



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
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THE DAY AFTER DEATH.

A Lecture delivered through the mediumship of Mr. J. WILLIAM FLETCHER, at Steinway Hall, London, on July 27, 1879.

Whenever the subject of death is mentioned, it causes a dark shadow to steal over the minds of all. To speak of death, to talk of the annihilation of the visible body, is to bring you face to face with the subject which it has been the effort of all the world to ignore,—to conjure up some unwelcome vision which it has endeavoured thus far to escape, but which has, nevertheless, ever followed mankind, ever held its sway, ever darkened the lives of the happiest among human beings. Death: the change called death! What is this mystery of the earth? The friend has died; the child has gone; the mother is no more. "Dead,"—a word of deepest sorrow to the heart,—a word implying the heaviest loss. And yet is it not wise for us to ask of the over-ruling Power in the world; of the God who "holds all things within the hollow of His hand," whether there is not, underneath this change of death, some divine purpose outworking? Is not the misfortune, the sadness, which the world has ascribed to death, rather in the minds of men, than in the actual fact itself? Why do you fear death? Because death means to the earthly mind the end of all things. "It may mean a continuation of life in a certain state," some would say, but it means, not the less, an end of all the enjoyments of this life. It means the laying down and giving up of all pleasures and pursuits; it means leaving home and friends, and all the familiar associations of life on earth, and the entrance upon a life far removed in all its requirements from this one; and therefore we fear and dread it.

Theology,—the popular form of the Christian religion—has impressed upon the minds of the people to a large extent this idea, for it has pointed towards death as an ultimate, either when the spirit floats away to scenes of flowery ease, a paradise of eternal happiness, or is borne down into everlasting misery and pain. In either case this is the ultimate condition in which the spirit is destined to exist. But is this true? Are not the men and women who are placed in this world, each and all working out their part in the great plan of creation, and when death comes, is not that also part of the same plan?—a change in which the destruction of the physical body is a necessary law of physical life, with its gross and elementary and transient forms of matter? And the suffering, the pain, and the happiness of this world, the good work done, the progress made; shall all these things be blotted out and forgotten in that hour of change, or is there some great sphere beyond this life into which the earnest spirit may hope to enter, and find that every sorrow and struggle, every brave effort put forth in this world, has each its purpose, and is, by a great law, to produce results in the end no man can weigh or measure?

Around this earth on which you live, there is a sphere of spirit-life into which all spirits must enter. We call it a sphere because it extends around the entire earth. If the life of the spirit entering this state has been evil, undeveloped, aimless, the spirit remains there until a higher and truer condition within is induced; if pure and aspiring, the spirit enters it simply to pass through it as a necessary pathway on its journey heavenward.

The Roman Catholic will tell you, as he stands beside the bedside of a friend, and looks upon the eyes closed in death, that the spirit is on its way to a condition called "purgatorial," and in this there is an element of truth. For the spirit is then awakening to an understanding of all the requirements of its life.

The day after death is a period neither of great happiness nor of great sorrow; in it you enter not upon the far-away heaven, but upon the spiritual counterpart of the very world in which you live. For in that sphere of life the soul must possess the same conditions in order to realise its powers and possibilities. It must find exactly the same surroundings it has been familiar with in the world, in order to be able to develop from the conditions in which it is at first placed, and to understand the real effect that these have upon it.

You will find there, in this sphere of transition, those whose lives were spent in shame; those who never knew a thought of good or of truth, and those whose lives were passed in careless pleasure, and who were so full of thoughtless ease in the world of earth, that they had no time to think of the spirit-world. You will find also those whose lives were devoted to deeds of kindness and love, to good work for their fellows, ready to pass into the higher life in which lesser and lower things shall be left behind. In this sphere will be found all classes and conditions, waiting for that law of spiritual gravitation to act, which shall carry them to the condition of life for which their inner development has best fitted them.

Where are the spirits of the dead? Are they far away? We answer, No: they are very near to you; certainly so, when they have only just passed through the crisis of change, and are probably still held to the old scenes and attractions of their earth-life.

What are they in that other life? How do they pass away? Long before the spirit has absolutely left the body, the change called death has begun. Over a dying person a little light is formed which gradually grows larger, and assumes at last the form of the spiritual body in which the soul is to live.

St. Paul has said: "There is a natural body, and there is a spiritual body." There are many who think they have died, and who, on awakening to consciousness in the physical life, say they have been far away, have seen brighter scenes, and unknown realms, and talked with old friends. You fancy they have been dreaming, but it is not so. The spiritual body had so far formed, that for the time it had left the natural body, and had been in connection with the spirit-world. But the attraction of earth-life being stronger, and the magnetic link being unbroken, the spirit returned. It is when the attraction is strongest in the spiritual body that the spirit gradually changes place, and death implies simply the separation of the spirit from its mortal case. After death the spirit is not far away; for a long while it is closely connected with the physical body. Many times when you are sorrowing over the dead body of a friend, the spirit is bending over you, trying to whisper words of comfort and to throw its influence upon your heart. The more natural the earth-life has been, the more perfect and peaceful is the transition from this life to the other; the change called death is then the change of birth into the higher and better life. For the natural life is the only life pleasing in the sight of God. In the world to-day it is almost impossible to live naturally, because on the one side are ranged the laws of society, and on the other stands poor weak human nature. It is not that you do not know what it is right to do, but that society steps in with its influences, its temptations, and you sacrifice what you think and know to be right in deference to the opinion of those who surround you. The secret of the great power of Jesus was his defiance of society, his determination to live a purely natural life. He heard the cry of poverty and suffering, and saw his duty above all other things, and his aim thenceforward was ever to make the heavy burden light. His greatness

was his absolute naturalness, the perfect accordance of his life with the laws of Nature and of God—which are the same thing.

Was this easy for Christ? Was the judgment of men pleasant to him? No; he suffered and paid the penalty of his life, as every earnest soul has suffered in the past, and will suffer in the future; and we unhesitatingly say, that if one were born among you to-day, holding the same power as Jesus held, teaching the lessons he taught, he would share, as regards the condemnation of the world, the same fate as Jesus. He would be "despised and rejected" of men.

When the spirit first enters the other life, it is hampered by the social laws and customs which are so familiar to it, and until it is freed from them, and has overcome their influences, it cannot receive the benefit of the spiritual state.

God is love, we say; and he who has most love in his heart is most like God. In the life of Jesus, we find love for all, not love for self—the sin which has ruined the lives of too many in this world,—but that love which brings God nearer to each human being. And in the spirit-world this element of love helps the spirit onward in its progress, the overcoming of the sense of selfishness assists to attract to itself the power it rightfully holds.

Instead of trying to conform yourselves to the world's pattern, try rather to be natural in all things. All the great teachers, the gifted poets, and philosophers, and reformers of the past and present, have been men who ignored the voice of the world, and who were in harmony with their own strong spirits; men who, when they took up their work, forgot all but that; and so the spirit of God poured its power upon them, and gave them might to perform the task they set themselves. Ay, that man or woman who holds duty first, is sure to conquer in the end, because thus he is enabled to realise the possibilities of his own nature, and the force of truth. And yet what do we see? We see men everywhere striving—for what? Have you ever asked what it is that you desire most? what is the aim of your life? The answer, if a true one, has generally been, that the great aim of life is the world's approval: not that which you feel you can do the best, but that which the world has indicated as the best thing for you to do. Are you trying to live the best life possible, according to your own beliefs, or to follow out the course which friends and fashion have marked out? The influences of lives outside him have closer connection with the aims of each individual than the deepest convictions of his own heart.

You need to ignore every influence, every change in this life, however hard to you, save that which comes to make you truer and stronger; and, if this be done, when the spirit is born into spirit-life there is nothing to overcome, and you are ready for your rightful heritage. But here in this first condition of the after-life, we see how many bound down by burdens of their lives on earth, seeking of higher and happier ones what they can do! "I wander," say such, "over the face of the earth, and find not one heart responsive to me. I am in it, and forgotten!" And the spirit-teacher can only answer: "Thou broughtest not with thee the elements of happiness and peace, but conditions of inharmony and error; back to earth thou must go, till its influences are overcome and draw thee there no longer."

But who are these spirit-teachers? As two elements are blended in every life that comes into this world, so in every life that enters the spirit-world there are two influences combined. There are the earthly parents, father and mother; and there are also the spiritual parents, who watch over the spirit-child. These spiritual guardians, with deeper and stronger love than earthly parents can know, follow the child through all the changes and windings of its life: there is no human being who is without the influences of two attendant spirits, who are constantly around him in watchful attitude. But if this be true, when the earthly father and mother enter spirit-life, will they find their love superseded? No; because the spiritual parents are ever in advance of the earthly parents and the child, and they serve to help and guide those who come after.

So, when some mother looks upon the face of her child for the last time, let her not think that its life is sent forth into a cold and unknown world, but let her remember that these spiritual guardians are ready at once to welcome it to the world of spirits, to bear it away to a brighter sphere. Nor will it remain forgetful of the mother on earth, for in that change the true desire is that which shall control the spirit's life; the strongest wish God has placed in the heart is revealed in the change called death; and the child, borne away in the arms of its spirit-guardians, awakens to its spiritual desires. What does it need first when born into the new life? Its first cry is for its mother, its earthly mother; and quick as thought can range, this little one is borne by angels to the mother it has left behind; and there, sunned in her love as a flower in the sunbeam, it grows stronger in spirit. While the love of mother and child is strong and fresh, the child remains linked to its mother's life and love, and only gradually the spirit-teachers show the child a higher and grander spiritual condition, and lead it gently from the mother's side into that brighter sphere. "But," says some mother, "if my little one is far away, and many years pass before I see him, how will he know me, when I enter the spirit-world?" He will know you; for his spiritual teachers ever bring the child face to face with its earthly parents, so that when death comes to them, the child that was thought to be lost gives them the first sweet welcome. They are familiar to him as if he had lived on earth. And what mother is there the wide world over, who, if she could realise that from out of the shadows which seem so deep to her, the face of her little one is bending over her, could ever stray from the path of right and duty?

The child enters not upon a child-life, but upon a life where the true development of the spirit is the great law of its being, and where it gradually passes from one condition to another, and becomes a bright angel and a pure spirit in heaven. And as the stars look down at night upon the earth, so the eyes of these little ones look down on the lives of those who are left behind. Oh, pray for your little ones in heaven; keep ever a place for them in your hearts, ye mothers! Love and cherish them as most treasured memories—memories that by-and-by, when you have crossed the shining river, will meet you again as sweet realities. For the child who passes early from the earth-life there are rich and glorious experiences. There is the noble development of that spiritual life which the earth can never possess—the opening out of the great and glorious possibilities which may not be dreamed of in your life on earth. The child who has passed away gives us one of the brightest sides of death. In that change he has little to unlearn.

But there are others in this spirit-life. There is the man of the world whom you all know so well; one who has been in the world, and of it; what becomes of him after death? He who is well housed, clothed, and fed, who smiles pleasantly on the world because it smiles on him: who hears the cry of misery going up from the poor and wretched, but thinks the poor complain with too loud a voice, and who will give a shilling to a beggar rather to be rid of him than for charity's sake: all has gone smoothly with this one; he has had no trouble concerning this world or the next. How is it with him by-and-by? His greatest anxiety on earth is how to satisfy himself for the time being—how to escape *ennui*; his every purpose is bound up in to-day, his little world is the world of self. When such an one comes to the spirit-world, do you suppose that the angels of heaven greet him on the threshold of a glorious life? Are the white robes of purity for him to wear? When such a spirit enters spirit-life, the purpose that controlled him most on earth—controls him most there. He thought only of the pleasures of the world, he thinks only of them still; and his spirit-guides know how useless it is to endeavour to teach him any of the higher truths. He must go back to the world, and unlearn the lessons he has learned; must learn to use aright the means that were given him for pleasure and instruction. Happiness is not the all-in-all of any man's soul. There is a word grander than happiness, and it is duty; and by a divine law perfect happiness follows duty, and that alone; and it is when his spirit awakens to a consciousness of this that the door is really opened to him of a new life, and he sees the pathway that leads to better things. Not till he has conquered the conditions of his misspent years are the better desires developed in him, and when these have sprung up then may he enter into the happiness which knows no change. The man of the world, then, who has built his house and established his treasure in the world, returns again from spirit-life until he has found something with which to make himself an everlasting home.

Another passes away, whose whole aim was to make money; and when he is asked, on commencing his existence as a spirit, what is his greatest desire, he will tell you that all his weary life was spent in buying a time when he might hope for rest; and the time never came. He was seeking for what the world does not hold. And so, in death, possessing only gold, he had no treasure to carry to the spirit-world. And he, too, must return till he has proved the uselessness of these things; till he does he cannot leave the earth. And how many times does he not come back to see the friends he left behind him wishing to kill one another for his property!

Take, again, the case of one who dies suddenly,—some soldier slain in battle, who is carried off without a moment's warning: where is his spirit? Think you it is borne from the field of slaughter to the realms of peace? No; for the soldier feels surging through his heart only the impulses of the moment, and when he awakens as a spirit, it is to be haunted by the presence of those with whom he fought. He sees not the angels, but those, perchance, who took his life; and he must be tended by the spirit-guides who shall unfold to him the possibilities of his new life, the worth of his past one, and show him that whenever he laboured for duty's sake, there were elements of redemption for him. Ay; it is the life here that makes the life of the spirit: the deed done now, the word spoken now; it is not the idle prayers, uttered on Sunday alone, which are able to bring you to the throne of the highest. It is the life you lead on earth that makes your peace and happiness hereafter, or sends you back to wander again over your earthly course, to learn its true lessons for the better development of your spirit.

