



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

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**"THE DEITY OF CHRIST,"**

MONOTHEISM—PAST AND PRESENT.

Contributed by "The Cornish Exile."

"O Thou Eternal One! whose presence bright  
 All space doth occupy, all motions guide;  
 Unchanged through Time's all-devastating flight,  
 Thou only God! there is no God beside:  
 Being above all beings! Mighty One!  
 Whom none can comprehend, and none explore;  
 Who fill'st existence with Thyself alone:  
 Embracing all—supporting—ruling o'er,  
 Being whom we call God—and know no more!

\* \* \* \* \*  
 "A million torches lighted by Thy hand  
 Wander unwearied through the blue abyss,  
 Thy own Thy power, accomplish Thy command—  
 All gay with life, all eloquent with bliss.  
 What shall we call them? Piles of crystal light?  
 A glorious company of golden streams?  
 Lamps of celestial ether burning bright?  
 Suns lighting systems with their joyous beams?  
 But Thou to these art as the noon to night!

\* \* \* \* \*  
 "Thou art! directing, guiding all Thou art!  
 Direct my understanding then to Thee;  
 Control my spirit, guide my wandering heart;  
 Though but an atom 'midst immensity,  
 Still I am something fashioned by Thy hand.  
 I hold a middle rank 'twixt heaven and earth;  
 On the last verge of mortal being stand,—  
 Close to the realm where angels have their birth,  
 Just on the boundary of the Spirit-land!"

DERZHAVIN.

A few days ago I had the pleasure of hearing from the lips of Mrs. Besant an excellent lecture on "The Deity of Christ," and although I was charmed with the lady's eloquence, and acquiesced in most of the conclusions she arrived at, yet, judging from a Spiritualist's point of view, she made two or three mistakes of a somewhat glaring character, and these I will refer to by-and-bye.

Referring to the histories of Ancient Greece and Rome, she remarked "that the deification of some great national hero was not an unprecedented event, for was not Romulus declared to be the son of Mars? and was he not carried up into heaven by his warlike sire and afterwards worshipped as a deity? Was not Achilles (the most famous of the Greeks who strove to shatter the power of Troy) declared to be the son of the fair goddess Thetis? And was it not claimed for Hercules, the most ancient of Grecian heroes, that he had descended from great Jupiter himself?"

"And," continued the lady, "if I am told by my Christian friends that 'these statements are unworthy of credence—that they are merely myths, and as such should be cast from the minds of all sensible men and women,' then I ask: Am I not equally justified in refusing to believe this later myth—the Deity of Christ?"

So far I cordially agreed with the fair speaker; and as regards her contention that the Gospels are more or less inaccurate as to fact, I leave that for the learned of the clergy to decide; but her opinion that "Jesus's agony in Gethsemane proved beyond doubt that he recognised how utterly he had failed in his mission" is, in my estimation, altogether erroneous, and can be entertained only

by those who fail to catch a glimpse of the life beyond the grave. But more of this hereafter.

"That the disciples of Jesus," said Mrs. Besant, "and the Jews generally did not believe him to be any other than the Messiah (a prophet like unto Moses) is certain, and it is worthy of remark that the Jews were, from the time of the Babylonian captivity, the very strictest of monotheists. 'There is but one God—Jehovah—and Moses was His prophet!'"

At this, too, I tapped the floor of the building in token of approval, and it has occurred to me to ask: "Why the Jews were stricter monotheists *after* the captivity than before?" The reason, though lying in a nutshell, will not be admitted by theologians.

If we look into the religious histories of all the nations of the world we shall discover that every great religious reformer, without exception, has taught the one and the same thing. "There is but one God, and I, the prophet, am but the mere mouthpiece of others to declare His will." "There is but one Infinite Being in whom we all live, and move, and have our being." This and the immortality of the human soul have been the teachings of all inspired men from time immemorial. And who to-day can contemplate the height, the depth, and the breadth of nature, without coming to the conclusion that He who reigns supreme in *untold millions of solar systems*, must, from the very vastness of His Being, be almost inconceivable to finite minds? And so from Buddha down through Zoroaster, Pythagoras, Anaxagoras, the Jewish prophets, Jesus, Paul, Mahomet, Bruno, and Spinoza, we have heard the self-same cry which is beautifully expressed in the poem I have quoted, as well as in these lines of Pope:

"All are but parts of one stupendous whole,  
 Whose body nature is and God the soul."

And not only have we historical evidence of their monotheistical belief, but we have also positive evidence that most of them taught the immortality of the individual human soul, "which," said they, "withstands the disintegrating influences of time and the shock of the change called death." If, then, it be true, according to Mrs. Besant, that the Jews were more confirmed monotheists after their captivity than before, the reason for this would appear to be in the superior religious teachings they had received from their conquerors, the followers of Zoroaster. In the opinion of that great prophet, "the light of God shineth under all things." The teachings of Buddha and Zoroaster had penetrated to every country of the East, and about this time arose the illustrious philosopher, known to us by the name of Confucius, who taught a system of morals never, perhaps, surpassed, and a rational belief in the communion of the living with the so-called dead.

"Order your households," said he in effect, "so that they may be pleasant abodes for your forefathers to visit, for they love to return to earth at times to see once more the dear ancestral homes." And it is well to remember that the Chinese to this day do not appear to have that morbid dread of death, so peculiar to the pretentious modern Christian. The word death is but little used by them, and when the inevitable change does take place, it is said of the one departed: "He has gone to join his relatives!"

With such a reasonable view of life and death, is it any wonder that spirit-communion is common in China? as common perhaps as it was in Palestine in the days of Augustus Cæsar. And thus it comes to pass that "the poor heathen!" are never guilty of such an atrociously materialistic expression of thought as—"Oh, dear me! the heretical opinions of that horrible man are enough to raise the dear departed saints out of their quiet graves!"

Now in the time of Jesus there existed in Palestine three sects of Jews, which, to a remarkable degree, corresponded to the three great divisions into which we in England are divided to-day. One might almost substitute for the word "England" the world. These were—firstly, the Pharisees, or orthodox party, who adhered to the letter of the law, and believed in the resurrection of the material or physical body at the last day; \* secondly, the Sadducees or materialists, who denied the immortality of the soul; and, lastly, the Essenes or Essenes, who knew by practical observation and experiment that death did not break the continuity of the life of the human spirit. These latter were the Spiritualists of that day, and numbered somewhere about four thousand.

