be brought back? Have you not lost a husband or a wife? Have you not lost a parent, a sister, or a brother? Has the world at large not lost any friends, by whose magic words have stirred to life places which were well nigh dead? Are there no works for the great workers of the world's history to continue? We think there are many. Life, then, would be worth living, and death would not be the great sting it now is; then we could in very truth exclaim, Oh Lord, it is desirable that the banished dead be brought back.

On Monday evening there was a very good attendance of about 300 people. Mr. T. P. Barkas, F.G.S., presided. After a few remarks from the chairman, the lecturer of the evening proceeded to address the meeting on "The Three Curses," in which he pointed out that the three great curses of the world's history were ignorance, idleness, and intemperance. At the conclusion of the address, numerous questions were put to the guides of Mr. Morse, and answered in a seemingly satisfactory manner. The meeting concluded with a few words from Mr. W. Fidler.

At the Spiritualists' Improvement Class on Wednesday evening, April 9, a reading was given on "The Genius of the Mind," by Mr. McKie, and an interesting discussion followed. The next meeting of the class will be held on Thursday evening, April 24, on account of the Shakesperian entertainment being held on that day.

On Thursday evening the usual weekly seance of Miss Wood was held.

On Friday morning, Mr. Matthews, of Birmingham, who describes himself as a trance, and clairvoyant medium, made his *début* before the Spiritualists of Newcastle, in the hall of the Society, and numerous tests were given. In the evening of the same day, another seance was held, and about 100 persons were present. Tests of identity, &c., were given indiscriminately amongst those present, and some who were non-Spiritualists were astonished to find out that this man knew the contents of their pockets. Mr. Matthews, like all other mediums, shines much more brilliantly in the private circle. He there can give tests of what is occurring in another part of the house, besides giving innumerable proofs of identity of those who have gone before; one illustration may suffice. A gentleman at a private circle with this medium in the house of a well-known Spiritualist here, was told of the position of his room, of the contents therein, and of the number of books on a certain table, all of which statements were correct. He further told him, that one of the books contained a bust, which was correct, it being a bust of Byron; and Mr. M. said that before he had come out, he had part of Nature, from Byron's works read to him. He also gave him proofs of identity. All statements made were correct. Some may be of the opinion that these were all happy hits, but when it is added that this gentleman saw most present for the first time, that he is not a Spiritualist, and that none present had been in his house, it will do away with that supposition. This is only a tithe of what he is able to do; he is, in fact, the most wonderful medium of this kind of phenomena that has ever visited the North, and all who have the opportunity ought to pay him a visit.

On Saturday evening a physical seance was held, at which Miss Wood was the medium. A most wonderful seance was held, as regards the physical phenomena, and numerous tests were given by Mr. Matthews, who was also present.

SPIRITUALISM AT LOW FELL.—THE REV. W. W. HOWARD AND MR. MORSE.

On Tuesday evening, April 8, Mr. J. J. Morse delivered an address in the Temperance Hall, Low Fell. This was the first meeting of the kind in this village, and a crowded audience was present, the hall being completely full some time before the commencement of the lecture. So full was the hall that some who had come from Newcastle were unable to get near the door, as the stairs leading up to the hall were crowded with people. Mr. John Mould presided.

Mr. Morse having passed under the trance condition, delivered an address on, "Is there Another World, and Can Departed Spirits Communicate with their Friends upon This Earth?" which was listened to with breathless interest until the finish. At the conclusion of the address a discussion was opened by those present, Mr. Morse, under control, replying with great force to all objections.

The question of the debate between the medium and the Rev. W. W. Howard having been raised, Mr. Morse read a letter which had been received from Mr. Howard, in which he characterised him (Mr. Morse) as having played "a scurvy trick" in the way he had got out of the debate, and that as he could not be present himself, he would send a friend of his who would be able to get satisfaction.

Mr. Pow got up and said that on behalf of Mr. Howard he challenged him to a debate on the following conditions: That the debate take place in Newcastle; that the subject cover the whole grounds of the facts; and that the whole of the profits be shared between themselves, each doing with the money as he pleased.