The little child who passes away finds rest, and becomes a happy spirit: the man of the world who lives without thought, beyond the needs and pleasures of the hour, finds there is much to be undone ere he is ready for the life of which he thought so little. None can tell when "the Son of man cometh;" and to all we say, let your house be always in order, the change may come to you tomorrow, or next week. But death is not the ultimate. It is the great change in which the true desires of the soul are made manifest, and become positive in their influences,—it is the birth of the spirit. It reveals to the spirit the grand and glorious heights to which it may aspire, and the dark depths of misery into which it may sink. Death opens the door to a life beyond, in which all things are possible to him who will do his duty.

Oh, friends! you, in whose eyes we look, realise this fact, that you are not to wait until the hour of death to make your peace with God, but so to live each day, that when the last moment

comes you may say: "I ask not God to forgive me, or to set aside His laws to undo the consequences of my sins, for my whole life has been one long endeavour to do what is right, and to serve Him; and now I feel the sunshine of His love!" And when the life of the spirit-world opens on you, your condition will not undergo change, but will attract you upwards to the higher sphere. Beyond this sphere of transition rise the high plains of heaven; and down from those heights bright spirits come, bearing with them blessings they alone can give. They speak to anxious hearts, and bid them look up; they speak to those in sin, and point a better way; they speak to those in sorrow, and pour true comfort on the aching heart, revealing those fair realms where all troubles are ended, all wrongs are righted, and pain comes no more; and say to each human being, "God knoweth all things; strive ye for the best, for the truest here, and death but comes to open the door, and show in all its perfection the glory, happiness, and peace, born not of earth, but of heaven; and the inheritance of every true and earnest soul."

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.]

TYCHO BRAHE, THE CELEBRATED DANISH ASTRONOMER.
June 17th, 1879.

The medium in trance, but not under control, said:—

"I hear such a lot of names. I hear the names of Kepler, Dr. Dee, Edward Kelly, Tycho Brahe, and others: they are all talking. Tycho Brahe is the oldest, or rather was the oldest of them all; he is not good-looking. I can see him; I can only hear the others. He would be good-looking, only he has not made a face that I can see. Half his nose is wanting; why cannot I see his face entire, the same as the others? I see it like the others now, but it is not like a natural nose, it seems to shine like a mixture of metals of various kinds. I see Edward Kelly now, he seems hardly able to move his body; it is bruised all over, and every joint seems fixed. He moves all in one piece; his clothes are all torn. Tycho Brahe is talking and pointing to a spirit that I can neither see nor hear; he is comparing that spirit with my body; no, he is comparing that spirit's body with my own body. He says there was more attention bestowed by him when on earth upon this spirit, than by any one upon earth. He says, men gave him the credit of having a madman in his keeping, but you know, he continues, turning to the others, how wrong their opinions were; look on him, he says; the primal source of our earthly wisdom, the fount from which we drew that knowledge, which made us pre-eminent on earth, and our memories to be immortalised. How often have we listened with rapt attention to the words that fell from this madman's lips? how many discoveries have we claimed, Kepler, which were not ours, not his? but whose lawful owners we have since discovered, and the Ruler, the Emperor, the learned Emperor Rudolph, has attended and trembled as he listened; who shall?—nay, who can?—say nay. Tycho Brahe is laughing now; his nose has fallen off; he says, I will control him; he would beg for him (that is me) to be alone."

I may here state that I had a young friend, R. M., a believer in spiritual communications, sitting with me; he has attended several of my seances, but for six or eight months has been invariably ordered out of the room by the controlling spirit. I have tried on several occasions as it were to force him to stay, but the result on those occasions has been virtually no seance, or at all events a very bad one. I was particularly anxious that he should sit. He has not been in good health for some time, and my faithful C. H. L., is trying to take him in hand and cure him. On this subject I shall have to make some remarks, upon the effect of the introduction of fresh influences, inviting different surrounding spirits, because the effect of a new sitter causing a different class of control is strongly illustrated in this very Control of Tycho Brahe.

The medium, as soon as ever R. M. left the room, went under control and spoke as follows:—

"Praises be to the Almighty God; once more through lips of flesh I can speak, and I seem as blessed in power of body as I was when on earth; Oh wonderful God. Oh sublime mystery within man's reach! more easily to be arrived at now than in those days of church power and darkened ideas, that ruled the world when I was in the body; would it not be better for me to say when we ruled the bodies, for all these that are present with you, sir, this afternoon, were my contemporaries on earth; they were more than this, they were partakers of knowledge, derived from the same source as myself."

"Dr. Dee, who accompanies me here, has been with you. His disciple, the much-wronged, long-suffering, patient, yet faithful Edward Kelly, is here present. Dr. Dee came with Elias Ashmole. He himself also controlled. You will find his communication a remarkable one. He spoke, and I will call his communication to your mind. He spoke of a visit to London, and of an introduction to a seance."

Here the Control made a mistake, as Dr. Dee had never controlled in my presence. He suddenly corrected himself, and said:—

"I should have said Ashmole, the founder of the Ashmolean Museum at Oxford, controlled, and Dr. Dee was present with him. I wanted to refer to Dr. Dee's experiences in spirit-communications, which same knowledge I obtained from his much-suffering disciple, Edward Kelly, who was both a scholar and a gentleman, and whom I knew personally; further, with whom I listened to some of the most wonderful, and, at the same time, most useful communications that ever came from the spirit-world. There is, dear sir, a well-defined course of utilising spirit-communications, and that is fixity of will, unbending purpose, receptiveness for all reasonable truths, and fervent prayers to the Almighty Being. If these qualifications are preserved in a sitting, the most useful results must follow."

"Edward Kelly was a Worcester man, educated at Oxford, and suffered for his knowledge of spiritual matters. His ears, ere I knew him, had been cut off. Better far, dear sir, to be placed in safety for three months than to lose two ears, the same as the sensitive Edward Kelly. As in the case of this medium, whose body I am now using, who was stigmatised by the name of charlatan and impostor, so was Edward Kelly freely charged with the same crime, being called a Rosierucian impostor."

"When Kelly arrived in Germany he made it a point of seeking out the acquaintances of the most advanced minds. Amongst them I was favoured with his friendship. How strange it will seem to your readers that I should use the word, and use it advisably—I mean 'favoured.' Their argument will be—'What could induce such a mind as Tycho Brahe to acknowledge a friendship with such a mind as that of Edward Kelly?' I will answer them. 'Because, in the hands of God, through reasons unaccountable to man, he was an instrument through whose body the spirits of dead men, so known and called, could, and did in my presence, give the strongest proofs of their individualities on the subjects and in the amazing addresses that came from the unconscious lips of Edward Kelly.' Is it possible, men would say, that the great Kepler, the master, the discoverer of the great laws, now known by his name—is it possible that he, whose accuracy was so marvellous as nearly to lead to the argument that he was one of God's chosen instruments to meet the wants of his generation, should own to being favoured by the acquaintance of a charlatan? I tell them the possibility not only existed, but that I, Tycho Brahe, was happy in the acquaintance."

"Edward Kelly had not devoted any attention to astronomical studies, yet it was from his lips that Kepler's Laws were copied, or, rather, the calculations necessary for their elucidation. I was present, and at the end of the calculation given came the prophecy that I within three weeks should be removed to a higher world of action. Perhaps those, who are prosecuting the same studies, that were amongst my chiefest delights when on earth, will upon perusal of this your record of this my communication, think that here is a fine opportunity for a test question, and would ask, and perhaps receive, the important truths of spirit-communications by their asking for a copy of these given calculations. I am so thankful that I am so empowered to-night in this body. Were there in your presence such a mind, sir, I could repeat the then given calculation which enabled Kepler to establish his law, but I will content myself in the present instance by giving the names of the laws established:—

"First, 'The motion of the planets in ellipses having the sun in one focus.'

"Secondly, 'Their equable description of area.'

"The third law being the greatest of the three—'The proportionality of the squares of the periodicity of the planets to the cubes of their own distances.'

"These laws were worked out and improved upon by your great-grandfather, J—M—. Our want of proper instruments for astronomical purposes caused us to enter upon many errors in arriving at the calculations spiritually given to us. Another of the studies also of your great-grandfather was the orbit of Mars, in which he was spiritually aided."

"But to return to Edward Kelly, our instrument. So astonished were we with our first and second sittings with him that we invited the Emperor Rudolph, who was aiming at immortality. I dare say you have heard of the Rudolphian Tables, a posthumous work commenced by me, and revised and brought out by Kepler some years after my transition from earth."

Here the medium took a circuit round my room, and went to the window, still under control, looking at the children playing in the Gray's Inn Garden, said:—

"Do you know that there is great credit due to your benchers in letting these little ones play in your pleasant garden—these little ones, whose lives are passed in their brick-and-mortar tenements? Is it without limitation? God is working in small things as well as in great. The spirit of the times—the spirit of the great change—is apparent to me in this simple act, in which jealousy-preserved seclusion gives way in this act of beneficial liberality, and the mover or originator of this deed or act of charity may place it on the topmost rung of the ladder in comparison with his other worldly acts, for it is for the general good, and gladdens many hearts. They are all God's children; they are all in His keeping, sir."

"Unfortunately, sir, our instrument, Edward Kelly, was liable to be controlled during the presence of the Emperor Rudolph and his friends, by a very different class of controlling minds, and the consequence of this was, that the eternal truths we received with him alone, became perishable lies. So glaring and gross did the knavery seem, that we who knew him could scarcely feel ourselves

in the position to plead for him. And for this act of knavery, the Emperor Rudolph ordered his imprisonment; and, in a trial to escape, Kelly fell from a considerable height, mangling his body, rendering it unfit for further occupancy. In fact, the medium's words referred to him when in this condition, where he saw the spirit, and when he seemed to move all in once piece, and his clothes were all torn.

"The medium also made, during this state of semi-control, some strange remarks about myself: remarks, which to you, dear sir, were rather startling. He could not see my face in its entirety; it wanted a part—my nose. This I lost accidentally, although but few upon earth knew of my loss; for by dint of my art I restored it so naturally, that it was only known to those to whom I imparted the fact."

Here I had a rest, and ceased writing for a few minutes, during which I had a very interesting conversation on many subjects in relation to this wonderful fact of spirit-communication, and the ideas thereby revealed. I said it had saved me from that Nihilism into which I was fast going, when my reason rejected the dogmas and doctrines of the so-called Christian religion. On my commencing my recording once more, the Control said:—

"You say the conversation has been a very interesting one to you. Oh, believe me, dear sir, it has also been an interesting one to me! I, too, have had many a tilt with these men of great minds, these scientific sages. I have heard them speak of the laws, not only known to them, but also to the philosophers of old; I have heard, and given heed to, and answered their remarks. I have also had those shaven-crowned, long-robed gentlemen speaking to me, and I have parried their thrusts carefully; I had to do so; it meant death to me to open my mouth wide. In their gloomy, solemn style they have addressed me thus: 'Your studies have given the faintest glimpses of the theory of the stars and the planets. Beware, lest these few rules and laws discovered lead you not away from the stupendous edifice of redemption!' and then I have met their searching glance with a smiling face; they said 'it was the smile of grace'; I knew it as the smile at ignorance and folly. I have grasped at the myriads of worlds spangling the immensity of space; I have realised that this planet was but a grain of sand on the boundless shores of infinity; and with these ideas I failed to recognise the stupendous edifice of redemption, or of the Son of God visiting us on earth. I was one of those to whom God had allowed a successful exploration of the inexplicable and complicated mazes of the vast universe, and to find myself surpassed by Edward Kelly; and through the means of Edward Kelly, arriving at an extended knowledge, not laboured for, but mercifully given. But Kelly passed onwards.

"I would have you not fall into an error; I have inadvertently made one; I said that Kepler's Laws, those so important which you are now recording, were obtained through the lips of Edward Kelly; I should have stated they were obtained by Edward Kelly's means.

"After his removal from earth, I obtained the services of another instrument or sensitive. He was a herdsman of about nineteen years of age, ignorant and illiterate; he would swear and curse for days together; his neighbours deemed him mad. I visited him; he was then tied to a fence with a rope that was tied to his middle. He was foaming at the mouth as I drew near him. The first words he said to me, closing his eyes, were 'Thank God, Tycho Brahe, I can speak to you. I am Edward Kelly; take care of this body; make the same use of it as you did of mine.' I took him home; I fed him always at my own table, until I tamed his nature; I taught him also how to pray, and then held my first sitting in his presence. I held many sittings with him; none of them approached in interest those which I had held with Edward Kelly, until the advent of Edward Kelly's spirit, and then Kelly, who at first had been the only Control, acted as guide to others of higher range of intellect, and it was by means of Edward Kelly's spirit's assistance, that these calculations were given on which Kepler framed his laws. You see the error.

"The Control, from whom we derived the greatest blessing, whose subjects were always well chosen, imparting to us information and knowledge, was Busiris the Ancient. Busiris is with W— O—, in his task, and also has made it manifest to W— O—. He, W— O—, has recognised not only his earthly individuality, but has been intuitively informed of his earthly labours.

"The manifestations received through my sensitive of the higher class of spirits was by writing; few of the communications were given orally. Many of those whose presence has been recorded by you, have written, or governed automatically, the hand of Tycho Brahe's herdsman, and these communications of mine will see the light when they are needed most at God's own bidding; but this I know, that they will see the light at the same instant of time that the proof will be demanded of the veracity of the published records of A. T. T. P.; and when these proofs are forthcoming, what will men realise? men of the nineteenth century? They will realise that the Dark Ages have not left them; that they are still living within an easy grasp of imperishable truth, but that scientific claims forbid them stretching forth their hands,—

" 'Scientific devils' errors, amounting to sins."