"They were divided into four classes, and no one was admitted under a probationary period of three years.

"They vowed to worship and serve God, to be just to their fellow men, and love and speak the truth.

"They believed in the immortality of the soul, but not in the resurrection of the [physical] body.

"They held the Scriptures in the greatest reverence, but considered them as *mystic writings*, and explained them *allegorically*."

Thus it has come to pass that many learned men have supposed, and with considerable probability, "that the early Christians derived many of their customs and opinions from the Essenes, and some learned writers believe that John the Baptist belonged to that sect."

"The Essenes among the Jews mingled the Chaldaic, the Parsic [after Zoroaster], and Platonic doctrines with an allegorical interpretation of the Old Testament."

Thus we have briefly glanced at the divisions amongst the Jews, in the days of Jesus, and I agree to the full with the eminent author of "*Ecce Homo*" that it is extremely likely that Jesus himself, the cousin of John the Baptist, sprang from the pious sect in question. It is quite possible that his father and mother (Joseph the carpenter and Mary) might have also belonged to this order, and, practising spirit-communion as they probably would, it is more than likely that the angel-guides of Mary and the angel-guides of Elizabeth (the mother of John the Baptist) had prepared these good women, by a spiritual anointing, for the task of giving birth to highly moral and spiritually-developed children. And during pregnancy they would be protected or o'ershadowed by the holy spirits, and the children born thus favourably would, from their date of birth, be attended by those who had o'ershadowed them and moulded their natures whilst yet in the womb; and all this is easily comprehended by the intelligent Spiritualist, who sees in the records of the New Testament nothing but what might happen again to-day by the exercise of physical and spiritual laws, which are subject to the will of the higher spirits and angels. But let us return to our subject, "Monotheism."

Now, it is a very simple matter to talk about "infinity," but the majority of minds in Christendom, of whom I have any knowledge, never seem to think of God the Father (whom they call *Omnipresent* and *Omnipotent*) except as being co-equal with him they call God the Son, meaning Jesus.

And Jesus is never thought of except as a bright and glorious spirit—like unto ourselves, but far more radiant and powerful. Hence it logically follows that God the Father is thought of as being in character and in person like unto God the Son. But this, I assert, is neither more nor less than a somewhat purer Jupiter on a somewhat purer throne. It is the worship of Athens in the time when Anaxagoras was sentenced to death for teaching that God was "the Soul of the Universe," and though he escaped the clutches of the orthodox, their spite and envy had its way on the person of his best disciple, grand old Socrates.

Now, if, instead of being created in the fashion of humanity, we had been born into the world as intelligent animalcules, we should, no doubt, hold to the opinion that the supreme power in nature was vested in the person of another animalcule somewhat longer, broader, and wiser than ourselves, and perhaps this would be in strict accordance with natural law. We should then, as now, act up to our lights; we can do no more. But though in such a case we could recognise as God a creature of the same order of existence as ourselves, it would not follow as a consequence that our conclusion was a correct one. Far from it.

If each drop of blood in one's body was an inhabited world it would be difficult for the creatures dwelling thereon to form any other than an imperfect idea of the nature of that Being, or that system of which they constituted (even in the aggregate) so insignificant a part; and thus it has been that only a few gifted minds have fairly grasped the idea of that Being who alone can say, and truly say, could we suppose Him to be describing Himself—"I AM." Without God there is nothing; and the mission of Spiritualism to-day is not only to reveal and to demonstrate the immortality of the individualised human soul, but to break down creeds and all barriers which now exist, and are the means of keeping the different families of mankind apart as strangers. Different modes of religious thought, more even than geographical obstacles, prevent the Church of God from becoming one huge family circle. It is our duty to purge Christendom of its falsehoods and pretensions, and to show that in heaven there is no jealousy amongst the world's past religious reformers, but that

\* That a material body can be assumed by spiritual beings is a fact that is—not that is to be. And the time is not far distant when angels and spirits will often take upon them the garb of materiality, and ramble with their most cherished friends over the scenes endeared to them in childhood's days.

they one and all are combined, and, inspired by the great "I AM," are earnestly labouring in every nation under the sun to teach the Unity of the Godhead and the brotherhood of man.

Now scientists, by slow and laborious methods, have (unconsciously, perhaps) arrived at the table-land of thought long since reached by prophets, poets, and seers.

Science has worked from without—Inspiration from within.

Facts, reaching the brain through the senses, become the property of the indwelling spirit—and knowledge imparted to the spirit from spiritual sources, work outward from the spirit to the brain, and then to the world generally. Thus Pythagoras, who lived about 2,100 years ago, taught the very beautiful doctrine of the music of the spheres.

"The earth," said he, "and its counter (counterpart or spirit-spheres), the moon, the planets and the fixed stars, form one sphere (one group); and all the spheres (or stellar groups) in nature are in constant motion about a central fire (or sun) called the watch-tower of Zeus, and the velocities of their motions are regularly proportioned according to the musical scale."

Thus, although the number of spheres or groups may not be accurate (he believed there were ten), we can but admire the grandeur of his philosophy, taught at a time when telescopes were non-existent, especially when we recollect that it was only but yesterday as it were that Europe, cultured Europe! thought proper to adopt the astronomical views of Copernicus and Brahe. And whence came this knowledge to Pythagoras? We reply "from within! from the land of souls!" And there are wondrous truths now waiting to be revealed—only the world is not yet ready. The man who should be chosen to proclaim one-thousandth part of the treasures of knowledge in the keeping of finite souls in the spirit world, would suffer martyrdom in less than three years for his audacity; and the truths, being as they usually are, unwellcome to many in authority, would be denominated rank blasphemy. This history repeats itself.

Science, on the material side, has penetrated deep into the bowels of the earth, and discovered the true history of its creation and evolution. It has soared heavenward, and learnt to recognise the illimitability of the Cosmos.

It has taken cognisance of the resistless force which controls the destiny of what is called matter, but it has never yet seemed willing to admit the control of the Supreme mind.

Scientists, while granting a resistless force, deny an intelligent operator, and yet by the force of their own conclusions, it seems to me, they stand condemned.