Mr. J. J. Morse, in reply, he agreed to the first statements, but to the monetary clause he unconditionally declined (great dissension), and if Mr. Howard wants to debate with him, he will do so without

monetary matters. If he liked to give the whole of the proceeds, after deducting necessary expenses, to the Newcastle Infirmary, which is a secular institution, and does not favour either side, he (Mr. Morse) would be perfectly willing to meet him on these grounds (loud and continued applause), or would be glad to debate with him in his own chapel, where he paid no rent, or at the Spiritualists' hall, and the meetings be free; but he would not make a penny out of a debate on Spiritualism (cheers).

Mr. Pow said the chapel was not free from rent; they were building chapels which were not paid for yet (loud laughter). If Mr. Morse was for truth he would help to pay for these chapels for the worship of God's truth. (Very little more was heard of what Mr. Pow said, on account of the disturbance that was going on.)

Mr. J. J. Morse: "I am invited to go to Newcastle to give a debate on Spiritualism, which is to put into the pocket of my opponent ten or fifteen pounds—for what? To pay a debt which your Christian friends are unable to pay. I won't." (Loud applause.)

After a few words from the chairman, the meeting broke, no agreement having come to.

Should no agreement be come to for to hold a debate next month, it has been decided to hold another meeting at the Low Fell.

Newcastle-on-Tyne, April 13.

R. H. M.

CLAIRVOYANCE AND "A.T.T.P." AT DOUGHTY HALL.

To the Editor.—Sir,—I dare say you will recollect that at Mr. Tyerman's last meeting at Doughty Hall I made a few remarks. I may say that just immediately before going to Doughty Hall, I had a Control by "Buziris the Ancient," in which he gave me ideas that I was to express, and which I have in my written record, but whether I did or did not express them I have not the faintest idea. At a seance a couple of days subsequent to that Sunday, "Buziris" again controlled, and, in talking of the ancient prophets and seers amongst the Israelites, he says: "I myself have controlled several of the fathers of the Israelites, but never to control the lips, never to take absolute charge of the body. I have controlled the body in part, and made myself heard. I have been seen, and in my repeated visits recognised again. I made myself apparent to three at your last public speaking:—to one who described my appearance to you; the other two recognised me as a spirit-form, but were unwilling to put themselves prominently forward, and held their knowledge in their own keeping."

I may state that one lady who is clairvoyant and who was then present, described to me a spirit, dressed in a peculiar way, as standing near me during my address. My object is to know if any other clairvoyant lady or gentleman saw the same or any spirit on that occasion, and would describe in a letter to you exactly what they did see. Any such description coming from different persons independent of each other, would afford a curious test.—Yours truly,

"A.T.T.P."

[In our hurried report of Mr. Tyerman's last meeting, we regret that the address alluded to above was overlooked. The chairman pointedly remarked that for an audience to manifest renewed interest in a second address after listening an hour and a half to a previous speaker, was ample testimony of the merits of the speech of "A.T.T.P." We hope he may soon favour with another address.—Ed. M.]

MR. T. M. BROWN AT STOCKTON-ON-TEES.

Dear Mr. Burns,—Mr. T. M. Brown has had a very successful visit to Stockton. He has had two chamber-meetings at this address, which have been very satisfactory. The first was on Friday, April 11th, when he spoke, under the control of "Bretimo," upon "Spiritualism as a Progressive Movement," in a most masterly manner. After the close of the address there were several questions put bearing upon the discourse, which were answered to the satisfaction of the questioners.

The second meeting was on Sunday, and was devoted entirely to questions. This was a most interesting meeting, as the questions were bearing principally upon the developing of mediums, and the manner in which the spirits control their mediums, and questions of similar importance to the investigators of Spiritualism. The remainder of Mr. Brown's time between the two meetings, and since, has been fully taken up with private sittings, which have given the most general satisfaction. It is a great pity to have to part with so valuable a medium as Mr. Brown, but as it is for the good of Mr. Brown and his family that he is to leave England, I hope the Spiritualists of the country will take up the subject which has already been mooted in your columns, and present him with a substantial testimonial for the valuable services which he has rendered to the Cause by the exercise of his gifts of mediumship.