"They will see in my records when discovered, a neatly written manuscript of Xenophon, given automatically through the hand of my herdsman; also the last page written by Socrates shortly before his death or removal; also a long address of Plato, of nearly two hundred pages upon the starry heavens; and also an

address of nearly one hundred pages by the same great mind, of his mood and manner whilst obtaining spiritually the matter for his 'De Republica.' There are many others, but I have named these to prove to you the class of minds with which God had blessed us; Seneca, Cicero ["Cicero" has controlled twice.] and others have all come here for a purpose; they came to me for a purpose, to prove what remains yet to be proved:—the enlightenment of the whole human family—not of a part, but of all God's creatures—all without any exception; an universal acceptance without one *blasting* rejection. Oh glorious tidings! Oh universal acclaim of the grateful heart!

"It may be argued, 'we see but little to boast of in the yet undiscovered manuscripts; who are their authors?' by Tycho Brahe's own confession they are only heathen philosophers. Oh minds of the nineteenth century, go back for knowledge; go back to minds trained to the highest logic; the purest ethics; and the greatest perception and conception, and with all and above all with unstained knowledge of the living God unpermeated by Statecraft's pleading or clerical teaching. Men, whose works when on earth, record such utterances as these: 'No man was ever truly great without Divine influence.'—Cicero. Another to whom a manuscript belongs, says, 'A divine influence has acted on my mind, has taught me to acknowledge the care of the living God, and bear prosperity with moderation':—Xenophon.

"Tell them that I, Tycho Brahe, have received undeniable proofs that these so-called heathen philosophers recognised the living God as the Inspirer of pure and holy thoughts, as well as the author of all life in its various manifestations upon earth. Plato calls God the Father, and guide of reason; and one whose name I have not mentioned, but whose name is among the records—I am speaking of one who has been to you, and of whom men speak ill, but one who mentioned his opinions, who acted up to them despite the charge of apostacy laid at his door—I mean the Emperor Julian he has left on record 'that even the best disposed minds as they are seated in the midst of virtue and vice need the assistance of the living God to incline and lead them to the better side'—I mean, to lead them to virtue, and to disregard the world's claims.

"I have never through lips of flesh controlled a body before. I have impressed many, I have signed my name through a body, but never was enabled to speak freely as I have now done. May God keep you in his care; may He govern you in love, and guide you by His infallible reason; may the difficulties that seem to pursue your labours diminish; and may His mercy and blessing attend your work for his very name sake. Good night." Finis.

Let self-sufficient science that despises everything that it does not know, laugh at and ridicule these productions; let it exhaust its vocabulary of literary Billingsgate: I give them in this my record, matter that they will find a difficulty to get over, if they will only fairly grapple with the subject and hear before they strike; let them not imagine that they alone know the truth and practise it, and let them not stigmatise everyone who comes forward with a new fact, as either a rogue or fool; but let them examine facts carefully, diligently, and without prejudice, and they will come to the conclusion that the represented facts require careful study by minds free from prejudice and also free from the fear "of what the world will say."

We have one or two instances of learned men who have not hesitated to deny what they knew to be true; simply because they feared Mrs. Grundy. Many of them, I have no doubt, have long before this felt the consequences of blinding their reason to truth and bending it to a lie; but enough of this. In this present record the ground covered is enormous, the characters referred to are numerous; extending through more than two thousand years of time, and embracing a variety of different subject matters, utterly beyond the range of my powers of mind, and more so beyond that of the sensitive. First of all, we start with a sketch of some marked personal peculiarities of two of the actors in this drama, which, although unknown to me before, I have since, by searching into a biographical dictionary, found to be correct: I refer to the absence of nose in Tycho Brahe, and the want of ears in Edward Kelly. The former lost his nose in a duel by a sword-cut, and replaced that feature by an artificial one made of a clever alloy of metals, which gave a sort of lustrous, greasy shine which deceived everybody so much, that few knew he had an artificial nose. The last named gentlemen, Edward Kelly, who had the misfortune to be a medium or sensitive, had his ears cropped in a very summary way, instead of being sent to jail for three months for manifestations over which he had no control.

The reference in this Control to the different results with Edward Kelly sitting with Tycho Brahe, and when he was sitting with the Emperor Rudolph, shows how the mental calibre, and the mental longings of the sitter, affect the quality of the Control. When sitting with Tycho Brahe, whose mind was bent on scientific knowledge, accompanied by self-negation, the results were very different to what they were when he sat with the Emperor Rudolph, who, as far as I can make out, was bent on worldly aggrandisement, in the shape of converting the baser metals into gold. I can well imagine how the tricky spirits surrounding the Emperor Rudolph enjoyed the mischief they did, and which eventually led to the death of poor Kelly. Here was a strong example of—the better the medium, the more liable is he to outside influences. Sometime—that is two or three weeks after this Control—I went to the British Museum, and fished out one or two of the works of Dr. Dee, and I found that he was constantly chiding Kelly for gadding about and sitting with bad influences, and

pointed out the bad effect it had on him. I could, in reading this, have imagined that it was A. T. P. chiding the sensitive with whom he sits. The most curious part of my experience is, that I am ordered, by words out of the sensitive's mouth, to scold him well should he do anything wrong. The man cannot be acting a part; were he so doing, he would not cut off his nose to spite his face, or in other words, forbid himself to do what would for the time benefit him in a worldly point. The other day some friends of mine wished to have a seance by themselves, as I am not allowed to sit with strangers just at present. This would have been a guinea in his pocket; but when I asked one of the controlling guides whether he might sit with them, I was met with a decided refusal and an injunction not to mention it to him when out of control, as it would only disturb him.

I cannot impress too strongly on the readers of the MEDIUM, who are ever seeking for something sensational—something that gratifies their organs of wonder more than their reason—that as their mental platform is, so will be the platform of the surrounding spirits. Like associates with like, both in and out of the flesh; and as they are in the flesh, so will be their unseen companions out of the flesh, and that common justice to the unfortunate medium (who, more perfect as a Control, is the more liable to all and every influence) should teach them to pause ere they punish the tool for the bad workmen, or attribute trick when they are the parties inviting it.

ORTHODOXY AND SPIRITUALISM.

To the Editor.—Sir,—In last week's MEDIUM Mr. Enmore Jones says he is about the oldest Spiritualist in London, and has the happiness to think that he is an *orthodox Christian*, and that his orthodoxy "has been affirmed and confirmed by spiritualistic phenomena;" also that he has "scanned the English and American spiritualistic journals ever since May last, and finds that platform orators and trance speakers continue to 'peg' away at orthodoxy," but that he is "puzzled to know what they mean by the word." Will Mr. Enmore Jones first of all inform your readers what he means by "orthodox Christian"?—whether he is orthodox according to his own interpretation of the word, or that of the Church. As for myself, I am probably as old a Spiritualist as Mr. Jones, and know of but few who really call themselves orthodox Christians but who are so materialistically inclined as not to believe in the spiritual phenomena at all, much less to have their orthodoxy affirmed and confirmed thereby. Will Mr. E. Jones say really and truly that he believes in the Church's teaching respecting the Fall of Man, the Atonement, the Resurrection of the mortal body at a day of judgment, the Incarnation, and Everlasting Punishment after death?

Quorndon, near Loughborough.

J. CAMM.

To the Editor.—Sir,—Your correspondent J. Enmore Jones says he has the happiness to think that he is an "orthodox Christian," and that his orthodoxy has been "affirmed and confirmed by spiritualistic phenomena;" but another "orthodox Christian," Montgomery, makes this impossible, for he writes:—

"From earth's remotest strand
Are tales and tidings known;
But from the spirits' distant land
Returneth none.

"We ask the grave below;
It holds its secret well.
We call upon the heavens to show;
They will not tell.

"Winds bear the breath of flowers
To travellers o'er the wave,
But bear no message from the bowers
Beyond the grave.

"Impervious shadows hide
This mystery of heaven;
But where all knowledge is denied,
There faith is given."

Is it though? Paul says, "All men have not faith;" and if Paul had not said so, it is painfully evident. The orthodoxy contained in these verses is what I have heard trance-speakers and platform-orators "peg" away at, not the orthodoxy "affirmed and confirmed by spiritualistic phenomena." I find "orthodox," according to Chambers' Dictionary, means "right opinion"—Gr. *orthodoxos*—*orthos*, right; *doxa*, opinion; *dokéo*, to think—what few orthodox people dare do. I have known Spiritualists whose views have been diametrically opposed—of course, what they believed was orthodox to them—have their orthodoxy "affirmed and confirmed by spiritualistic phenomena."

The Rev. Hugh Stowell Brown says: "Probably every shade of religious opinion has, in its turn, been condemned as heretical. As a rule heresy is, to each man, just what he thinks erroneous; and the heresy of one sect is the orthodoxy of another. A dismal, disgraceful, and disgusting history it has been. Any opinion which the so-called and self-called Catholic Church pronounced heretical, was regarded as worse than any vice, than any crime. It signified not how just, how pure, how benevolent a man might be, if he were tainted with heresy. The most ferocious scoundrel on the face of the earth, provided he were orthodox, was more acceptable to God than he.

"Murder was a trifle in comparison with heresy, and heresy deserved, and for its suppression, required, a worse punishment than murder, and accordingly heretics in myriads, if not in millions, were put to death in every horrid way cruelty could devise.

"Many an error or alleged error is still considered by not a few, more serious than any immorality, and a drunkard of evangelical views is supposed to have a better chance of salvation than the most sober man who doubts the Mosaic authorship of the Pentateuch, or the evangelical purport of Solomon's Song.

"This horror of heresy has done much harm. It has made men cowardly, and mean, and false, and uncharitable. It has caused them to shrink with dismay from the free exercise in religion of the reason which God gave them, and which they do exercise in other things. It

has set religion and science at loggerheads. This attempt to keep the universe of religious truth within the narrow limits of patristic or puritanical theology, has alienated from Christianity some of the finest minds of these modern days.

"It is strange that men do not observe how the heresy of one age is the orthodoxy of the next—how both opinions and practices, not long since deemed false and dangerous, are now admitted to be true and harmless. At any rate it is undeniable that many an opinion which was heresy yesterday is no longer heresy to-day, and what is heresy to-day may cease to be heresy to-morrow; and in the face of these changes in religious opinion, it is wonderful that men should be so confident of the infallibility of their judgment, *the very men who are so confident having, perhaps themselves come to approve things which in their youth they were taught to tremble at, as filled with the utmost peril to their souls.*"

The Rev. W. Farrar, chaplain to the Queen, writes:—"By their fruits, said Christ, ye shall know them. Do men gather grapes of thorns or figs of thistles? The remark is no less true of doctrines than it is of men. The divergences of doctrine drawn from the Bible have been infinite in scope; and however infallible the text, the fallibilities of modern exegesis have robbed it of all decisiveness in many controverted points. Take but one point, the long, dangerous, discreditable antagonism between science and theology, the obstinate opposition to new discoveries because they seemed to contradict the apparent meaning of isolated texts. The fierce and bloody persecutions of sectarian hatred; the ruinous aberrations of heretical fanaticism; the reluctant abandonment of obsolete tyrannies; and the violent defence of unjustifiable institutions have all been due—have been due, as an historic fact incapable of refutation—to that view of inspiration which held that every word and letter of Holy Scripture came direct from God and needed no modification from the analogy of faith.

"Hence it is that the Gospel of Peace, the Gospel of Knowledge, the Gospel of Light, the Gospel of Love, the Gospel of Liberty, has been desecrated into an armoury of fanaticism, an obstacle to progress, and a stumbling-block of science; the Gospel of Light, the Gospel of Love, the Gospel of Liberty, has been perverted to stifle the lamp of the philosopher, to kindle the fagot of the Inquisition, and to rivet the fetters of the slave.

"There is hardly a single folly of the human mind which has not sheltered itself behind some phrase of Scripture, torn away from its context, and interpreted with a hard literalism which ignores every true canon of interpretation, so there is hardly a great thought or a great movement or a great discovery inspired or sanctioned by the inmost spirit of Christianity which has not at some period or other caused alarm and agitation to those who have persistently forgotten that the letter killeth, and that it is the spirit only which giveth life."

We have a specimen of orthodoxy in a bill circulated at Hatcham during the late disturbances, by the Protestant League—the very quintessence of orthodoxy—a bill which, if circulated by Spiritualist platform orators or trance mediums, would have been denounced as rank blasphemy. It purported to be a true copy of a bill found among the ruins of Wentworth House, on the 16th of April, 1520, and alleged to be a bill to the Rev. T. McGuire to John Jones for repairs done at the Roman Catholic Chapel, the items being: "To solidly repairing St. Joseph, 4d.; cleaning and repairing the Holy Ghost, 6d.; repairing the Virgin Mary before and behind, and making a new child, 5s. 6d.; furnishing a nose to the Devil, putting a horn on his head, and gluing a piece on his tail, 4s."

I have endeavoured to clearly state what orthodoxy is, from orthodox authorities; whether I have succeeded I leave to the judgment of your readers.—Faithfully yours,
C. R. WILLIAMS.
6, Field View Terrace, London Fields, E.