Back through the dim corridors of time—millions of years ago—they point us to a period when nought existed on this globe except a black waste of seething waters—waters which hissed and sent forth dense volumes of steam, as the volcanic fires, with titanic force, shot upwards through the yielding water semi-molten masses of the earth's crust. And darkness—the darkness of a dense fog—was upon the face of the deep, and the light of the sun was not seen. And where was humanity?

The physical elements (we are told) possess the inherent property of progress, and this property, usually spoken of as the law of evolution, has, with continuous and irresistible force, produced from chaos the magnificent world on which we tread, and garnished it with beauties pleasant indeed to behold.

From out the ocean's warm, prolific womb all life has sprung. By incessant disintegration and combination of elements organised beings have been shaped, and high above the rest—the masterpiece of creative skill—stands man, a local god! All creatures lower than himself in the scale of being are subject to, and obey his will, and such are the mighty powers of the mind which dwells within its tenement of clay, that distant worlds, revolving in their orbits round distant suns, can be weighed and measured, the invisible forces of nature can be controlled to do his bidding, and he himself seems almost capable of creating a miniature world.

From protoplasm to creative intelligence! From creative intelligence to—What?

If the resistless law of progress has unfolded from primal chaos this glorious world, rich with its outlines of hills and dales, mountains and plains, robed with a vesture of living green,—the mantle of Deity,—and rendered it fragrant by the exhalations of grateful flowers;—if from sea slime have been evolved the myriad forms of vegetable and animal life,—the embodied intelligence of to-day,—when, and at what point, I ask, shall this wondrous law of evolution cease? Shall we become gods? By the force of its own logic science is compelled to admit the probability of the millennial age; and seeing that this was spoken of ages ago (the information being derived from *within*—from the land of souls), it follows that science ought, if consistent, to admit the genuineness of prophecy, and strive to see behind the phenomena of nature, not a deified man seated on a golden throne, but an Infinite Being,—an Universal Intelligence,—whom we call God.

And this future blissful lot of humanity is the *present* condition of millions of souls (men and women) who, having fought a good fight on earth, are now enjoying the fruits of their labours, and of these we are not too proud to ask sympathy and succour.

For doing this I am aware that we are much blamed by the lofty Pharisees, who contemptuously observe, "Oh, they worship spirits!" But I trust that by this time your readers will have observed that amongst the brightest of those spirits and angels that we worship or ask aid and blessing from stands the lowly-born Nazarene—Jesus, the son of simple, pure-minded Mary, and Joseph the carpenter. But we love and admire not him alone, for there is not one of the thousands of god-like men or spirits who are his com-

panions in the heavenly spheres who does not receive from us an almost equal share of reverence.

Yes! After yielding spontaneous worship to the "Father of Light," we ask with faith and love for the help of His finite children in heaven, and if the Pharisees must in their wisdom affect to despise our simple trust—we must, brother and sister Spiritualists, learn to bear the not very grievous burden of their foolish ridicule.

And now once more to Mrs. Besant. "No man," said that lady, "is capable of performing a reformer's work except he be filled with great enthusiasm—and Jesus possessed this quality to overflowing. He was warm-hearted and keenly felt the sufferings of those around him, and strove with all the ardour of his nature to ameliorate the condition of the poor and suffering. But for a reformer to be successful, he must possess, in addition to a large heart, a powerful intellect, and *there*," said Mrs. Besant, "Jesus was lacking."

She seemed to think that he was much to blame for striving *out of season*, but it is a well-known fact to students of history that all reformers of abuses, whether religious or political, have appeared to act out of season; and most have been, what Mrs. Besant called, Jesus "fanatical" in the highest sense of the term. But no prophet will ever be considered other than fanatical. His burning zeal and utter indifference to social customs, and worldly considerations in general, mark him as a man for sleek, slow-minded people to avoid as they would a plague, and so in one sense of the word Jesus was no doubt a "fanatic"—but what of Bruno? Did his powerful intellect cause him to choose time and season to proclaim a belief in an Universal Intelligence—in one Infinite God, and in a multiplicity of worlds? Let his martyr's death under the shadow of the walls of the Vatican reply! And yet Bruno, from the fact of his having opposed the dogmas and infallibility of Rome and her priests, is classed by secularists amongst the very noblest of those who have died for the cause of mental freedom; and surely Jesus was not less worthy than Bruno. Did not the former in his day serve humanity with as much fervent zeal as Bruno in these later times? If so, why does the secularist so far forget the principles of his order as to exhibit a narrow-mindedness unworthy of his cause?

To depreciate the manhood of Jesus is to deface one of the grandest pictures of human heroism that the world has ever known.

I admire Mrs. Besant's courage, and can appreciate the value of her self-imposed task, but for the sake of that humanity which it is her aim to uplift, I would say: "Deal lovingly, oh! deal tenderly with those great unselfish souls who, in their days, sacrificed all for the sake of truth and humanity!"

And of the garden scene! Mrs. B. seems to consider that the agony in Gethsemane proves that Jesus fully recognised the failure of his mission, but it is tolerably certain that she arrives at this conclusion from an insufficient knowledge of his character and powers. If he was anything he was, as I have before intimated, a Spiritualist in the worthiest sense of the term, and death had no more terror for him than it had for Socrates. Moreover, his guardian angels or spirits—Moses and Elias—had forewarned him on a northern mount of the fate that must be his, and although from his continual intercourse with his spirit-friends, and from a perfect knowledge of the glories of the life beyond the grave, he would hail the coming change with rapture rather than with fear; yet when the time arrived and the *mode* of his dying was forced upon his mind, he shrank—and naturally shrank—from the horrors of a dreadful surgical operation: and so he prayed, "O let this cup—this laceration of the body—pass from me, nevertheless not my will but Thine be done."

The death of Socrates was as peaceful and as happy as if he had been passing upward from the bosom of a loving family circle. No conditions of release could have been more favourable than existed in the Athenian prison where Socrates heaved his farewell sigh, for not only was he surrounded by disciples who loved him, but the very gaoler had grown so attached to the philosopher that he wept like a child at the thought of what was to succeed the draining of "The Bowl." The spiritual surroundings at the time when Socrates quitted his body must have been of the most heavenly character, and as, moreover, age had in his case almost snapped the "silver cord," death—or the severance of the spirit from the body—must have been like the falling of a faded leaf before the autumn's sigh.