Hoping that you will insert this in your valuable paper, and hoping that you may be long spared for the work in which you are engaged.—I remain, yours fraternally,

D. R. WRIGHT.

13, West Street, Stockton, April 15th, 1879.

PERSECUTE THE MERITORIOUS.

It is the way of the world in all walks of life. Even Spiritualists have found themselves somewhat left in the lurch, after having deserved well of their fellows. In the Church it is the same, as appears from the following, cut from the *Daily Review*:—

"The Rev. George Sanger, vicar of Carlton-in-Cleveland, who has the reputation, we are told, of being an able preacher, has performed a herculean task which should make him famous all the world over. The parish church at Carlton became dangerous in consequence of the serious damage done to it by the gales in August last. Upon himself the vicar took the burden of rebuilding the church, which had been in a tottering state for some years. He claims rightly, we dare say, that he worked as few clergymen ever yet worked to rebuild the church. He worked as a bookbinder to get the money for two years; obtained the subscriptions, writing upwards of 2,000 letters; designed the building, acted as clerk of works and contractor, carved all the wood and stone, and worked with the men employed. Perhaps all this might not have been known beyond a limited circle, but for two facts—first,

that in his undertaking he has been publicly insulted—we presume, from what follows in the church-building vicar's statement, by a body of local worthies, whom he designates as the 'school clique,' and to whom he replies that his church is second to none for elegance in the locality; and, secondly, that £200 more than the money raised is required to complete the structure and its appendages.' It is surely hard that this clerical prodigy of zeal and industry, who has made himself a jack-of-all-trades for the benefit of his parish, should be hindered by local jealousy, or that the money necessary to complete the appendages to the remarkable structure should be withheld, and that the vicar should be under the necessity of again resuming his operations as a bookbinder in order to be able to pay the wages of his employes. The publication of the vicar's appeal for help will surely avert a fate so hard."

MR. MORSE AT EDINBURGH.

Mr. Morse gave a trance address—Mr. J. Coates in the chair—in the Upper Room, Oddfellows' Hall, Edinburgh, on April 9. The subject, "The Soul in its Origin, Progress, and Future Destiny," was supplied, amongst many others, by the audience. The *Daily Review* says:—

"As soon as the subject was announced to him, Mr. Morse rose and proceeded to discourse upon it. A gentleman apparently of thirty-four years of age, with pleasing, if somewhat melancholy, countenance; he possesses a finely-modulated voice, and delivers himself in well-balanced periods with almost perfect oratorical skill. The lecture lasted nearly an hour, and during that time he never for a moment faltered—of course, there was no manuscript before him, as, indeed, the eyes being closed all the time, such would have been useless—his style being always composed, though touched at times with dramatic tones.

"Mr. Morse reviewed the whole controversy between the Church and Materialism as to the existence of the soul, and said that the only mediator that stood between the hostile forces, that held out the hands of friendship to unite the opponents, was Modern Spiritualism. The Modern Spiritualist was the only person that had the courage or the effrontery to say, 'I know there is a soul, for I have held communication with the so-called dead.' Where did this soul come from? This was another of the tough questions that modern thought deals with, and as to which the Church did not give a satisfactory answer. He briefly stated the various arguments from the opposing sides as to the genesis of life, holding that all the elements and forces in the world, in which man lives and moves and has his being, were just the Spirit of God working through and by all forms of being. The Church, he said, should be able not only to affirm, but to demonstrate the existence of the soul; and as to the world to come, Spiritualists asserted that man does not lose his identity. In concluding, the medium asked the audience to take his argument only for what it was worth. At the close Dr. Bowie announced himself the proposer of the subject, and expressed his admiration of the lecturer's treatment of it, remarking that he did not believe there was a professor in the Edinburgh University who would submit himself to a similar ordeal."