To the Editor.—Sir,—No reader of the MEDIUM can complain that it adopts one line of thought to the exclusion of all other tracks; all can have their turn and ventilate any line of thought they think fit, provided their line of thought is not personally offensive or in any way *contra bonos mores*. I see our old friend Enmore Jones tells you that he is about the oldest Spiritualist in London; that he is "old, white-headed, and will soon have to pass away,"—let us hope to a happier state. He says he is "happy to state that he is an orthodox Christian, and that his orthodoxy has been confirmed by spiritualistic phenomena." He then proceeds to ask what orthodoxy is, so that he may know what those friends desire him and others to wriggle out of. I should have thought that if he were satisfied that he was an orthodox Christian, he was out of the question and did not require to wriggle out; but as I think his self-satisfaction is no real cause of satisfaction, I shall take the liberty of giving my views on what orthodoxy is. Orthodoxy varies from Shakerism to Nihilism, and this vast field of self-made orthodoxy I have no doubt has been affirmed and confirmed by spiritualistic phenomena in all save Nihilism, which Spiritualism destroys. The orthodoxy of the Big Bethel is different to that of the Little Bethel; that of Popish priest and Protestant parson, that of Mormonite from Mahomedan (in all save plurality of wives); and as far as I can make out, if the mental calibre of the Spiritualist is only equal to a belief in a moon made of green cheese, you will have an orthodoxy of Green-cheese Moonites. These orthodoxies are the big stumbling-blocks of Spiritualism. The orthodoxy of Spiritualism (if I may venture to say what I believe it is) is, or should be, an universal belief in the Great Almighty Ruler of all things, without fictitious aids, without counter-acting principles of evil; with a belief in the eternity of life in and out of the body; a knowledge of the absurdity that would have man believe in Original Sin, Perpetual Punishment, and Atonement by the vicarious punishment of a God sent to atone for his own shortcomings in the creation of man. But as belief simply, *per se*, will not avail, let man not only believe but act up to the maxim—to do unto his neighbour what he would have his neighbour do unto him.

The above is my view of what orthodoxy should be. I have no doubt that Mr. Jones, with his peculiar self-satisfaction, will class this production as one of the slap-dash articles referred to. Mr. Jones says he has since the May-day meeting, crept into the shell of home life, but with one eye open. I would advise him to dispose of the other as quickly as he can, if he can only see with the remaining one the imperfections of all beliefs but his own. For myself, when I first started

seriously on the study of Spiritualism, I was very nearly abandoning the pursuit when I read his evidence before the Dialectical Committee; and had not the recorded sayings and doings of greater minds than his led me to the conclusion that there was "something in it," I should not have followed a pursuit, which has satisfied me as affording a key to the mystery of what life really is,—not what priest, parson, or prig would wish you to believe it to be. I should wish Mr. Jones to state what orthodox Christianity really is, and at the same time to be a little more charitable to his neighbours who do not follow his track of the Pharisee, who can thank God he is not as other men are. Spiritualism teaches men that as they are in the flesh, so will be their companions in spirit. Trusting that my orthodoxy will not cause him to close the other eye,—I must sign myself,

ONE WHO SAYS, "TRY YOUR SPIRITS."

Orthodoxy teaches that after death saints and sinners (however short probation the latter may have served in the capacity of saints, the repugnance of which idea to common sense is strikingly shown in the case of so-called "converted" murderers) will stand side by side and rejoice in each other's company.

Spiritualism teaches that after death we gravitate to that sphere for which we are prepared and qualified,—one where we shall meet with spirits of congenial temperaments with our own.

Orthodoxy teaches that crimes, however monstrous, or sins, however trivial, are alike atoned for by the same sacrifice, whilst this forgiveness can only be effected by a blind and unquestioning faith.

Spiritualism teaches that man must be his own saviour, and must atone in his own person for his own crimes and offences, and that only so far as he works out his own salvation on this side of the grave will he have advanced towards perfect freedom from sin and its inevitable concomitant, suffering, on the other side. It also teaches that belief or unbelief in any particular doctrines, except in so far as these affect life and character, do not weigh in the balance for or against a man.

Orthodoxy teaches that eternity itself will be spent by the redeemed in singing everlasting "Alleluias."

Spiritualism teaches that our spirit-life will be employed, if spent aright, in uplifting others, and thereby raising ourselves, and that thus we shall best honour God.

The above orthodox teachings are so manifestly deficient in successfully appealing to man's better judgment, that it is wonderful that any mind professedly ruled by reason alone can accept them.

The above teachings of Spiritualism, on the other hand, are so perfectly in accord with our own intuitions, and fall in so well with our natural tastes and hopes, that one is not a little amazed that so few seem able to grasp these glorious truths. Our premisses, too, the communion with departed spirits, on which we build this noble structure of hopes for the future, are so small and so readily capable of verification; here contrasting in a most marked manner with the "many things hard to be understood" of the Bibliolater. The fact is, that in dealing with Spiritualism, those who yield a tacit consent to orthodox theological dogmas and threadbare religious observances, lay down their common sense on the threshold, and instantly launch out into invective, before they have so much as given the subject a hearing.

Our motto is not "Believe, and after death you shall see," but "Look and live;" that is, examine into the claims of Spiritualism for yourselves, and live a spiritual life here below. We ask no formal adherence to the dogmas set forth in ancient manuscripts, but we claim a candid investigation of the spiritual manifestations of to-day. "CAMBOR."

To the Editor.—Sir,—I observe that some, though not many, Spiritualists seem to entertain very confused notions on the subject of orthodoxy and true Christianity, and the position both hold with regard to Spiritualism.

Messrs. Moody and Sankey, the great body of "evangelical" preachers in churches and chapels, and the Synod of the United Presbyterian Church which has just suspended Mr. Macrae for his protest against the doctrine of everlasting punishment, may be taken as typical "orthodox" theologians, for, Christians in the highest sense of the word, I decline to designate them. They preach not the religion of good works, but of dogma, and their dogmas are immovable upon the subject of "blood," "devils," and "hell-fire." These are the cardinal points, combined with a firm belief in the verbal inspiration of the Scriptures—Eastern love-song and sublime gospel alike—from the very throne of the Eternal One. A good deal may be found in the Epistles on which to base these creeds,—nothing in the Gospels,—but the orthodox place the words of the writers of the Epistles on the same level as those of him whom they not only believe to be the Saviour of men, but God Himself.

Is this the religion of Haweis, of Farrar, of Stanley, of Rowland Williams, and of Spiritualists? No. And it is not against the religion of such men as these that the trance-medium protests, that spirits protest, that all who love truth and progress protest; it is against the theology of those which,—in the words of one of old who saw a similar abuse of the offices of the church in his day,—has become "a burden grievous, and heavy to be borne." Well may spirits protest against such creeds as those of which I speak, and few among them must be those which uphold such orthodoxy as this!

It is the son of your Calvinist who becomes an infidel; it is your popular revivalist who saddens thinking men, and inclines them to materialism, and the belief that "man has made his own religion."

Orthodox Christianity produces endless sects, and stereotyped creeds; true Christianity, like Spiritualism, is a free religion, adapted to every mind, and every race of men. Those who wish Spiritualism to be a mere appendage to orthodoxy, have entirely failed to see both the requirements of man in the present age, and the true work of Spiritualism. We want the Christianity Christ taught restored to the world in all its heavenly freedom, and until it is there will be war between the religious bodies and Spiritualists.

Many of our trance-speakers utter what is most true, most good, most beautiful, and if those who hear their words would value them at the worth which will one day be recognised, we should become more earnest as Spiritualists, better members of society, and be more charitable in our lives and our religion. If any further doubt should exist in the minds of some persons as to what "orthodoxy" is, let them

compare Haweis' "Thoughts for the Times," and Farrar's "Eternal Hope," with the utterances of the Scotch Synod as now reported in the daily papers of the north, and some of the evangelical weeklies.

Let them also ask themselves which of the two classes of thought are really antagonistic to Spiritualism, and why; and which of the two exhibit culture, nobility, and the love that is Divine, and which most surely watches over and develops the life of those physical worlds, of which our earth is but one out of God's millions!

The answer is not far to seek.—I remain, Sir, yours faithfully,
S. E. G.

AT MRS. WELDON'S WEDNESDAY EVENING ENTERTAINMENTS.

"Truth is stranger than fiction:" so runs the old proverb, and a practical exemplification of it may be seen and heard at the Wednesday evening entertainments provided by Mrs. Weldon, at her house in Tavistock Square. Most people who read the papers know something of her and the bitter wrongs endured at the hands of those who ought to have been her best and dearest friends; but to feel the hot, indignant blood course swiftly through the veins, and the most generous sympathy evoked, one must go and hear for oneself. Englishmen especially pride themselves upon their love of freedom and justice, and the poorest and meanest of Her Majesty's subjects oppressed, generally experience the warm hand of sympathy and friendship stretched out to them when their wrongs are made known. A poor little peasant girl sent to unjust bondage for plucking a flower is made the subject of song and monster meetings to protest against the wrongful exercise of power; a poor and obscure Irish lad, condemned to bitter and humiliating servitude for a crime committed by another, serves to rouse the nation as one man, and a terrible warning is sent to those who hold him in durance to release him, and that quickly. Truly, some of the lunacy need reforming and amending, notably, amongst others, the "Lunacy Laws;" and a good opportunity presents itself to some young aspiring Member of Parliament, to earn the lasting gratitude of his fellow-countrymen, and achieve fame, by bringing in a Bill to amend the gross irregularities of that particular branch of our Constitution. One is struck with the idea that something is radically wrong when a virtuous and highly-talented woman can with impunity be torn from her home and doomed to worse than penal servitude. Certainly no thanks are due to those who tried to send Mrs. Weldon to a lunatic asylum that their efforts were not crowned with success; it only affords another striking instance of her perfect sanity, if any were needed, to prove her in possession of those high and lofty faculties with which God has so richly endowed her, that she eluded the crafty and subtle snares laid for her. It needs not the pen of a Dickens to paint her wrongs; sufficient is it if heard from her own lips; to hear it, one is tempted to ask, Is it possible that such things can be? Why this surely is a romance of the Dark Ages. Five hundred years ago such things might occur, but not in this enlightened nineteenth century, with all the elaborate mechanism of civilisation and its attendant protective powers. Alas! for wilful blindness, the evil is rampant in our midst. Hear and judge for yourselves—the evidence is easily procured. Those who, last Wednesday evening, heard the startling story told with all the force which intellectual power and purity can impart, would search vainly in that bright, happy-looking face for evidences of insanity. The clear light of reason and strongly-developed intellect shines out from every lineament; every action is full of grace, modesty, and truth.

Nothing is more beautiful, nothing commands our admiration more than moral courage, though oftentimes its exercise condemns to a cruel ostracism: to own oneself a "Spiritualist" in these days certainly requires a considerable amount of that element. With many, otherwise good people enough as things go, Spiritualism is synonymous in the public mind with lunacy, immorality and witchcraft; enough, if no other cause were needed, for Mrs. Weldon to acknowledge her belief in the facts of spirit communion, to fix the horrible stigma of madness upon her. Some writer justly observes that it is the easiest thing in the world to prove a person mad. Everyone possesses, in a more or less degree, whims and eccentricities, idiosyncrasies, call them what you will; and when pecuniary considerations are the motive power prompting one to procure the incarceration of another who may happen to be in the way, then those peculiarities, or rather character marks, are magnified till they assume gigantic proportions. A passionate love of music, of flowers, of children even, may be horribly distorted and suggest to evilly disposed minds, the means whereby their ends may be attained; and the evidence of anyone who will benefit by the death or removal of another should be justly, we think, viewed with suspicion.

"Every man," once said a celebrated statesman, "has his price," and doctors no doubt were included in that terribly sarcastic assertion; at any rate, as recent events in our law courts more than sufficiently prove, they are as fallible and wicked as other men; and every law ought to be framed so stringently that it would be a sheer impossibility to elude its spirit, whereby they might be considerable gainers by the breaking of that law. God grant a speedy change may take place, and the evil removed from our midst! for in the present state of things an Englishman's house is anything but a castle of refuge and safety. To see and hear Mrs. Weldon, is quite sufficient to make anyone wish heartily that he were endowed and blest with just such madness. One can well understand that the fearless manner in which she defends herself would raise up enemies, (it is a singular mark of genius to have plenty of enemies) who would be delighted to hear of her ruin. It is incumbent upon every man and woman to give their sympathy and help to her, for in helping her, they help and protect themselves. C.

MR. JAMES DUNN, Howden-le-Wear, would be glad to receive invitations to attend at the week end, any places requiring the services of a trance speaker on the Sunday. A social sitting might be held on the Saturday evening, and two services on the Sunday, all of which efforts could not fail to stir up a spirit of inquiry, and afford needed information to those in search of spiritual truth. Terms to suit circumstances, the object being to promote the Cause, and develop more useful phases of mediumship in the speaker.

SEANCES WITH MISS WOOD.

To the Editor.—Dear Sir,—Knowing you are ever willing to give due prominence, through the columns of your paper, to any genuine phenomena in connection with Spiritualism, I take the liberty of intruding myself upon your notice with the details of a few seances, selected from a course of most conclusive sittings just ended, with Miss C. E. Wood, the well-known medium of Newcastle-on-Tyne. From time to time we applied the best and safest tests we could conceive of, and, to the great credit of Miss Wood, she never once demurred at any test we suggested, but ever showed a keen alacrity to satisfy our doubts and fears upon the subject.