The death of Jesus was, on the contrary, one of anguish, gloom, and loneliness; and fully realising the nature of the sufferings now close at hand, it is no wonder that the sweat poured from his brow in streams as he pleaded for a milder form of liberation.

The contention that he recognised the utter failure of his mission is to a Spiritualist simply absurd, seeing that we know that one's work does not cease at the death of the body. We know that those who have passed through the change called death are still as able to prosecute their mission as when they were in possession of a material body. Thus Jesus, through the instrumentality of Paul, preached the doctrine of the resurrection of the spiritual body, &c., in every part of the then known world. Jesus had himself in person spoken to Paul, and informed him of the great work which he had in the future to perform, and well he performed it. And is it not a fact that Jesus, and Peter, and Paul constantly declared that the words which they uttered were *given* them by the holy spirits to speak? And is it not recorded that *God* performed mighty miracles *by the hands* of Paul, &c.? Of themselves these great worthies of the past were nothing. Of ourselves *we* are nothing, but as Moses and Elijah frequently inspired the Nazarene, and as

Jesus and others wrought miracles by the hands of, and spoke through, the mediumship of Paul, even so to-day can all these mighty ones combine their powers, and through the instrumentality of human beings, prove to a materialistic world the reality of spirit-life, and the immortality of the individualised human soul. But whoever would aspire to such glorious mediumship, must first abandon mere worldly ambition, and prayerfully ask to become as teachable as a little child.

Gentle Jesus, meek and mild,  
Keep us simple as a child;  
Yield us thy sweet sympathy,  
Suffer us to come to thee. Amen.

#### A FEW OBSERVATIONS ON THE "DEATH OF JESUS."

The eloquent and beautifully-reasoned paper of the "Cornish Exile" will be read with gratitude. We would, however, amplify the view which he presents, of the feelings of Jesus in anticipating his death. We do not stop to question the accuracy of the historical fact, or to base any theory of personality thereon. We simply accept the general principle involved in a spiritual teacher suffering, as it is recorded, Jesus suffered, in the narrative. We venture to say that the fear of physical death did not for a moment enter into his consideration. The "cup" which he desired to pass from him was not the fate of being nailed to a piece of wood, and hang thus till death closed the mortal scene. Many of us, in our fevers and severe illness, have weltered in agony for days and nights together, suffering pain more horrible than that of crucifixion, and yet no tinge of fear shaded the mind; either in the almost death struggle or while the sufferer, of a certainty, was aware of its approach. Physical suffering has no terror to the human soul, even when incarnated; for to the spiritual worker the physical appendage, by which he functions on the earth-plane is indeed an abnormal excrescence, necessary for him to reach men in the body, but in no way essential to existence or happiness. What then was this "cup," the approach of which cast him in an "agony"? It was spiritual suffering; it was his *soul* that was exceeding sorrowful unto death. Spiritually-developed persons have within them a sentient nature, a capacity for living and working, toiling and suffering, which the man of purely physical consciousness knows nothing of. "I have meat to eat that ye know not of;" yes, and work to do and sufferings to endure. Even as the keen-eared musician may be driven demented by discordant sound—so the spiritual sensorium may endure untold agonies from influences which act as potently thereon as instruments of keenest torture would on the external body.

Socrates, as an intellectualist, might not have that sentient interior which laid him open to the assaults of spiritual enemies; so his great soul passed away in peace and tranquility. His battle was fought on purely intellectual, not on spiritual grounds.

The fight of Jesus was against principalities and powers that he was in heroic grapple with, even while his external man was apparently in a passive state. The crucifixion was the grand crisis of the campaign, and the victory, as in the case of Socrates, was in giving the enemy all he wanted—all he could possess himself of: the body and the comfort of the spirit as related thereto. The adverse power—the lower state—demanded these as its own; obtained them—the pound of flesh; but without them the liberated Jesus shone more smilingly-radiant than when he had all that the enemy coveted. Why, then, the agony in parting with an incumbance? Look at it thus: The grand paroxysm is not in giving up these earthly appendages. There is a sense of blessed release in finishing the strife, and in feeling that through the suffering endured the hounds of hell have been so far propitiated, and possibly obtained a meal that will save them, in a degree—ransom them, so far, from their infernal state; for the spiritual worker vibrates through immensity when he wields his tools. The "agony" is when the legions of darkness and enmity begin the assault, and one point after another the whole fort is occupied by the enemy, till the besieged soul—like a soldier in a beleaguered tower, whose path to the sky is the only open one—can only look Godwards, all external avenues being blocked. This is the Gethsemane state—a state in which the spiritual sphere is at the mercy of an attack, such as the vital forces would sustain from the exposure of the body to the cold of the Arctic regions. Thus an angel from heaven appeared unto him and strengthened him; for it was the hour of the power of darkness, and naught but light from heaven could avail.

There *may* be many who read this that know what we mean. The legend in the New Testament is not given to set forth the sufferings of any particular individual, but to exhibit a universal law of spirit-work, applicable to all times, places, and persons which come within its range. It teaches a great law of sacrifice and, in one sense, atonement, which the spirit-blind church misunderstands and perverts from its spiritual meaning, that it may become an article of merchandise in their Sunday shops. The narrative teaches us that, as spiritual workers, we have all to suffer similarly to redeem man from the reign of evil. God is just—as unflinchingly just to the inhabitants of the damned spheres as he is to those in brighter realms. The evil or adverse-influenced ones have an *interest*—a "vested interest"—in evil, just as well as the good have an interest in good. Evil is their meat and drink—they, like the savage beasts, live on prey.

The publican, who lives by the destruction of others, has an "interest" in making people drunk and hopelessly dissipated, equally as the man whose occupation it is to make life-sustaining bread has an interest in keeping people alive and healthy. And if a law were passed to violently do away with the publican's trade

he would demand *compensation*, and no doubt the nation would allow it in some form. So it is when a new spiritual truth supplants the old, which has been worn to perversion and become an evil. Mr. Wallis went to Falmouth to proclaim Spiritualism, and he had to make a sacrifice of two weeks' engagements because the parson-craft of the district would have compensation for the injury inflicted on their interests. In the order of Providence the sacrifice was allowed, so Wallis and his friend had to suffer.