THE CALF LYMPH DELUSION.

The calf lymphers are fond of dilating on the absence of serious irritation and erysipelas from their inoculation; but, admitting their contention, is it not obvious that they cut the ground from under their own feet? The argument with which Jenner worked was, that he *did* produce a disease by inoculation of cow-pox virus (conveyed to the cow from "grease" in the horse), which disease was accepted by Nature as an equivalent for small-pox in man. But the calf lymphers hope to gull Nature more deeply, and to take her in with chaff—something less than Jenner offered. Nature is patient, but who ever *did* outwit her?

None the less do we wish success to the lymphers in Parliament and out of it. May they divide and confound the counsels of the vaccinators! When folly falls out, good sense may come to its own.

"So whether he kill Cassio,
Or Cassio him, or each do kill the other,
Every way makes my gain."

Mr. George Anderson, who is Dr. Cameron's Liberal comrade in the representation of Glasgow, is also a Lympher, and at the same time a supporter of compulsory vaccination. Having a child of his own to render small-pox proof, he sent to Brussels for some of the pure Beaugency pox; and the good man would fain extend its benefits to the whole community. Even crazy benevolence we are bound to respect.—From the April Number of the *Vaccination Inquirer and Health Review*.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday evening, April 13, Mr. C. Hunt gave a vigorous discourse on "The Conflict and Object of Life." He said he was as much a Spiritualist as ever, notwithstanding the fact that he had not been among them much of late. Every person has great conflicts in this life. Men that live for the benefit of humanity must have trouble and conflicts. Thousands had suffered through their adherence to truth, and hundreds had died on the scaffold for their faith; but death does not intimidate great men from doing their duty—the consciousness of doing one's duty is like music at midnight.

Mr. Hecker reminded the meeting that the question of a secretary is not yet settled, and that the Society has offered the sum of £10 a-year for a suitable person (lady or gentleman).

On Sunday, April 15, Mr. McKenzie lectured on "The Philosophy and Progress of Immortality." Mr. Allsop in the chair. The lecture was a success in every way, and a capital discussion followed.

On Sunday next, April 20, Mr. G. King will occupy the platform, and take for his subject—"Christ's Idea of What Constitutes the Life of Man."

On Tuesday, April 22, Mr. C. W. Pearce will lecture on "What Evidence, if any, does the Bible afford of its being the Word of God?"

W. G. PAUL.

SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.
HOLBORN, LONDON, W.C.

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

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

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

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A. F.	0	2	6
"A Friend" (per "M. A. Oxon.")	1	1	0
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Mr. John Thompson	1	0	0
Mr. H. S. Green	0	10	0
Mr. J. Hardy	0	11	0
Barrow-in-Furness Society, per J. Walmsley	0	17	0
Mr. J. Jones, Merthyr Tydvil	0	5	0
Amount previously acknowledged	63	6	10

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1878.

CONTRIBUTIONS TO MAKE UP DEFICIT OF 1878.

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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.

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.

VISITORS FROM THE COUNTRY AND FROM ABROAD

Will at all times find a cordial welcome, and be supplied with information useful to a stranger, maps, guide books, &c.

LECTURES AGAINST SPIRITUALISM.

We desire to be informed of such occurrences, and are at all times ready to supply literature for distribution to those who attend. In this way our opponents may be made useful workers for the cause.

Address all communications to J. BURNS, O.S.T.
Spiritual Institution, 15, Southampton Row,
London, W.C.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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

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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

SUNDAY, APRIL 20.—Mr. J. Burns, at 7. Lecture.

TUESDAY, APRIL 22.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, APRIL 23.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, APRIL 24.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, APRIL 25.—Social sittings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 18, 1879.

NOTES AND COMMENTS.