Our principal tests were as follows:—

We tied a thin tape round her waist, then fastened the ends to the chair-back, put her hands into two bags of flour, tied them to her wrists, sewed them together, secured them to the tape around her waist, and to a cord that we brought over her knees and around the lower part of her limbs, fastening the same to the under framework of the chair, then to a staple in the floor, the chair being secured to the floor as well; we likewise sealed all the knots, ten in number, with three or four different coloured pieces of sealing-wax, and deposited the seal in the hands of those that were strangers to the subject. One variation in this test was an iron-ring that we put around the medium's waist instead of the tape, and locked it to a holdfast we had fixed in the wall, and sealed up the keyhole of the lock. On some occasions we dispensed with the bags of flour and over-lapped the medium's wrists across her waist, and tied them in a fashion that conjurers object to be secured with, then pinioned her arms together at her back, and then to the chair. Under one or other of these tests we have had the following manifestations:—

At one seance "Benny" appeared fully materialised; in height he stood about 5 feet 10 inches; he had a dark and bushy beard, dark, thick eyebrows, clear eyes, large, straight nose, and a somewhat sad countenance. After him we had an American Indian, "Tortoise," but not so distinct as the former, through the dark skin, which prevented us clearly defining his features. After he retired, we requested "Benny" to show us his face over the top of the cabinet, which stood about 8 feet high; after a struggle, as he told us, he succeeded: presently a dark face appeared beside his, and for a short space the two were visible together. Afterwards "Benny" took a watch from the sitter adjoining the cabinet and passed it to the one on the opposite side, and then returned it again; threw the bell over the top of the cabinet; knocked the tambourine about; shook hands with one or two sitters, and concluded.

At another sitting a form came out into the centre of the circle, and after standing for a short time it gradually became dusky, and dissolved before our eyes, the medium speaking under control all the time.

At one seance a figure presented itself, about 2 feet in height, and gradually enlarged to about 4 feet; after it retired a small piece of white substance emerged from the cabinet to the centre of the circle, to all appearances it was like an ordinary-sized handkerchief, held between the fingers and thumb, yet there was nothing visible but itself, and yet the light was good; we could see each others' faces, and tell the minutes on our watches. We observed it attentively for a short time, and then it began to move or jerk upwards, and ultimately, from being 8 or 10 inches in height, it developed before our eyes, until it stood a tall, slim, female form, that by its motions answered our questions most intelligently, and grasped our hands with a long, solid, warm, human hand. During the time this was taking place "Poeka," at our request, in a somewhat weak voice, kept speaking through her medium.

On another occasion we sat for paraffin moulds from the hands of the spirits, and succeeded. The most perfect mould measured 5½ inches at the broadest part of the hand, and but three inches at the opening, where hand and wrist are joined. (query) How did the hand get out? At this sitting "Benny," for about half-an-hour, conversed with us in the direct voice, while "Poeka," ever and anon, kept breaking in upon his conversation with her arch and coy remarks.

At another sitting a most perfect materialised form appeared, and was instantly recognised by three of us as that of a person very dear to us in this life. The figure advanced to the extremest sitter in the circle, and allowed every one to examine a malformed finger on the right hand, which she had in this life; the contour of head, general feature of body, mode of action, &c., were as palpable as when she was with us. She kissed her daughter, my wife, and myself; while she was doing so I could distinctly feel the wrinkled skin of an aged person. She was between seventy and eighty years old when she died. I may state further, that the form was tall and stoutish, while the medium is a short and thin person. The next form that appeared was almost as tall, but thinner, and claimed to be mother to one of the sitters, and gave the person signs, whereby he distinctly recognised her. She put her arms round his neck, fondled and patted him in the same manner as she was wont to do in this life, and retired. Presently "Poeka" made herself visible among us—a little, dainty, dark-skinned Hindoo girl, about 2 feet 9 inches in height. She went round the circle, and shook hands with, and kissed those that requested her to do so. I invited her to come and sit on my knee, which she did. I could feel the dimensions of her little form well, and her weight to me felt to be somewhat about that of an average child at sixteen months. I next requested her to let me see her foot. She said she would—for "Poeka" articulates through her materialised body—and so the little woman uncovered her right limb from the calf, the leg and foot being proportionately that of a child about four years old. After "Poeka" another and lesser figure, "Lavinia," not more than 2 feet in height, showed itself at the outside of the cabinet, and shook hands with us, the baby-hand and fingers been quite palpable. After this "Benny" thrust his hand from the cabinet several times, and grasped ours as we went up to it; then the seance terminated.

On examining the tests after each seance, we never found a cord or tape removed nor a seal broken, in short, for the medium to get out of and into the tests again was utterly impossible, and I defy anyone to do so, whatever their conjuring abilities may be. But stay, we have no need to annoy ourselves with the professions of the trickmonger, there is sufficiently strong and proof-palpable phenomena occurring in all parts of the world, and attested to by persons of the greatest moral veracity and intellectual culture and ability, to place beyond doubt the

facts of the subject. Here, then, we have the profound mystery of the ages glaring us in the face and inviting us to its solution. Here a spiritual chemistry, if you will, for the Davys' and Daltons' of the future to analyse and experiment upon. Here is a mighty problem for some metaphysical Newton or Laplace to theorise into positive knowledge. Here a new and vaster world of facts for Bacon's grand philosophy to induct into scientific truth. What would G. H. Lewis affirm in a new "History of Philosophy" were he here to write it, and acquainted thoroughly with the facts of Modern Spiritualism? would he still assert metaphysics to be impossible? If so, I think he would be compelled to acknowledge its child, psychology—in its greater and wider sense—a gigantic fact.

HENRY BURTON.

Byker, Newcastle-on-Tyne.

A STARTLING FACT IN SPIRITUAL SCIENCE.

A MEDIUM CARRIED OUT OF THE CABINET BY INVISIBLE AGENCY.

Sir,—I beg to supply your readers with a brief but accurate report of certain facts which occurred on Sunday, the 17th, at the house of Mr. Joseph Beck, Ouston. The medium, Mr. W. H. Petty, aged 21, has just emerged from obscurity with augmented vitality, and it is but fitting that the facts of his superior mediumship should be attested publicly, as many of the prominent Spiritualists in the North have entertained grave doubts in reference to the value of his alleged mediumship. However, some of the shrewd, long-headed miners have failed to find out the *modus operandi*, and the confab at the tea-table yesterday ended on all sides with "I would like to know how it is done," "That's the most marvellous thing we have yet witnessed," &c., &c.

At two o'clock a horse-shoe circle was formed around the cabinet, with poles extending to either sides of the upper room. An artificial light was made to do duty, and the audience comprised Methodists, Materialists, and Spiritualists. Two of the most sceptical were voted to "rope" the medium, special instructions being given to secure the extremities to a strong chair, which ultimately was carried into the cabinet. Several spiritual melodies were rendered in a cheerful strain, which were accompanied with orderly and audible beatings on a tea-tray. Sundry articles were then rapidly transferred from the chimney-piece into the interior, while certain things were thrown outside. The crowning performance, however, was the slow parting of the curtain, by which was seen a tall, slender form, with a long, pale face, and a head attired with drapery, whom we understood was the celebrated "John King." A repetition of polite bows followed previous to retiring. A brief recess was then announced, and the medium was then re-tied. After ten minutes had elapsed in solemn silence all eyes were fixed on the opening of the cabinet, when an audible groan was heard in the lower room. One of the gentlemen was despatched to ascertain its meaning, when he shouted up-stairs—"Why, friends, here's the medium,"—whom we found prostrate on the floor. The next question that arose was,—had he passed down through the floor, or by way of the ceiling? The controls not deigning to afford an explanation, perhaps Messrs. Maskeline and Cook or Professor Barrett will kindly solve the problem. It is a certainty the medium did not pass through the room, even if he succeeded in dissolving the knots of the rope.

The following gentlemen (who were not in the psychologised condition) desire their names appended to this report:—

JOHN FLANNAGHAN, Ouston.

GEORGE GREY, Pelton Fell.

WILLIAM NEWTON, Easington Lane.

THOMAS MORE, Wreckenton.

JOHN WILSON, Brown's Buildings.

DAVID HEEL, Ewehill.

MRS. PRISCILLA LOWTHER, Pelton Fell.

—I am, yours, &c.,
Chester-le-Street.

WILLIAM H. ROBINSON.

ANOTHER PHYSICAL MEDIUM.

Mr. Thomas Elson, 11, Charlotte Street, New Road, Whitechapel, reports at length a seance of the Hackney Spiritual Evidence Society, held on Monday week:—

"There were two visitors and four members present, and Miss Barnes, one of their mediums, sat in a recess on a chair fixed to a staple in the wall, and her dress stitched to a tape attached to the chair: about five feet away, fastened to the floor, was a chair, on which were placed pencil, paper, hand-bell, a mouth-organ, two toy-bells joined, and a tube. Putting out the light, we commenced singing, when some beautiful lights were shown, which were divided into many smaller ones, and answered questions by their movements in the air. While our spirit-friend "Thomas Wilson" kept up a lively conversation, another spirit-friend, "Charles," spoke through the tube, and, with his strong voice, greeted each sitter by name; evidently walking round the circle unseen but felt; by the way, he used the tube upon the heads of the sitters, especially myself, pulling my hair and ear, while a smaller hand was patting me. The tube was placed with the larger end over the mouth of each sitter, while the spirit shouted through it. A light (large) floated about, then divided into two, split into five, and then, again, into one; the points of two fingers were seen in front of the said light. The hand-bell and small bells then made a circuit till we had mouth-organ, bells, and tube all in motion at one time.

"Hands were frequently placed on Mrs. Vandyke and myself, who sat next me. A handkerchief I tied to the back of a chair, in a peculiar manner, was untied, waved over me, and deposited open in my lap. The paper from the chair was placed in my hand, with a message written on it for a lady present: a hand shook mine; then chairs were suspended round two of our necks; a lady's hat placed on my head; the medium's ring placed on my finger; her earrings and cuffs given to Mrs. Vandyke.

"On lighting, we found the test-conditions perfect, but the medium's hands bound behind her, her arms showing the marks of the tape; the latter, passing through a chair, held it strongly to her waist by nine knots, tied in a peculiar manner. Of course this is only an epitome of what took place, and I have no doubt they will get greater things ere long."

Evidently there is excellent physical power at the command of the medium, and care should be taken not to allow it to degenerate, by throwing the circles open as an amusement. By attending to development the spirits would soon be able to work in a higher manner, and render the more vulgar class of experiments unnecessary.

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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, AUG. 24.—Address, at 7.

TUESDAY, AUG. 26.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, AUG. 28.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, AUG. 29.—Social Sittings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 22, 1879.

FEATURES OF THE WEEK.

WE publish this week a report from the pen of Mr. H. Burton, recording seances with Miss Wood. The phenomena are remarkable and satisfactory. The spirit, "James Nolan," in the speech of his, which we published last week, enjoins an opposite course of procedure to that described by Mr. Burton; and a correspondent this week raises the question of these "tests." On reading the Newcastle letter we have been much impressed by the fact, that the manifestations recorded attest their own genuineness, by features which the ligatures applied to the medium could in no way supply. The question, then, remains to be answered: Why these tyings and sealings? and where does the "credit" of mediumship lie? In obedience to the use of these, or in being able to evolve phenomena, that by their excellence supersede them? It is evident that Miss Wood's guides, as well as those of Mrs. Billing, are desirous of shifting the "credit" from these sceptical devices to more spiritual agencies.

MISS BARNES, the physical medium of the Hackney Spiritual Evidence Society, will give a seance at the Spiritual Institution on Tuesday, August 26, at eight p.m. Only a limited number can be admitted by securing a ticket in advance. Those who come unexpectedly on the evening of the seance will be refused admission.

MR. BURNS will lecture on "Orthodox Spiritualism" at Quebec Hall, on Tuesday evening. It is a subject which at present is occupying much attention, as our correspondence columns this week testify. There will no doubt be a good attendance.

A NUMBER of papers for the Convention have been promised. The committee would be glad to know in time for next committee meeting on Wednesday, what papers they may expect to be sent in.

MRS. BILLING's seances are well attended. Interesting reports are held over. Apply for tickets at the Spiritual Institution.

MR. FLETCHER will resume his lectures at Steinway Hall, on Sunday, September 21st.

MR. CLARANCE announces his "farewell seance" on Wednesday evening, at 73, Saltoun Road, Brixton. See advertisement. We have no doubt but many friends will rally round him on that occasion.

MR. T. M. BROWN will leave London for the provinces early next week. He will call at Peterborough, Derby, Belper, and other places en route home. Letters after Tuesday to be addressed, care of Mr. G. H. Adshead, Victoria Street, Derby.

MR. JESSE SHEPARD has arrived at San Francisco from Australia. The *Figaro* of that city publishes some reports of phenomena, quoted from a report published at Ballarat, which we alluded to a few weeks ago. Mr. Shepard's mediumship is evidently much more developed than when he was in London.

CAPE TOWN.—Our respected correspondent, Mr. Berks T. Hutchinson, is high up in Freemasonry. In addition to being W.M. of the Joppa Lodge, 864 he is also Senior Deacon of the District Grand Lodge of South Africa, Western Division. Wherever Mr. Hutchinson directs his influence, there is sure to be life and progress.

MISS E. A. BROWN will leave London on Monday, calling at Macclesfield and Burnley en route home. Address—Care of Mr. J. Smith, Prospect Mount, Buxton Road, Macclesfield. She attended a meeting at 53, Sigdon Road, Dalston, on Tuesday, and was to attend another on Thursday (last night). Her efforts have been very successful and have been much appreciated.

MR. T. M. BROWN AT THE SPIRITUAL INSTITUTION.

On Sunday evening, notwithstanding the unfavourable weather, the rooms at the Spiritual Institution were well filled. Mr. Burns briefly introduced Mr. Brown, of Howden-le-Wear, saying how much he had been interested in his early developments, and how true and useful he had found him as a worker in the spiritual field.