At the present time an order of influences, which has the interests of the Spiritual Movement in keeping, is in these columns endeavouring to purge it from the threatened degradation of becoming mere conjuring and fortune telling. The "vested interests" of the mortals engaged in the traffic is but a very small matter, and would not seriously stand in the way. The real enemy is the host of low and undeveloped spirits who hold the traffickers in phenomena and tests in thrall, and these howling vampires demand from the aggressor on their domain his spiritual life's blood. The personal sphere of the spiritual reformer becomes a theatre of war more contentious than the battle plains of earth.

Thus it is that the life of the spiritual worker is one of sorrow that the world knows not of. The ills of life he has in store always, but there are hardships pressing on him spiritually which can scarcely be described by human language, and which none but those with a spiritual experience could understand or appreciate.

We have often felt this spiritual conflict during the last three years, but it is raging at its height now. There is always such a war when old things are passing away, and when higher methods are being introduced. The external manifestations of the war are commotions and dissensions amongst men, with a tendency to spiritual lawlessness and agnostic materialism. The powers of evil, despairing of their inheritance, make a desperate effort to not only maintain their position but extend their conquests.

If such be the case in the outer sphere, what must it be in the realm of spirit in which the pioneer spiritual worker is a lonely warrior-pilgrim, with no one to cheer, sustain, or sympathise with him, unless it be that an angel from heaven may come and strengthen him or her?

The hosts take sides: the battle rages far and wide. The spiritual enemies of the reformer occupy minds prepared by the wicked ways of the world for ready use. Even his "friends" become irritated at him, and rise up against him, or stand idly by afar off. Eager tongues traduce his name in every way imaginable: internally and externally his position is made as unhappy as possible. The rabble, led by Mrs. Grundy, being on the margin of the demon sphere, readily take up the cause of the enemy, and the popular shout is for "Barrabas," the seditious murderer, not "Jesus"—away with that man!

This is the "cup" that is worse to swallow than ten thousand physical deaths.

No doubt there are not a few who can from personal experience cast some little light on this profound matter. It is indeed a common feature of every-day life, but differing vastly in degree. To the spiritual worker it will be more cognisable. We have gone to places to work spiritually, and though we held meetings and did some work which the world recognises, yet that external work was not the real cause of our going; the real spiritual work is unseen, be it for good or for evil. Before these works of trial come on there is the Gethsemane season. When once in the heat of the fray the lion could not show more courage, but it is the anterior experience which is the awful shadow of an undefined calamity that overwhelms the soul and leads to the cry of despair; not despair spiritwards but organicwards. After Jesus had given up the lower kingdom to the powers thereof, he was calm, and having appeased their rage with all they could rob him of, then he preached to them in their "prison."

The grandest spiritual work oftentimes appears externally to be the beginning of reprisals, but after these come peace and progress. Such a spirit-conflict was the late Conference in London. The external work was of but small moment, though in the language of the parties represented the interior work was well indicated. Professionalism was denounced. It has shot its arrows incessantly since, and demanded its "sacrifice" in the Great Russell Street exposure. The time is coming soon when the whole of the Convention record will be placed before the public, but the time for everything spiritual has to be waited for. Our last visit to Newcastle, when we accompanied Dr. Mack, was another piece of spiritual work, planting force-germs, some of which yet lie latent; and so was a lecture at Manchester some time ago, when the same healer and Dr. Brown were present.

Externalists fancy that these visits are little arrangements for the self-advantage of the persons engaged therein. There could not be a greater mistake. The Gethsemane state that precedes them all is a mournful pleasure certainly, and the sacrifice of external means that ensues burdens the energies for months or years to follow. It has been stated already that no spiritual seed can be sown without raising the ire of all the stinging-nettles and vile weeds. On all of these visits for spiritual work we have not only returned poorer in pocket and broken down in vital power, but from enemies made "business" suffers incalculably for a long time. But without these spiritual stirrings up there could be no progress, and the sacrifice must be made by someone who is able to do it, or the powers of darkness would ultimately overwhelm all.

The progress of our Cause depends on the amount of this kind of sacrifice which friends can bestow upon it. It is not the noise we make in the public ear. It is not the "philosophy" we spout at a guinea an hour. It is not the crowds we assemble or the plaudits we call forth that indicate true spiritual work or its successful

accomplishment. No word need be spoken, and yet inestimable victories may be won; and the audience may only be a dozen, and yet more good be accomplished by that unheard of meeting than if a thousand had attended and copious reports had been published.

The man who works in spirit by acts which do not indicate the fact, except to the wise ones, moves spiritual principles which are unseen, but which are the mainspring of all that is seen. A truth spoken in the inner chamber may be the external indication of a mighty power which revolutionises a nation, or gives rise to a new and unheard-of redemptive movement amongst men.

#### 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.]

#### INTRODUCTORY.

In the MEDIUM AND DAYBREAK of February 27, you published a Control headed "Andrew Wynter No. 2." In my concluding remarks will be found an explanation as to the subject-matter of the Control referred to. The present Control, which I now send for publication, is the narration of the interview in the private room of a dining hall between the parties, and which led to the thoughts and vision narrated in the one published in the number referred to.

DR. MANTELL.—Second Visit.

February 10, 1880.

When the medium entered the room, before he passed into trance, he said: "Such a strange thing has occurred to me to-day, I went to Shoreditch to buy some things that I wanted for my trade. Whilst in the street, a fine, tall, gentlemanly man came up to me and said: 'Are you not Mr. L.—the person whose name appears in the MEDIUM AND DAYBREAK?' and on my saying 'Yes,' he said: 'My friend and myself would like to have a few minutes' conversation with you'; and they took me through a large hall (I suppose some dining-room), and gave me such a good dinner, in a private room. I must have been with them a long time, as my wife, when I returned home, gave me a scolding for being away so long."

Knowing how easily he is led away I began to be alarmed, thinking that he had got into company that might do him harm, and destroy the effect of his sittings with me. On this point, however, I was entirely relieved by the seance that I afterwards had. I found that all this meeting with these men had been brought about not by human agency but by my unseen surroundings for a special object, that being the furtherance of the spread of belief in spirit-communion.