We have received many newspapers and communications as to the goings on of one who styles himself an "anti-Spiritualist." The name suits the profession of a conjurer well, for it implies that a Spiritualist is one who speaks and acts the truth, whereas it is well known that all conjurers make it their profession to amuse the public by deceiving them; hence the appropriateness of the term "anti-Spiritualist." These conjuring men can be seen through at a glance by all who understand Spiritualism, therefore they do no harm whatever, but possibly good, by raising suspicion in many minds strange to Spiritualism, that after all Spiritualism may be vastly different from what the money-grabbing exhibitor tries in vain to make it appear to be. As it is not our business to advertise these gentry, we reserve our space for another purpose. Pitch into them in the ordinary newspapers; that is the place to sound the war-note.

In the lecture printed last week on our opening page, no opinion was offered as to whether the British People is indeed the Lost Ten Tribes. The matter was introduced as bearing somewhat on the subject of the lecture, and to excite thought in the minds of our readers. It is well not to be in too great a hurry in deciding such questions. Mr. E. Hine, the author of the "Identification of the British People with the Lost Ten Tribes," and Mr. Roberts, the Christadelphian, will discuss the subject at Exeter Hall, Strand, London, on April 21, 22, and 23. Those who are interested in the question would do well to attend.

No one has been more kind and helpful than Mrs. Weldon in giving her time and highly appreciated talents for the benefit of the Cause when good singing was in request; and when she has appeared amongst us the effect has been to raise the cry of—More! more! On each occasion the reception accorded to her has been of the most hearty kind, and in place of the one piece for which she has been put down, she has given as many as four and five, and yet the requirements of her hearers have not been appeased. To meet that demand in a more satisfactory manner, Mrs. Weldon has been induced to give an entire evening's entertainment, during which she will not only sing selections from several classes of musical composition, but also deliver an address. From what we have experienced in the past, we can with confidence assert that her speech-making is equal in merit to her musical services, which is saying a great deal. Further particulars may be found in our advertising columns.

The Burnley Spiritualists have engaged Mrs. Mellon, the celebrated medium of Newcastle, for four nights, from April 22 to 25. The seances will be held at Dr. Brown's, 40, Standish Street, Burnley.

"GLIMPSES OF SPIRIT-LIFE," in next week's MEDIUM will treat of the following headings: The Protestants; The Children's Lyceum; Sunrise in the Spirit-World; Nature's Inspiration; Spirit-Identity; Architecture.

MR. BURNS'S discourse on the "The Spiritual Resurrection," delivered at the Spiritual Institution on Sunday evening, cannot appear till next week. Another discourse will be given at 15, Southampton Row, on Sunday evening, at 7 o'clock.

MATTERS OF GREAT IMPORTANCE.

I am often asked to grant quantities of the MEDIUM gratis, or at a cheap rate, because of the matters of great importance which readers desire to bring before the notice of their friends. Our several leading and serial articles are each one of them worth the whole price of the paper. The weekly lecture, "Historical Controls," "Glimpses of Spirit-Life," and the papers on the Great Pyramid, are calculated to interest thousands of thinking persons outside of the ranks of Spiritualism. Some will prefer one of these articles, some others; but in general it will be found that all of these leading contents will be appreciated. I desire to allow no obstacle to remain in the way of these able contributions having full effect, and therefore offer 100 copies of any number of the MEDIUM ordered in advance at the nominal price of 5s., if used for distribution. Orders for next week's MEDIUM should reach this office not later than Thursday morning. J. BURNS.

MRS. HORN'S DEPARTURE FOR AMERICA.

During her stay at the Spiritual Institution, Mrs. Horn regained health sufficiently to proceed home, and also to finish her book, "The Next World," before she went. An excellent communication was received from "William Howitt," and a very grand one from "George Henry Lewes." The last messages were from the "Princess Alice" and "George Thompson." Mrs. Nosworthy called on the following day, and said the message was expressed in phrases highly characteristic of her late father. The printing of "The Next World" is being proceeded with as speedily as possible.