Mr. Brown was then entranced, and proceeded to give a most excellent discourse, spoken in a finished manner, well reasoned out, and full of noble thoughts and inspirational influence. Mr. Brown has improved very much since his last visit to London, and is now well able to represent our Cause in all positions where a trance-medium can be used to advantage. Without being at all dull or monotonous, there is in his style a serious, intellectual tone and deep religious feeling which have an instructive and elevating effect on his hearers. He is free from flippancy and objectionable declamation, yet wielding a power which attacks existing evils, and pleads the cause of suffering humanity with singular power and effectiveness. Whether in England or at the Antipodes, we heartily wish Mr. Brown a career of usefulness, and grateful reward for the work he may accomplish.

Miss E. A. Brown followed her father's control with a short and brilliant speech, which aptly took up the thread which had been pursued, and further illustrated the subject. This lady is remarkable for the clearness and simplicity of her style, and the lively manner in which she engages the attention of her hearers.

Mr. Towns was then entranced, and gave Mr. Brown some tests, which were recognised, and then Mr. Brown was controlled, and returned the compliment.

During the week Mr. Brown has been kept very busy with private sittings, all of which have been very successful. As a test-medium Mr. Brown imparts much valuable instruction along with his descriptions of spirits. He has been visited by readers of the MEDIUM from various distant parts who have been unable to meet with him in their own localities.

Mr. Brown held his last meeting in London on Wednesday evening, at the Spiritual Institution. There was a good attendance. Miss Brown opened with a short address; Mr. Brown followed with a short discourse on the "Social Aspects of Spiritualism," and then he proceeded, under the influence of "Bretimo," to give tests in a quaint manner. Many spirits were recognised by the sitters as described. When conditions are favourable, these meetings are enriched by answers to questions, and dissertations on the spiritual qualifications of sitters.

Mr. Brown leaves town for Peterborough on Saturday, and may be seen at the Spiritual Institution till then.

MISS BROWN'S LAST LECTURE IN LONDON.

On Sunday evening, Miss Brown will deliver a farewell discourse at the Spiritual Institution, 15, Southampton Row, to commence at 7 o'clock. Visitors should be in time, as the doors will be closed before the medium goes under control.

TO CIRCLES AND SPIRITUAL STUDENTS.

A gentleman of superior abilities, who has had much experience in the spirit-circle, and has succeeded in a remarkable manner in developing mediums, is desirous of devoting two evenings in the week to a work which is, more than any other, needed in this Movement. He will attend circles in and around London two evenings per week, for the purpose of developing mediums, and setting circles in successful operation. As his many other engagements render it necessary that appointments be made in advance, we recommend an early application. This work will be undertaken free of charge, but where expenses are involved in travelling, we think they ought to be defrayed by those who receive this gentleman's assistance.

Address all communications to Mr. Chapman, Spiritual Institution, 15, Southampton Row, W.C.

MR. E. WOOD will give two trance addresses on Sunday at the house of Mr. Richard Wild, Durnly.

The cause of insanity, according to Henry Schroeder, "is a departure from God as revealed in the Bible." "Our mind or spirit requires food as well as our physical body, and this spiritual food is only obtained by a belief in the Lord Jesus Christ, our Saviour." True in a sense, yet there are many victims of insanity who think they follow the Bible, and are devoted to the worship of Jesus. The sense in which our correspondent's words are true is this: the laws of our spiritual nature must be obeyed, and its needs supplied. Insanity may proceed from a foulness of the physical humours: Dr. Barter cured the insane by the Turkish bath, and as the patient perspired, his emanations were not pleasant to the sense of smell. Insanities are caused by coming in contact with certain temperaments which draw out the patient's better fluid and supplant it with a poisonous element. Insanity is caused by conflicting mental influences, which paralyse certain brain-organs and excite others to great acuteness. Insanity is caused by spiritual influences, which, however, always operate in connection with some of these secondary and predisposing conditions. Do not let us be fanatical over this matter. There are many causes and various methods of cure, but the grandest stroke towards setting the sufferer free, after cleansing means have been used, is to apply the power of the inner spirit, or what Henry Schroeder calls "Christ, the Saviour." When the innermost in man exercises supremacy, he is then well in every respect. Insanity, and all disease, is the partial covering up of the soul-powers and an abnormal operation of certain of the external organic agencies.

THE JUBILEE CONVENTION OF SPIRITUALISTS.

The Committee appointed at a public meeting to prepare suggestions and make arrangements for this Convention, now publish the following results of their labours.

GENERAL FEATURES.

Fourteen years ago, the first Convention was held at Darlington, and seven years ago, the first Jubilee Convention of Spiritualists was held at the same place. The forthcoming Convention is the second Jubilee Convention. It will also commemorate the tenth year of the Spiritual Institution at 15, Southampton Row.

This Convention will not be held in the interests of any class, profession, party, society, committee, or personal interest, but solely on behalf of the Movement.

It is not intended to form any societary, sectic, or political body thereat, or to exercise authority, or promulgate views to coerce individuals or Spiritualists in any way, but to consider practical methods for spiritual work.

When the Convention assembles, it may constitute itself as may then be determined, but to facilitate business, the Committee submit the following

SUGGESTIONS UPON WHICH DISCUSSIONS MAY TAKE PLACE.

I.

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

II.

The proper Development of Mediums.

III.

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

IV.

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

V.

Healing Mediumship.

VI.

Public Meetings. Lectures. The Use of Trance Speakers.

VII.

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

VIII.

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

IX.

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

CONDITIONS AND ARRANGEMENTS.

The Committee recommend that one subject only be dealt with at a time, and that speakers be ruled out of order if they do not speak to the point.

The opener to read a paper, or speak ten minutes; subsequent speakers or readers to occupy a similar time. No person to speak twice on the same subject, except to reply to questions or make needful explanations.

It is not necessary to be present at the Convention in order to take part in it. Friends in all parts of the country are cordially invited to put their best thoughts, on any topic in which they take a special interest, upon paper in as few words as possible, and forward such papers to the Committee before the last day in August.

To suit the convenience of those engaged during the week, it has been decided that the Convention commence on a Saturday afternoon at the Spiritual Institution, 15, Southampton Row, London. On Sunday morning it may be resumed at the same place, or at a hall in which a public meeting can be held in the evening, to be addressed by well-known speakers. The business of the Convention will thereby be comprised in three sessions—viz., Saturday afternoon, Sunday morning, and Sunday afternoon, allowing three subjects to be discussed at each session.

On Monday evening a Happy Evening will be given in some convenient hall, to commemorate the tenth year's existence of the Spiritual Institution in its present premises.

The date has not yet been fixed; but it will be early in September. As it is desirable that as many country friends as possible be present, the Committee will be glad to receive suggestions from friends who desire to be present, indicating the time which will generally be most convenient.

On behalf of the Committee, J. BURNS, Chairman.
J. KING, | Hon.
AMY IVY BURNS, | Secs.

Committee Rooms, 15, Southampton Row, London, July 30.

RIVIERE'S PROMENADE CONCERTS.—Season October. Mrs. Weldon's amateur choir. Three classes weekly—tuition gratis. General rehearsals, Fridays half-past 7, at Tavistock House, Tavistock Square. Apply by letter (enclosing envelope addressed and prepaid) to Mrs. Weldon for prospectus.

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FROM THE CRADLE TO THE GRAVE.

Sweet babe! there, nestling at thy mother's breast,
Without a thought; loved, nurtured and caressed:
Thou fragile barque! now launched upon life's sea,
Fulfilled be thy fond parents' hopes of thee.

Ah youth! passing beyond thy mother's care,
Recall her warnings—pass the tempting snare;
Dwell not in paths of sin, contention, strife,—
Pass nobly on, and live a noble life.

Man! in thy glorious prime, play well thy part;
As husband, father, open out thine heart:
Act out the golden rule—'twill pleasures bring
Which might be envied by a crowned king.

Agèd man! life's sands are quickly flowing,—
Thy furrowed brow tells plainly thou art going:
Thy body, to lie 'neath the cold green sod;
Thy soul, into infinitude with God.

South Shields.

"DE RISSEN."

MAJOR FORSTER'S DEPARTURE FOR AMERICA.

On Tuesday morning Thomas Gales Forster and Mrs. Forster left Euston Station for Liverpool. Two years ago we met them nearly on the same spot where we have so recently parted with them. It was a dreary, wet, September day, on which we conducted our beloved visitors to the Spiritual Institution, and after needed rest and refreshment, went out west to locate them more permanently. Since then two years of mutual sympathy and suffering have passed, in which the wet, chilly weather, both literally and metaphorically, has predominated; but the lighter clouds, and more genial atmosphere at parting, betoken an early termination to the long, weary, shower of trouble and affliction, which has involved the spiritual work, and those engaged therein. It is the "rainy season" ensuring a harvest of plenty and joy surely to follow. At least it can do us no harm to indulge in the anticipation.

Major Forster's sudden determination to return to the States took all his friends by surprise. They had promised themselves many more happy hours with him, and if parting was thought of, it was as an occasion of deep importance and heart-felt expression. There was little time left for necessary arrangements; but our visitor kindly, but decidedly, refused any public form of leave-taking. His visit had been altogether private and personal, and he desired to maintain a similar method in his departure. He, however, accepted the cordial invitation of Mrs. Hollis-Billing, the distinguished medium, and who, from her early youth, has numbered Major Forster amongst her friends, to spend the last Sunday evening with her and a few mutual acquaintances. Had the guests of the evening been aware that such a large number of friends had also accepted the invitation, they would possibly have shrunk from the engagement, as of too public and miscellaneous a character. No inconvenience arose on this point, where all minds were harmonised in the one idea, and all hearts poured out their love and esteem in unison.

To the conference with spirit-friends in the *sanctum* of the medium, none were admitted but Major Forster and party, but the results were freely and gratefully imparted to those less fortunate on that occasion. It was, indeed, a parting, not only with friends in the flesh, but also a severance from external communion with spirit-friends, who, though near—as all loving souls are in spirit to one another—yet have not, without special conditions, means of sensible communion and audible expression of their sentiments.

Mrs. Billing's reception-rooms were decked out in all the enticing appointments of a social paradise. At all times these rooms, pervaded with the atmosphere of pure womanly soul-feeling, are a comfortable and artistic resting place, but when those elegant objects of feminine ambition and taste—crystal, antique china, &c., loaded with the elements of a rich and sumptuous banquet—graced the table, then it was evident that the kind hostess had engaged in a labour of love of no ordinary magnitude, and to her well-directed efforts her guests and visitors evinced due appreciation. For the time, life on the earth-plane bestowed its blessings, and the simple, unaffected manners of earth's unpurged children ruled the company. Organisms used by angel-influence to convey to man statements of spiritual truth or demonstrations of spiritual existence, were not apparently different from the ordinary type. Once more all belonged to a happy family, from which the evils and cares of existence were, for the time, banished.

Some had to leave to attend another meeting, from which they returned later in the evening. Miss Waite, at request, recited with much feeling "The Emigrant Mother," and then Mrs. Billing called on Mr. Burns to deliver an address.

The speaker commenced by alluding to the dual life which man led, being while in the physical state an embryo spirit, of

the claims and conditions of which he knew little, but was always learning more. This he often did through much suffering and toil, and this was the moral of the beautiful recitation they had just listened to. The poor mother lost all but the love for, and memory of, her little son, the only earthly concession afforded to her being the burial of his body on land. There is always some small crumb of comfort to lead man on in his arduous earthly pilgrimage, but the solid advantages purchased at the expense of physical comfort are laid up as a spiritual treasure for the future. The condition of their beloved guest, Major Forster, and the time in which he had visited us, reminded the speaker of these principles. Two years ago British Spiritualists had reached the close of a day of stern conflict. The onslaught against the mediums had been repulsed, and the victory, though spiritual, was not of such a kind as to lend comfort to man's earthly pride and ambition. Two years ago Thomas Gales Forster came amongst us after a long and weary "day"—extending to a quarter of a century—of conflict with the ignorance and bigotry that everywhere menace spiritual progress. Since then there has been the night of rest and recuperation, but it has not been one of peaceful, unbroken sleep. The sufferings of the wounded and over-worked have been fearful, and startling dreams and terrors have over-awed the minds of those not so deeply engaged in the fray. These two years had truly been a long, wearisome night of watching and suffering for our guest and many who sympathise with him. But all the changes it has brought have been beneficial. Steady progress has been made, and the army of progress has been undergoing preparation for better and higher work. Already indications of the approaching dawn are visible. Soon the sun of a new and brighter day will show its golden rim above the eastern horizon, and we shall all see and know why we have been afflicted, and what has been done for us better than we could have done it ourselves.

The genuine spiritual worker can be of use in many ways besides making his voice heard. What is the spiritual advantage of much noise and loose disquisition? Possibly it leads from the truth oftener than towards it: at least, it so occupies the ears of men, that they cannot hear the whispered accents of the inner world. The genuine spiritual worker is not necessarily a noise-maker, but though silent, he may do a better work: for the developed soul is, while on earth, a tabernacle among men, from which spiritual influences of a high order can issue into human society, and thus scatter the finished work of the higher heavens into the highways and byways of human life. To me, said the speaker, this is not theory, but based upon experience. The presence in this country of my elder brother, Forster, has been to me a tower of strength, an ever-flowing fountain of comfort. Amidst all who call themselves Spiritualists, how few can aid or encourage spiritually the exhausted and overloaded spiritual worker? All who come to him want something, and of his time, his strength, his advice, or his life-force, take what they can get, or what suits themselves. To the honour of our guest be it recorded that he did not make his visit to Europe a "Yankee speculation." He did not come amongst us ostensibly to pity our ignorance, but at the same time to trade on his own superior abilities. He has taken nothing, he has given much. The right hand has not at all times known what the left has done in deeds of charity. Though arrangements have frequently been offered to him to accept a professional position on the platform, he has steadily refused, or has allowed health considerations and travelling arrangements to supersede them, and yet he has not been idle. Many times in public and in private, by tongue and by pen, he has worked for our Cause, and without any consideration in return. With the grace of a gentleman, and the hearty fervour of a philanthropist, Major Forster has responded to every appeal that has been made to him to serve as an honorary soldier in the ranks to which he has been so long accustomed. His visit was for health, not for business, and we all rejoice that success has followed him; for his health is much restored, and what he has done in the way of gratuitous work has so exhibited his merits, that he will have a call to return again to England, but on a mission vastly different to that which he is now about to complete.