As soon as he went under control he spoke as follows:—

"Ever since our last meeting, dear sir, I have not left this medium or sensitive. We are both here (meaning 'Dr. Andrew Wynter' and myself, 'Dr. Mantell')—I may say we are a host assembled here. 'Andrew Wynter' was present with me and reasoned why I had never left following this body. I told him I did it so that I might become thoroughly acquainted with it. I dislike failure quite as much as you do, so consequently knowing that the possibility exists of holding control under any circumstances of conditions or surroundings, I have been endeavouring to solve the difficulty under which I laboured when I was last here. Then so frail was my tenure, that your weariness disabled me from finishing what I had begun, so that the slight knowledge which I have now obtained, will, I hope, enable me to have a more successful effort this evening. I had the irritated lungs of the medium to contend against, and further than that, I had chilling and depressing conditions of atmosphere; to-night the atmosphere is more favourable, and the irritation of the lungs has decreased, and my knowledge, in consequence of my persistent attendance, has been enlarged. He is never alone, and since the careful training and judicious advice, which has so kindly been given to him by yourself, gives him the mood, that we, who are surrounding him, can influence him, and if a refusal had been necessary this afternoon, that refusal would have been forced on him to avert any danger occurring.

"One an orthodox and inquiring mind, and the other a partially-untrammelled one, met the sensitive in the street, and the mind and soul that was partially free, made this remark: 'The medium, spoken of yesterday, or, rather, on Sunday night, by the speaker at Goswell Hall, is just ahead of us. I saw both together at the same place once before—I am sure of the man.' The party to whom this was addressed made answer: 'Oh, indeed; so that is the party referred to. Well, he has every appearance of what you represented to me, as the description given of him by you. He is healthy and active; he has that listless way peculiar to dreamers, for even now he lingers purposelessly.'

"They stopped before him, the sensitive—they might have been carved statues, for aught that the soul that is in possession of this body cared. His thoughts were miles away; his surroundings bore no part in them. He was as far removed from earth-scenes as they were full cognisant of earth and its surroundings. The previous speaker continued: 'See, he dreams! his full, expressive eye betokens the full power of language; his forehead is high,

betokening capability of enthusiastic thought. Glad differently, he might well be taken both for a scholar and a gentleman; but, allowing the advanced theory its fullest extent, I am so carefully calm and keen a judge—for many of my years, as you well know, were passed in that land of liberty where minds of the highest order live—souls that breathe the air of liberty, that I am cautious. I will speak to him.' 'Then do so,' replied his companion; and most courteously the sensitive was spoken to.

"We, the unseen, refrained from taking possession of the body, allowing this keen judge the fullest opportunity of testing whether the theory of his being a working man was a true one or not. The conversation was carried on for fully fifteen minutes, and at the end of it the remark that was made to his friend by the speaker was this: 'The prefix to all the "Historical" and "Oriental Controls" recorded in the MEDIUM is true, or else I have been speaking to the most consummate and finished actor of modern times.' And then I tried my second attempt to control, guided by the experience of those that had controlled previously. We were a goodly number assembled during dinner-time—unseen, but attentive, witnesses. 'Sir Richard Steele,' the guide of the speaker, looked on with great satisfaction at this great success. The speaker was unknown to me, until his guide informed me who he was; and after dinner (during which time the soul of the sensitive was in full possession of his body) the sensitive assured of his safety by a feeling which he well knows, but which I cannot attempt to describe, was perfectly at ease. When I controlled, the state of his body offered me the most favourable opportunity. The eyes were fixed, but not looking upon him who had proposed this meeting for satisfaction to himself—the purpose being to release his friend from the favourable opinion he had obtained respecting spiritual communion; and when he commenced in general terms, it was I, 'Dr. Mantell,' not the medium, whom he had to answer.

"He noticed a change of language; he noticed a change of expression, and he glanced anxiously at his friend to see whether there was any cause proceeding from him that could explain this change. I stopped him during the recital, which was not required either to convince or to aid the Cause of spiritual good. I asked him upon what ground he wished to argue. Was it the difference existing between the teaching of those communicating and the teachings which he so perseveringly taught?

"Another friend joined, making a party of three, and the sensitive made the fourth. We knew that he would come. We desired his presence; and, bowing to the other two, he took his seat side by side with the sensitive. The answer he made was this:—

"I cannot at present enter on that argument, because I do not believe any teaching can proceed from departed spirits, and that being so, they cannot oppose nor advance the teaching which I have at heart. I merely desired an interview that I might indulge in a few minutes' conversation with you, addressing, as he believed, the sensitive. He said, 'There is a greater freedom, a greater clearness about your conversation now than when we first met. I cannot believe in the theory of imposture in this matter, because there is no purpose to be gained, as detection must inevitably follow. The strange fact is that you apparently are of one class outside, and of an advanced class of thinkers inside. How far you are yourself I do not know, or what influences you I am not aware. I notice peculiarities that are beyond the bounds of imposition. Your face is of a livid paleness. Your eyes lack that lustre and brightness seen in healthy beings; a film seems to be over them. I doubt whether you can see easily, and I ask may I try the experiment?' And I, the unseen, accorded him permission, and he placed his finger on the naked pupil of each eye without any flinching of the eyelid; and he said, 'But peculiar as you are, strange as your state seems to me, I do not doubt but that under close study it could be naturally explained, but I accept you as an experiment of the belief of spirit-communion, and I take for the basis of my argument "that outside of revelation there is nothing known of God." But before we enter upon that subject I beg that you will give me a definition, if agreeable, of the actuality of communication from departed souls.'

"I made answer, 'Kindly tell me your opinion.'

"And he made answer, 'I do not believe that any communicate, and I believe that it is but idle thought to try and realise this power that never can be proved.'

"And I answered, 'Do you deny this great hope, that is in the possession of every child of God on earth, and which is so beautifully and expressively explained by the poem of one who has communicated, and whose communication has been recorded?—

"My mother, when I knew that thou wast dead,  
Say, wast thou conscious of the tears I shed?  
Hovered thy spirit o'er thy sorrowing son—  
Wretch even then, life's journey just begun?  
Perhaps thou gav'st me, though unfelt, a kiss;  
Perhaps a tear, if souls can weep in bliss.  
And that maternal smile it answered—Yes."