Mrs. Horn left London on Wednesday, April 9, sailing from Liverpool in the "Erin" on that evening. A note received from her, written "off Queenstown" on Thursday evening, intimates that she had proceeded so far on her voyage, which we hope will be a pleasant one.

MRS. GUPPY-VOLCKMAN will be at home to friends at 13, Notting Hill Terrace, Bayswater Road, on Sunday next, from 3 to 6 o'clock, previous to her going away, probably for twelve months.

SEANCES will be held at 70, Mark Lane, City, on Sunday, April 20, and three following Sundays, at 8 o'clock. Mr. Shrobbree, physical and test medium, will attend. A collection at the close of each seance.

OBITUARY.—Passed to spirit-life, at the residence of his father, Mr. William Scott, 103, Brecon Road, Merthyr Tydvil, on April 1st, 1879, Robert James Scott, aged three years and six months.

DALSTON ASSOCIATION, 53, Sigdon Road, Dalston Lane and Hackney Downs.—The adjourned discussion on Mr. C. W. Pearce's paper: "A Brief Inquiry into the Representative Character of the Great Pyramid," will be held on Monday, April 21, at 6.45 p.m.

MR. T. M. BROWN returns home to-morrow, and will visit Bishop Auckland next week; also Earsden, as soon as friends make their arrangements complete; he will call at Newcastle on his way. After his visit to Northumberland Mr. Brown will go south and not north, as stated last week.—T. M. Brown, Howden-le-Wear, R.S.O., Durham.

ASHTON-UNDER-LYNE.—On Sunday, April 20, Miss Brown, of Howden-le-Wear, will deliver two trance-addresses, in the Hall of Freedom, 185, Fleet Street—afternoon at 2.30; evening at 6.30—to which services all persons are respectfully invited. Tea will be provided for friends from a distance, at 4d. each.

MR. J. WILLIAM FLETCHER was greeted by a most distinguished audience, at Steinway Hall, Lower Seymour Street, on Sunday evening. The platform was decorated with a magnificent collection of flowers. The singing was under the leadership of Miss Leslie Younge. The subject of the lecture was "The Resurrection," which was received with great attention, followed by a large number of personal tests.—Communicated.

MAY-DAY.—At Langham Hall, 43, Gt. Portland Street, near Regent Circus and Gt. Portland Street Railway Station, London, on Thursday, the 1st day of May, 1879, at eight o'clock prompt, the public meeting of Spiritualists and friends. It will be the anniversary of modern spirit-power phenomena. The action of the lunacy laws on private and public mediums and others, through "private asylum doctors," will be discussed; and resolutions proposed for adoption. Each speaker limited to fifteen minutes. J. Enmore Jones in the chair. The Service of Song, selected from the Church, Wesleyan, Independent, Baptist, Presbyterian, Roman Catholic and Unitarian Hymn Books, will be sung by the assembly.

SEAHAM HARBOUR.—To the Editor.—Dear Sir,—It is with pleasure I write to inform you, that we had a visit on the 3rd inst. from Miss Brown, of Howden-le-Wear, an excellent trance-speaker. The public hall was refused us, so we had to make shift in my own house, which I threw open for the occasion. The subject chosen for the discourse was, "The Soul, its Mission on Earth, and its Future Destiny," which was handled in a most masterly and eloquent manner. It was filled from beginning to end with high thought and beauty of expression. On the oration being finished (as oration it must be called), the audience separated, highly delighted and gratified with what they had heard. Miss Brown in her normal state is highly intelligent, very agreeable, and of ladylike manners, and is a very useful and valuable trance-medium, and one to be highly recommended, and we trust we may be so fortunate as to secure her services again before she leaves our shores.—F. BROWNE.

THE TESTIMONIAL TO MR. T. M. BROWN.

It is evident from the great interest which has been displayed in reference to the proposal of Mr. Brown to leave this country soon, that he has made many warm friends during the time he has been a medium. No man deserves better at the hands of Spiritualists. We have known him from the time that he first heard of Spiritualism, observed his patience and trustfulness during a long and painful period of development, and have been closely associated with his career ever since he came before the public. The more we know of Mr. Brown the better we can appreciate his merits as a man and as a medium.