It is necessary that he leave us for the present. As he crosses the broad Atlantic with his faithful partner, whom we associate with her husband under the one name, the remnant of painful afflictions will pass away, and in America a new spirit will be bestowed on our friend—new gifts—the appliances for higher work, and that work will be done in Britain. Without the suffering, the cleansing, the reorganising, the dark night we have passed through, that higher work could never be commenced. Let us with grateful hearts then give thanks for all blessings—for even our sufferings and disappointments are blessings; and may we, with minds bent on attaining a mighty purpose, keep steadily to our post, awaiting the signal which will reach us from on high, to prepare the way for the return of Thomas Gales Forster to this country, and the work which will then be achieved. May he and Mrs. Forster have a pleasant voyage to their native land, a warm welcome there, and safe return to that older land, which is in common to all present, the birth-place of our ancestors.

Mrs. Billing was then entranced by "James Nolan," and delivered in a very perfect manner an affectionate speech of a prophetic character. The burden of Major Forster's future mission was declared to be to sound the note of freedom to other nations of the earth, and to introduce better ways of living amongst the people. A higher inspiration was promised. The chains of mental slavery and superstition would fall—dogmas would pass away. In this general work the guest of the evening would take an important part. His voice would be heard in other lands, and,

associated with others, new logs for the Temple of Progress would be hewn and put into position. The benefits of his visit to America would be more apparent to him, and he would return with his good wife who had sustained him and made for him a path of sunshine to walk in; she would feel pleased that they came to England. France would call upon their guest to visit her sunny clime—he would not work in America at present, but the work which has commenced there would be extended to other countries. In the name of the Band the spirit concluded with many good wishes.

Major Forster, entranced by his Control, "E. C. Deighton," rose to respond, which he did in a most eloquent manner; but we can only present a very imperfect outline of his remarks. The speech was of a sympathetic, yet dignified character, rich in thought and comprehensive in treatment. As to the points which had been alluded to, the Control agreed with what had been stated. It seemingly had been determined on, that the veteran should return to this country, and to that he said "Amen." The object of the visit was health, and they had nearly succeeded in that respect. He thanked those whose kind words and acts had cheered and aided the medium. There was a spiritual use fulfilled by the visit which, though not apparent to the external eye, yet was important and necessary for future work.

As to the present condition of the Cause amongst us, the Control spoke words of warning and encouragement. The martyrdom of the worthy workers would give place to conditions more favourable to their mission. Truth, indeed, went begging in our midst, misrepresented and opposed, while the baubles of the world were exhibited at the shrine of fashion; but the honest servant of the spirit, unswayed by the influences that rule in society, would yet attain the ascendancy when ephemeral toys were laid aside and forgotten. Major Forster's Control, in concluding, promised his hearty co-operation in all genuine spiritual work.

Mr. Forster has not been controlled very often of late, and it was something of a novelty for his friends to see him under influence. He is a powerful speaker while thus controlled, and we hope the time is not far distant when large audiences in this country will have the advantage of listening to him.

The next speaker was an estimable lady in private life, who is also an excellent medium. Her Control gave much information, but of such a private character that the report must be withheld.

Mrs. Billing was again controlled by a spirit who assumed, through the medium, a stately aspect, and spoke in an eloquent style. It was "J. B. Ferguson," the Dr. Ferguson who accompanied the Davenport Brothers to this country. He reminded Mr. Burns of a promise which he (Dr. Ferguson) made to him when leaving London some twelve years ago, to the effect that he would not forget him, but he (Mr. Burns) would hear from him again; that promise the Control now fulfilled from the spirit-world. The spirit continued to give a most affectionate and encouraging speech.

Major Forster was suddenly controlled by a spirit who, when on earth, invented the lamp for miners (Humphrey Davy). Addressing a gentleman present, he asked, "Do you ever fish?" The reply was in the negative. "For I was going to say, if you do, beware of the catfish." He went on to say, that there is a "moral catfish" much more dangerous than his slippery congener. When they are taken hold of they are difficult to retain, and often slide through the hand the wrong way, inflicting severe wounds with the spines they carry. When placed in clear water—the beautiful fountains of spiritual purity and truth—they disturb the bottom, and render turbid that which was formerly bright and limpid. "Burns, you know what I mean; you have seen some of these catfish!" And the spirit commented in plain terms on these adventurers who make a display of their spiritual talents and devotion; but when they have passed along, they leave an ugly residue behind them. He advised all Spiritualists to refuse to co-operate with persons who had no moral character, however brilliant their qualities might be in other respects.

A lady was controlled by a spirit who purported to be Pius IX. He seemed determined in exposing the mummeries of priestcraft.

The remainder of the evening was spent in social converse, psychometric and phrenological analysis, in all of which the presence of the spirit-world was most manifest. Seers described a vast assemblage of spirits present—those historical personages to whose care has been entrusted the administration of the spiritual movement in some of its higher phases.

It is with regret we record the fact that our friend has left us for a time. Arrangements of which he knew nothing were being made to offer him a position of great usefulness. That he would return again had been impressed on several minds before the day of the meeting reported above. It is to be hoped that the anticipations will be realised.

MODERNISED SCRIPTURE.—In reporting Talmage's lecture at Brighton on "Big Blunders" the reporter of the *Sussex Daily News* perpetrates a very funny one. Like will be attracted to like, and the "reverend lecturer" is never far apart from Balaam's ass, which in the lecture referred to he designates "Balaam's travelling-companion," who "spoke." Imagine, pious reader, the "blunder" of the reporter, who writes "Balham's travelling-companion"! Evidently the young gentleman has never heard of the Scriptural personage, but has innocently associated his name with that of one of the locomotives on the Brighton and South Coast Railway! Allusion had just been made by the lecturer to a fireman attending to "one locomotive at a time," and by an easy transition of thought the "travelling-companion" of the locomotive "Balham" might be reasonably supposed to possess the gift of speech. Brighton is crammed with Christian people. Will they not found a Bible class for the literary staff of that fashionable district?

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.

15. WHAT ABOUT THE COMING MESSIAH?

To the Editor.—Sir,—I took much interest in reading Mr. Oxley's account of the Pyramid. But, unfortunately, I have not preserved the last MEDIUM on that subject.

I see in the August 1st number, Mr. Oxley has a letter treating on a Mr. Hall, who is claiming to be the "Messiah." From what Mr. Oxley says in that letter I cannot gather from it that he believes in the coming of a "Messiah." But in a letter following, signed "H.," the writer seems to think Mr. Oxley does believe in a coming Messiah, and that some mediums have received notice to that effect.

I wish to know if Mr. Oxley does believe that mediums have such notions of themselves; from his letter in the August 1st number, I could not gather that he has any such belief. But from the letter of "H." one would be led to believe he had.

If you, Mr. Editor, could give me a little light on the subject, you will oblige a constant reader, though not an acknowledged Spiritualist, but

"INVESTIGATOR."

A TOPIC FOR THE COMING CONVENTION.

"What is the use of giving manifestations to *anyone*, UNLESS they are spiritually developed?—JAMES NOLAN."

This passage is extremely important, and should be most thoroughly and calmly considered by every individual who has truly the Cause at his heart. I know of no subject in Spiritualism that requires greater or more careful consideration than this—i.e., the proper mode of advancing our Cause, and the gaining of true and zealous converts—inasmuch that no cause can ever hope to be potently influential in the world unless backed up by a sound and thorough basis. Hence it is that this subject demands our most serious attention; for have we not seen in the past how unfortunate it is to "give manifestations to *anyone*;" and has not the voice of spirit, medium, and teacher been again and again lifted up to warn us against the practice; yet in spite of warnings and bitter experiences we have gone—not blindly, but wilfully—on, disregarding this the vital, basic, and very secret of success. No one, I presume, can be found to discredit its importance, or they would have proclaimed it ere now; while, strange to say, the many who knew its claims, fail, and that sadly, to attend to them. And so we have gone on disregarding till we have found ourselves practically disorganised and our most strenuous efforts all but fruitless, and so "James Nolan" says "It will always be so until you have learnt the lesson." Then by all means let us understand how painfully we have been taught this lesson; moreover, let us immediately prove ourselves benefited and ready to profit by its teachings by making it the leading topic at the coming grand convention, and thus endeavour to place our Cause upon a good, wholesome basis. In this effort, I feel impressed to say, we shall have the whole united forces of the spirit-world, and we shall, indeed, feel that we are co-workers with our beloved friends unseen, and we shall yet rejoice to find our Cause prosperous and bright. Then, since they have so earnestly warned us, let us heed it, and since it be their express wish, let it be henceforth our purpose.

"NOM DE PLUME."

DALTON-IN-FURNESS.

In an article entitled "An Evening with the Spiritualists," the *Barrow Herald* of August 9 says:—

"It is not generally known that the Spiritualists of Dalton have taken a room at 42, Queen Street, for the purpose of holding seances and public meetings. The room is simply furnished with a three-legged table and a number of chairs. On Sunday last the room was opened by two public meetings, one in the afternoon and the other in the evening. As we entered on Sunday evening we found a nice little company assembled, consisting of from twenty-four to thirty persons, and the proceedings were conducted in a solemn manner.

"The chairman then rose and delivered an invocation to the Deity, which appeared to us to be as much for the instruction of the audience as in the nature of a prayer. This twofold invocation was to our minds a strange one, inasmuch as it acknowledged the Deity was unsearchable and past finding out, yet went on to assert that they knew His ways and His dealings with mankind, and that they were aware of His attributes, and had assembled to worship Him. Then the invocation became more of the nature of a prayer, the speaker praying for the influence of the spirits and for powers to control the medium who was about to address the meeting.

"Again the singing was capitally done. The chairman then asked anyone in the meeting to name a subject for the medium to discourse upon, saying that the spirit-guides who controlled the medium were very many, and that though all spirits had not the same knowledge, the one who knew most about the subject chosen would take possession of the medium, and address the meeting through his organism. No one, however, chose a subject, and therefore the medium selected his own, which was 'Spiritualism: What is it?'

"A tall thin man is Mr. Proctor, the medium, the person who had to do the chief portion of the business. His address was an able one; he was right down thoroughly in earnest, and soon won his hearers' sympathy and riveted their attention. The energy of the speaker was remarkable, and the enthusiasm of his audience catching. It seemed to be a concentration of the religious or spiritual emotions that have at all periods influenced the history of mankind. Call it fanaticism if you like, or bestow on it any other name which you please, but there is no mistaking the fact that the speaker is natural, and undoubtedly firmly convinced that there are truths in Spiritualism which, with an untutored

but withal moving eloquence, he preaches in a manner that Oxford and Cambridge theologians might do well to emulate. He leads his hearers by gradual steps up to the subject of immortality, with which his address closed.

"The chairman then rose, and after again alluding to the spiritual guides or controlling spirits by which he asserted the medium was surrounded, asked any person present to put a question to the medium, which the spirit who had most knowledge of the subject would immediately answer through the medium. He pressed for a question as he observed some sceptical friends present. A *sceptic* present then said he would put one question. Immediately there was a deep silence, when the question put was 'Is Immortality worth having?' The question evidently caused surprise, but the medium, after a pause, replied, 'It is,' and then proceeded to explain that there were so many grades or spheres for a poor soul to go through before it entered into the higher order of intelligence that immortality must certainly be worth having. This doctrine seemed nearly allied to the doctrine of the purgatory of souls. The chairman then made a few remarks on the same subject.

"A collection was made for furnishing expenses, and the meeting dispersed after singing a hymn. The whole service was done decently and in order. The Spiritualists seem to have a calm, steadfast faith, untroubled with the fearful forebodings of other Christians; there are no sighs and groans, no uplifting of hands and eyes, but a peaceful serenity of mind quite pleasing to behold. We departed, as great a sinner as before, still unbelieving, but impartial enough to give this brief record of a pleasant evening spent amongst the Spiritualists of Dalton."

This report we publish with pleasure. It is a credit to the *Barrow Herald* and to the Dalton Spiritualists. This is the kind of thing we want more of in the Movement: local mediums doing their own work, aided by the kind sympathies of their brethren.

SPIRITUALISM AT NEWCASTLE.

On Sunday evening, August 10, Mr. J. W. Mahoney of Birmingham, occupied the platform of the Newcastle Spiritual Evidence Society. There was a very large attendance. The subject of the address was "From the cradle to the grave." The address was preceded by a short reading by Mr. H. A. Kersey, after which, the Chairman rose and said that it gave him great pleasure to occupy that position. He had often heard of Mr. Mahoney, and the oft expressed desire to meet him they were to enjoy that evening in its fulfilment.