"Can you deny the power of love for those whom the departed have left still journeying on earth? You argue that the soul in bliss has no need to turn its eyes from the glory of God; that earth and earth's thoughts have departed: may I ask what are your grounds for this belief? I believe I know, that the love beyond the grave still lasts; I know that the severance by death cannot break the bond in twain; I know that the grave can never tear asunder those claims of love that fill the heart on earth; further I know, that the souls of the departed not only return, guide, and fill the office of protectors, but that they go further than that and govern cities and nations and empires. You cannot, you

dare not, impugn the evidence of men in station as respectable as your own! The time was when you preached that consistency of conduct on earth was as necessary as faith itself; but now it is faith alone that you preach and teach. Is it because the telescope of public opinion has been extended to its greatest length, and that lenses have been brought to bear in their fullest power on your private home and life? I will not say its scrutiny has offered you relationship with those that come to listen to your teachings. Allowing that misjudgment against yourself might be the result of the opinions of many, still the same charity of thought that has fallen to your lot should be in your possession to prevent you from misjudging the actions of others.'

"Then He spoke again, and said, 'All have to answer for their own acts in this world, commendation or censure is in the hands of God alone, and the reward or punishment is an eternal one. You have not yet proved why souls should return; you have not yet disproved my assertion that there is no necessity; that the affairs of the world are but trifles to the souls in bliss, and the souls suffering condemnation would perceive the unreasonableness of wishing to return.'

"I made answer, 'I will not argue by the Scriptures, although in them are contradictions to your assertions, but I shall travel on reasonable ground. God, the Infinite Creator of all, is a God of love. Man, or soul in the body, the nearer it approaches this great love the happier is its life. Life is absorbed in love, and life and love mean happiness. There could be no happiness without memory. Can the memory of a great love die? Can the remembrance of a great love perish? It is impossible whilst individuality is preserved. You ask, Can a soul in bliss look earthward, taking its eyes from the glory that surrounds God and His angels? I answer, that to be consistent with reason the soul carries its great love for its surroundings beyond the grave, else its consciousness is not. I would not have you believe that the cold hand of death dissevers every earthly tie; I would not have those that are separated upon earth continue disunited in heaven, which must be your belief. The sacred names of father, mother, brother, sister, husband, wife, and child, must all be forgotten by the soul in bliss, and eternal separation from all earth affection take place. Think—but thought is best when guided by reason.'

"Well, then,' he made answer, 'according to the judgment of an unbiassed hearer, you have formed a strong case (which, according to his judgment, I have failed to answer) respecting the spirit's return to earth. During the utterance of your last words, he that sits on your right has placed in my hand texts from that book which I consider an authority, and they all bear reference to the spirit's return to earth. The case of Samuel is cited, and the appearance of the angel to that prophet, in which he would have fallen down and worshipped him; but he was prevented by the angel or form, saying: "See thou do it not; for I am thy fellow-servant and of thy brethren."\* In proof also of your statement that spirits should govern, not alone guide, the words of Jesus Christ have been placed in my hands, where he promised in the hereafter governing authority over the twelve tribes of Israel to his twelve Apostles; and also another instance in the case of the holder of the ten talents, he promised the governorship of ten cities; and earth's remembrances were proved by the rich man's wailing cries that his brethren might be rescued from the same path that he had followed. These were put in my hands as examples of earth remembrances after death.'

"He then again made this statement: 'You have obtained the right of noticing in argument my position, which is, that there is no knowledge of God outside Revelation.'

"And the position which I take,' continued seemingly the sensitive—the same livid look on his face, and the same look of wonderment on the part of his opponent—'is this: I accept for my terms the basis on which I stand, and that is the revelations that are made to man by man; and I say that these revelations are each and all to be submitted to reason, and those that are reasonable accepted, and those that are unreasonable rejected.'

"But he answered: 'My reason bids me to be guided by revelation without contention—without submitting a part or any part to reason—taking it as a complete and united whole, and to be accepted unreservedly by me.'

"I asked him whether he considered it wrong to reason on it, and he made answer:

"It is necessary for a soul that would know God to be guided by revelation, and not by the mere will or reason.' He asked me: 'How could mere, unassisted reason give the soul a knowledge of God's mercy, and the attributes of His Infinite majesty and dignity?'

"I answered: Unassisted reason was not in the possession of any soul that had been loved by any that had passed onwards; that they were there with their loving assistance, not to guide the actions of the body, but to guide the thoughts of the soul. They came to assist reason, that reason and self-will rested on each other for help, and that the soul's individuality was built up of both. I told him that reason was a power to discern all things that were true; that by the aid of reason a soul could realise his own existence on earth; that by reason alone fundamental truths were attained and self-evident propositions grasped. Reason decided what the soul was to do, and reason also decided what the soul was to leave undone. In fact reason, God's highest gift, was the knowledge of all existing things, and their relations to each other. Reason,—and here I told him to mark particularly what I said,—was itself a power, which enabled the soul of man to reach and to grasp

\* Revelation xix. 10.

to cull the truth from all ideas that were known; to find out all that was unknown. I told him that the consistency of an unreasonable faith was alike condemned by every feeling of the soul as well as by Scripture; and I also told him that reason could give a plain, satisfying knowledge of the living God; could give united and distinct ideas of His attributes, so that the soul was enabled to know and recognise its God from all other objects treated, forcing the soul to acknowledge Him; but that revelation aided reason, guided it, and led it on to higher paths; that the same revelations recorded by Jewish prophets and seers were in the midst of disdainful souls to-day, pointing out the depraved reason, enslaved and enchained, offering powerful and durable ideas of the living God in exchange for those ideas that made such disciples as he whose belief was that the grave severed and divided all from the loved one on earth so effectually that all love and all affection were laid with the perishable body, and that earth and earth's affection would trouble it no more. Oh, I told him that reason could tell him in plain terms what eternity meant; I trembled as I mentioned the word—a word of such stupendous import, a subject of such boundless hope. I told them reason would enable me to conceive it, but revelation never. I told him that He who inhabiteth eternity has prepared the dawn of change when minds shall be free; that the highest imaginings of angels failed to conceive of eternity. Millions and millions of years, the longest duration of time can be conceived; but 'the for ever,' who can conceive it? I told him that he as well as myself created living individual souls—were heirs of eternity; when myriads of ages had passed we shall be no nearer the end of our glorious career, for it will never end. I told him that there were those selected or elected ones to carry the tidings to many—tidings of great joy, tidings of an unity never yet realised amongst men, if God's Will be performed on earth, even as it is done in the highest heavens. I told him that new contrasts of friendship and new feelings would commence, and that the contrasts which had ruled so predominantly would cease to exist—contrasts which had caused anger and hatred amongst men, but that these contrasts would be reasonably examined, so that the truth might be got at, and men on earth become wise in the knowledge of God's love. I told him that men would learn not only to know themselves, but to obtain the knowledge of others, so that love and unity might prevail, and all heart-burning cease and disappear from off the face of the earth.