To be a good medium, it is first needful that the novice be a good man. If the medium is a man of integrity, humility, and noble independence, the controls who manifest through him are sure to be reliable and instructive. Mr. Brown's guides are all that could be desired. They are Spiritual Teachers of a high class. Some spirits may excel them in the tactics of the fortune-teller, others may be able to sustain a longer harangue on the platform; but these are not the grand points in a Spiritual Teacher. Flashy tests and flashy talk arrest the curiosity and tickle the ear, but do they supply the inward personal wants of the spiritual seeker? Though Mr. Brown, under the influence of his guides, is not deficient in genuine ability as a speaker and test medium, we are of opinion that he has qualities of greater merit. The advanced thinker and spiritually-minded questioner as to spiritual things has wants which mere tests and eloquent speeches cannot supply. These cases Mr. Brown meets admirably.

Our last interview with him was in Mr. Soutter's parlour, at the Turkish Baths, Bishop Auckland. A small party of us sat around the fire, and, in the course of conversation, Mr. Brown was entranced by "Bretimo." It will be admitted that we have had great experience with mediums, and require no tests. We have explored the speculative aspect of Spiritualism deeply, and require no theories. But every advanced Spiritualist will admit that there is a more highly-prized favour to be received by those who are prepared for it, and that is an enlightened spiritual companionship—an elder brother, who can spiritually take your arm and step with your step, accompanying you into the deeper mysteries of the spirit where usually you feel so lonely, and sigh for sympathetic friendship. This rare help we realised in "Bretimo," and found him a fountain of light and knowledge which could be drawn upon just at those moments, and in those particular ways, most needful.

Mr. Brown, aided by his spirits, is truly a Spiritual Teacher as well as a test medium of great power. In addition to his answering the requirements of individual sitters, he is most valuable in instructing and directing the operations of family circles, giving each one a delineation of personal characteristics and spiritual gifts, and how to combine the sitters so as to realise the results desired. This is, of all forms of spiritual work, the most important, for it plants seeds which thereafter grow perennially. A family or little party may thus be more benefited by the services of such a medium than by hearing many lectures and reading much literature. Spiritualism requires, above all things, to become thus a practical matter, and those missionary workers who have the ability to make it so should be most encouraged.

It is with regret, therefore, that many friends hear that Mr. Brown has determined to remove, with his young and promising family, to a foreign land. How Mr. Brown is able to keep his little household so high-toned and respectable on the earnings of his profession would be a mystery were it not for strict temperance and careful management at home and unremitting industry abroad.

It is no exaggeration to say that Mr. Brown is very much overworked. His health has been repeatedly reduced to utter helplessness, and had he not a real home, though humble, and a spiritually-inspired wife and family to return to for recuperation, it would be impossible for him to sustain himself in his work. Such lines running over a series of years become the bonds of slavery, which so gall the soul that emancipation is the prevailing impulse. This, it seems to us, is the condition in which Mr. Brown has found himself for some time. A change must be made, or worse may follow, and that change has been determined on.

Now that Mr. Brown has resolved on leaving this country in the autumn, his many friends desire to aid him to the means which the faithful missionary does not himself possess, of travelling to one of the colonies. A testimonial is talked of. Unless the plans are very well laid, this has not the probability of realising much. Would it not be possible to combine something more lively with the testimonial idea, to give it impulse and warmth? Mr. Brown has many friends in a large number of towns. Could he not plan a farewell tour to all of these places, and have a definite purpose and programme for the whole? Private friends could resolve to give him all the private sittings in their power; others could put their contributions into the testimonial purse, and at each place a happy evening could be got up, at which all the local talent could take part, and which might be patronised by the rank and file of the spiritual army. Such social farewells would do great good, and might be made the means of realising a considerable sum of money.

Someone in each town should take up the matter, and push it to a successful issue, which would, without doubt, give great satisfaction to all. Any help we can furnish will be esteemed a pleasure.