Mr. J. W. Mahoney, who on rising was received with great applause, then delivered his lecture, in which he followed up man's life "from the cradle to the grave," showing at the same time the marvellous phenomena he was brought into contact with, and concluded his address by remarking that the grave has realised to man the higher existence of his soul. Numerous questions were propounded at the conclusion of the address and answered in a seemingly satisfactory manner. A vote of thanks to the lecturer and chairman brought the meeting to a close.

Mr. Mahoney also delivered an address in the afternoon of the same day in the same place, the subject of which was "Was Shakspeare a Spiritualist?"

Perhaps in the whole history of Spiritualism there is not a greater sign of the progress that has been attained than is to be seen in the rapid development of the Newcastle Spiritual Evidence Society. Beginning life about a dozen years ago with only about six members, it has gradually risen to its present standard of 150 members, with signs of more considerable progress. The rooms have, therefore, been found too small for the proper investigation of the subject by its members. Several times it has been found necessary to close the doors punctually at the time named for the commencement of the lecture, on account of the overcrowded state of the room, and those who had the misfortune to be late had consequently to remain out in the cold, much to their mortification.

Taking these things into consideration, it is not to be wondered at that a great deal of attention has lately been given towards a new hall, where they will be better able to commune with their brethren who have gone before in a place more fitting and comfortable.

With this object in view, some of the ladies of the Society have formed themselves into a committee for the purpose of holding a bazaar, the proceeds of which are to go towards the object heretofore named, and I am glad to say that their endeavours are about to be realised, as it has been decided to hold a bazaar on October 28th, 29th, and 30th.

Should any Spiritualist in the country wish to contribute anything towards this desirable object, I am sure that they will be thankfully received by the honorary secretary, Mr. H. A. Kersey, or if sent to me, I would willingly hand contributions over to the ladies' committee.

Newcastle-on-Tyne, August 17th.

R. H. M.

MR. W. H. LAMBELLE is about to start a monthly paper, price one halfpenny, to be called the *Spiritual Pioneer*. He says it has been promoted in response to "a wide-felt necessity and deeply-expressed desire." It is not to be so narrow, personal, and contracted as the existing periodicals. Circles and societies will strengthen their ranks by taking it in, and it will create "a more healthy opinion with respect to their aims and purposes." It makes huge promises in respect to itself, and very considerably underrates its predecessors, which is scarcely consistent with its expressed programme.

EDINBURGH.—Mr. J. J. Morse met with more success on the 13th than on his former visit to the Scottish capital, as between thirty and forty persons assembled at Geddes' Hotel, 150, High Street, and sat down to tea; and as Mr. and Mrs. Bowman, of Glasgow, graced the meeting with their presence, and added to the interest of the affair by exhibiting photographs, spirit-drawings, &c., together with the general conversational character of the meetings, with Mr. Morse's controls, the meeting may be called a decided success, and sufficient to warrant the continuance of similar meetings; in fact, Mr. E. W. Wallis and Mr. Alex. Duguid are in arrangement to lecture at the same place shortly.—J. T. RHODES.

MR. MORSE'S APPOINTMENTS.

ROCHDALE.—Sunday, Aug. 24. Co-operative Assembly Rooms. Afternoon at 2.30; evening at 6.
 DERBY.—Sunday, Aug. 31.
 NEWCASTLE-ON-TYNE.—Sept. 7 and 8.
 ASHINGTON.—Sept. 10.

KEIGHLEY.—Sept. 14.
 LIVERPOOL.—Sept. 21.
 CARDIFF.—Sept. 28, 29 & 30.

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

MR. E. W. WALLIS'S APPOINTMENTS.

GLASGOW.—Aug. 24 to Sept. 1, inclusive.
 LANCASHIRE DISTRICT.—Monthly Visit, Sept. 7 to 15, inclusive.
 KEIGHLEY.—Sept. 21 and 22.
 BRADFORD.—Sept. 28.

SHEFFIELD.—Sept. 29.
 ROTHERHAM.—Sept. 30.

Mr. Wallis will accept calls to deliver trance addresses in all parts of the United Kingdom, and attend open-air meetings and pic-nics. Apply, 92, Caroline Street, Nottingham.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Eslington Terrace, Jesmond Road.)

LECTURES FOR AUGUST.

Sun., Aug. 24, at 6.30. "The True Cause of the Great French Revolution" ... Mr. H. Burton.
 " " 31, at 6.30. Inspirational Address ... Mr. W. Westgarth.
 Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.
 Tuesday, " 8 p.m.—"Physical Manifestations."
 Wednesday, 7.45 p.m.—"Spiritualists' Improvement Class. (Discussion.)"
 Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.
 Friday and Saturday, 8 p.m.—Developing Circles for Members and Friends (free).

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

GLASGOW ASSOCIATION OF SPIRITUALISTS.

164, TRONGATE.

Mr. James Robertson, Hon. Sec., 15, Upper Grafton Street.

The Rooms of this Association will be re-opened for public Sunday services and seances on and after August 3.

Aug. 24, 11 a.m. Sunday Morning Lecture, by J. Coates.
 " " 6.30 p.m. Trance Oration, by E. W. Wallis, of Nottingham.
 " 25, 8 p.m. " " " " " "
 " 31, 11 a.m. Sunday Morning Lecture, by J. Coates. "
 " " 6.30 p.m. Trance Oration, by E. W. Wallis, of Nottingham.
 Sept. 1, 8 p.m. " " " " " "

N.B.—Mr. J. Coates, having recovered from his recent indisposition, will continue his Morning Lectures, which have given so much satisfaction to the Association and the public.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.

On Sunday evening last, Mr. C. W. Pearce lectured upon "The Fall and the Redemption."

On Tuesday evening last, Mr. T. M. Brown gave a most instructive and logical address upon "Thy Kingdom come." Mr. C. White in the chair. Mr. White, in introducing the lecturer, referred to the time when he (the lecturer) was in London before, and to the masterly manner in which he dealt with the question upon that occasion. The lecturer stated that before the kingdom of God could come upon earth, wars must be done away with, large landowners must cease to exist, drunkenness must be a thing of the past, and very many reforms must take place. He had great hopes for the future.

On Sunday evening next, August 24th, at 6.45, Mr. Aplin will address the meeting.

On Monday evening next, August 25th, an entertainment will be given in the above hall, to commence at 8.30. Dancing at 10.30. Tickets can be obtained at the hall.

On Tuesday evening next, Mr. J. Burns will lecture. Subject—"Orthodox Spiritualism." To commence at 8.30.

W. G. PAUL.

FLORAL DISPLAY, JANUARY 18TH AND 19TH.

Dear Mr. Editor,—On behalf of this association, will you kindly afford me, through the medium of your columns, an opportunity of tendering our very best thanks to the ladies who so kindly and very liberally assisted in wiping off the debt, which, I am happy to say, is accomplished. I cannot venture to ask for space to give a detailed report of the matter, but shall take the earliest opportunity of sending a balance sheet to all those who took so lively an interest in it (even if I have to bear the expense myself), unless I am favoured by your offer of giving me space for it in your valuable journal.

J. M. DALE.

August 19, 1879.

B. T.—We hope to print Hudson Tuttle's "Scenes in the Spirit World" in the MEDIUM soon, when the portion which you quote will of course be given.

WANTED, by a lady, unfurnished apartments, with attendance. A garden desirable. The house of a Spiritualist preferred. Address, L. L., 219, Marylebone Road.

BIRMINGHAM.—On Sunday evening next, August 24, 1879, Mrs. Groom is engaged to give her monthly lecture in the Spiritual Meeting Rooms, 312, Bridge Street West, Hockley. To sustain Spiritualism all promoters are cordially invited. Doors opened at six o'clock; to commence at half-past six. Collection at the close.—W. PERKS.

CUMULATIVE TESTS.

Mr. C. Reimers, writing of Mr. Towns's mediumship at the Tuesday evening seances, says:—

"Some months ago my medium was controlled, and a spirit announced his presence as Dr. John Donne, who was born in 1573, and some further details were given, which proved correct. He was made Dean of St. Paul's, and, although I have yet scanty information of his life and doings, he seems to have been a most gifted man and of original turn and power of mind: the study of this rare character at present forms my attraction in the reading-room of the British Museum. With the marvellous 'Historical Controls' and these stray visitations, we are led to believe that many forgotten distinguished personalities have to appear again. I feel sure the medium, Mr. Towns, knew nothing of this my latest spirit-friend, but described his presence beyond a shadow of doubt.

"On the next evening I attended the meeting also at the Spiritual Institution, where Miss Brown described a man standing near me, who seemed to be a clergyman or somebody of science, and whose name was 'John'; other details corresponded with the same spirit. As I intentionally withheld the name 'John Donne' the previous evening, I feel sure Miss Brown did not know it; this little course of tests interested me much; and even at Mrs. Billing's a voice confirmed the presence of this friend. This succession of indications, to the best of my knowledge not facilitated in any way by 'transmission of thought' or 'mind-reading' (a word which will soon sneak out along with 'unconscious cerebration' from our spiritual dictionary), demonstrates cheerfully the actual presence of 'spirits' more or less perceptible, appearing through the ever-moving clouds and fogs of earthly conditions."

BEAUTIFUL UNANIMITY OF MEDICAL AUTHORITIES.

To the Editor of the *Medium*.

Mr. Strickland Constable, in "Our Medicine Men," relates how he has given himself to the study of vaccination. Some years ago he commenced to examine authorities on each side of the question, but finding nothing but confusion, he says:—"I decided to do what I ought to have done at first, namely, to examine and ascertain solely the opinions of the advocates of vaccination." The result of his investigation he sets forth in forty contradictory propositions, amongst which are the following:—

"(1) That vaccination is an almost perfect safeguard against small-pox.

"(2) That vaccination has no protective effect against severe small-pox.

"(3) That lymph should only be taken from a healthy child.

"(4) That it is no matter whether the child be healthy.

"(11) That the more punctures the greater the protection.

"(12) That one puncture is as good as a hundred.

"(28) That impurity of lymph is easy to tell by the eyesight.

"(29) That impurity of lymph cannot be discovered even with the strongest microscope."

He further says—

"I could fill volumes with similar contradictory opinions held by the advocates of vaccination. It is really very disheartening to an earnest searcher for truth to find such hopeless difference among the doctors; but I suppose there is no help for it."

WILLIAM TEBB.

MR. ISAAC WALKER'S SEANCES.

At a meeting held in Greenough Street, Wigan, on Friday last, August 15th, we had the pleasure to have Mr. Isaac Walker, the trance-medium, present, who, whilst under control, delivered a very interesting lecture (subject, "The Use and Abuse of Spiritualism"), which was very well rendered. It is the opinion of those present at the meeting that Mr. Walker is a very useful man to the Cause of Spiritualism.

—JOHN DICKINSON. Aug. 18.

Mr. Isaac Walker being at present disengaged is devoting himself assiduously to spiritual work. On Sunday he spoke at Mr. John Hatcoote's. His discourse in the trance-state gave as usual great satisfaction to the audience, who selected the subject. On Monday evening he visited Worsley Mesbes, near Wigan, and gave an interesting address at the house of Mr. Price, which was crowded with listeners. The chairman chose the subject: "Fear God, and give glory to Him, for the day of His judgment is come." The guides, reports Mr. Henry Wilson, kept their hearers spell-bound for forty minutes. After the discourse questions were invited; but none were asked. Another hymn was sung, when a spirit controlled, purporting to be "Jacob Pilling," of Leyland, who gave his earth-life experience and passage to spirit-life. All seemed satisfied with what they heard.

Mr. Isaac Walker, being at present out of other employment, is desirous of receiving invitations to lecture. If the friends in the immediate locality would get him up meetings, and aid him by contributions, he could do a good work.

MRS. WELDON'S Wednesday Evenings, Tavistock House, Tavistock Square, from 7.30 till 10 o'clock.—Mrs. Weldon continues these entertainments weekly. They consist of a short lecture; sacred and romantic, serious and nursery songs, music to suit all tastes, by Gonnod, Ulrich, Mrs. Weldon, &c. Tickets on application, free. A collection is made by Mrs. Weldon for her orphanage. Tavistock House is about three minutes' walk from Euston Road; corner, St. Pancras Church.

A UNITARIAN'S VIEW OF THE MACRAE CASE.—The Rev. R. B. Drummond, St. Mark's Chapel, Edinburgh, commented on the Macrae case yesterday to his congregation. He said it was melancholy to find Mr. Macrae, now that he had got his liberty, talking of joining some other denomination, and again subscribing slave. If he adopted this course they would have to mourn over him as one who had thrown himself away, but if he agreed to become the minister of Gourrock Church only on the condition that he would be left free to speak as a fallible man to fallible men, giving his opinions for what they are worth, and asking his people to form their own, he would be taking up the position worthy of a free mind, in which the just rights of teachers and hearers are equally respected.—*Edinburgh Paper*.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, AUG. 24.—6, Field View Terrace, London Fields, E. Seance at 6.30. Miss A. Barnes, medium.
 MONDAY, AUG. 25.—6, Field View Terrace, E. Seance at 8, Members only.
 TUESDAY, AUG. 26.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, AUG. 27.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.
 THURSDAY, AUG. 28.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 24, ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.
 ASHTON-UNDER-LYNE, 185, Fleet Street. Meeting at 6 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.
 DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
 KEIGHLEY, 2 p.m. and 5.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 OLDHAM, 186, Union Street, at 6.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 MONDAY, AUG. 25, LIVERPOOL, Perth Street Hall, at 8. Lecture.
 TUESDAY, AUG. 26, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
 SHEFFIELD. W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
 WEDNESDAY, AUG. 27, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
 CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.
 DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
 THURSDAY, AUG. 28, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
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