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GLIMPSES OF SPIRIT-LIFE.—VII.

(Communicated to the Cardiff "Circle of Light.")

A little boy, a member of the circle, recently passed on to the spirit-world, and the following is a record of his experiences therein, given by those spirits under whose care and guidance he is. The communications are taken down in writing by an amanuensis, word for word as they fall from the lips of the medium, who is, at the time, entranced by the communicating spirit. The series commenced in No. 462, and all the numbers are yet to be had.

THE ROMAN CATHOLICS.—A Religious Service—Confession—Obsession—Priests and Nuns—The Order of Jesuits—The Early Monks—Bishops and Cardinals—Mediums amongst the Roman Catholics—The Priest and his Affinity—The Seersess—The Medium—Priest—Prayer for the Dead—The Emperor Constantine—The Present Pope.

We now passed on to the Roman Catholic community. We first of all visited those who had recently come over into spirit-life. We found a number of them in a dark condition, not physically, but mentally, which caused a heavy, gloomy aura in their surroundings. Many of them were working out their penance. Some had not a positive knowledge that they had entered the spirit-world. Here were to be seen the green fields, flowers, fruit, and vegetation in much greater beauty than on earth. The fruits and vegetables they partook of freely. Some of them inquired of their priest why they were prohibited from eating flesh-meat. He replied, it was for the purification of their souls. We found many poor spirits who had come over in a state of intoxication; they were raving, and calling out for more drink. Amongst them were a number of nuns, who have a large home in spirit-life, and employ themselves in making garments for these poor ignorant souls who come over. The nuns who visit these dark spheres are clothed in white garments with hoods to them, and are always adorned with cross and crucifix. They were working in harmony with the priests.

We saw a number of male spirits who had just come over, in a very low condition. They were received by the priests, to whom they paid due deference, the same as when on earth. The priest always carries with him the "sacred elements." Our guide said it was not altogether that they paid such deference to the priest, but rather to the sacred elements he carried with him. These poor spirits were in a very sad state, and dwelling as near the earth as possible. As soon as they were able, the priest would send them to some uncultivated ground, in order that they might cultivate it, and inhale the fresh air freely. One of them asked the priest if his reverence would please to give him some drink. The priest had to address them as when on earth, and told them if they would keep from drink he would grant them so many day's indulgence. One of them replied, if his reverence would let him have some drink, he would be satisfied with a shorter indulgence. Another remarked he had forgotten his tobacco. Here the priest invoked the divine presence of the Blessed Mother to protect them, and to bring these poor people to a right state of mind.

We passed onward, and found a number of spirits just becoming conscious that they were in the spirit-world. They were guarded by their priests, who have a great system in their work. Some were making inquiries about their homes and families. The priest told them their families were left behind on earth. Some of them commenced to weep bitterly, others to seek information.

Here also we found the priest and a number of spirits who had founded a little chapel, and performed mass. The priest was clothed in his usual clerical robes, the chapel had the usual decorations of the early Fathers and the Virgin, and the service was carried on in the same manner as on earth. We observed at the entrance a number of notices,—"In your mercy pray for the repose" of such-and-such a soul. These were for those who had arrived at a consciousness of their true state, the priest having removed them to another place. We found the priest heard confession, and, to our surprise, that some had made confession of drunkenness. It appeared they had been back to earth, and had impressed sensitive people, and forced them to drink, and they had partaken of the essence, and in reality became intoxicated. We also learned that the spirits who thus indulged in intoxicating drinks had the usual headache and sickness that attend it. This our guide informed us they suffered from most acutely, and not only their own, but that of the person whom they had influenced. After this they had the usual longing desire for it again. The priest would be busy in trying to persuade them to reform their habits. Some of the priests administered an antidote, and in some cases were successful; but others take a long time, as their surroundings are so impregnated by drink and tobacco. These poor

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CONTENTS OF "PRIVATE WRITTEN INSTRUCTIONS."
 (SECOND EDITION.)

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