"He answered, 'I pray for that time by any and every means.'

"And I answered, 'And so do we all,—all that are God's ministers, that are working for it, selected and aided by His love.' And then I left the body of the sensitive, and the spirit belonging to the body returned to it, and another conversation similar to the conversation that had taken place outside, and before I controlled this body, took place.

"'You argued well,' were the first words that the spirit of this body was conscious of. I spoke to him, and he heard me. I said, 'Tell the truth, and fear not;' and he answered, 'I daresay you have been well met. What has taken place? I do not remember.'

"'What are your feelings?' was the question that he with whom I had been arguing asked, and the sensitive made answer, 'I feel all over of a burning heat, and the top of my head is burning and throbbing.' A look of reverence merely was on the face of his companion, as it had confirmed him and bewildered my opponent. He finished the sitting by remarking that 'When I felt his face and his eyes, his face was quite cold, and his eyes set, but now his face is bright red, and his eyes are sparkling and full of life. I shall never forget this dining out.' Turning to the sensitive, he said, 'You have given me great pleasure, for which I am obliged;' and the last words on his lips were 'Mesmeric power exerted at a distance.'

And so mesmeric power excited at a distance is to be the solution given by this travelled mind for these extraordinary manifestations, exhibiting an intelligence of the highest kind! I ask, Who is the man at a distance that can execute this mesmeric power, which must not only be exercised over the sensitive but over the stranger, else how could this power at a distance know the remarks of the sitter so as to make his patient, the sensitive, know how to answer them? The person who made the remark is, in his way, as unreasonable as the divine, who, notwithstanding the book on which he pins his faith is full of spiritual records, still denies the power or the will of the soul, after it has left the body, to leave heaven—if one of the elect, or get out of hell, if one of the "damned." So mesmeric power is the scapegoat to allow respectability to get out of the admission that reason leads to, namely, that these manifestations are done through the agency of what once was living man—his "spirit."

Spiritualism is not as yet respectable; none of those glib self-sufficient scientists, the bell-wethers of public opinion, have yet uttered the word "Spiritualism," except as a passing joke, with a sneer and a smile of contempt for those whose reason well guided have adopted it. Science may split hairs and subdivide atoms; it may prate about force and matter; it may reason in a circle, generally a vicious one. Its protoplasmic, and other meaningless words may fall on willing ears in their silk-stockinged *soirées* on pile-carpeted drawing-rooms, and parrot-like by them they may be repeated; but science never has yet got beyond or behind this force which they say is so dependent on matter, and perishes when matter returns to its simple constituents. Spiritualism has got beyond it. Spiritualism has found the key which connects a sentient intelligent force with the constituents of matter, and has shown that the force which moves, excites, directs, and governs both the mind and body, is not lost when its tenement is no longer fit to retain it, but that it passes onwards and upwards towards that

source from which it originated, never losing the individuality which it gained during its earth tenancy.

Yes, attribute all to mesmeric power; never asking yourselves whether this same mesmeric power is not the key to Spiritualism; as showing the duality of soul and body, and the utter worthlessness of the materialist's force and matter. The science that hunted down like a wild beast poor Elliottson forty years ago, has tried to do the same with those who are bold enough to proclaim their belief in spiritual agency. The truth is that, as a rule, science has obstructed every new truth beyond the ken of those blatant, self-sufficient men, who imagine that all that can be known, is by them known, and who sooner or later find themselves and their obstructions swept away by resistless Truth.

#### NEWCASTLE—THE QUESTION OF BARS AND BOLTS.

To the Editor.—Dear Sir,—Several of the Newcastle friends have thought over the remarks you have made in the last number of the MEDIUM on Mr. Mould's letter, and I can assure you they have caused a considerable amount of talk. Many queries are asked, such as: "What does he aim at?" "Is his object to break up all kinds of organisation?" "Is his motive in acting the way he does a selfish one?" "Does he desire to consider himself the Pope of the Movement?" It is urged that the Editor requires more tests than any other man in the Movement, and that he judges of the sincerity or sympathy to the Spiritual Institution by the amount of contributions received individually or collectively towards that object—a very substantial test indeed.

I may state—from the commencement of my investigation into the phenomena—about ten years ago—I have always urged the necessity and importance of sitting under test conditions, and whenever phenomena have taken place, under conditions to preclude any attempt at fraud on the part of the medium, they have always given more satisfaction to those who have witnessed them than all the hearsay or testimony of spiritual literature brought to bear on it. In fact, with very rare exceptions, all who enter the investigation with an honest motive to arrive at the truth, require undoubted evidence of the facts. Why did Crookes, Wallace, Zollner, and that school of thought require tests? and, having obtained satisfactory evidence, why do they now tenaciously adhere to the facts they have given to the world? I do not know of anyone who has entered into the investigation who did not require a test of some kind before he gave his adhesion to the Movement. I am aware that there are a large number of persons who do not require the man-made tests, but would sit under conditions which are most agreeable to them; but, as a rule, these are persons who have gone through all the phases of doubt, and have had them removed and their faith confirmed under test conditions. You may depend upon it, the unconverted world to the Movement will not be satisfied with testimony only, but must have undoubted personal experience of the reality of the phenomena. It is a remarkable fact that these persons seldom leave the Movement after they have once been convinced.

There are several points in your remarks which I take exception to. You talk of "Mr. Mould's Society." I beg most respectfully to inform you there is no society of that name in Newcastle. There is, as you will be aware, a "Spiritual Evidences" Society, which Mr. Mould has the honour to be president, and which is doing, judging by the reports of the Movement, more real work than any other society of a similar kind in the United Kingdom. There is no trading in the sense in which you use the term in connection with the Society. The lectures and seances were until recently all free with the exception of the Sunday morning meetings, for which one shilling is charged. The committee have determined to charge the large sum of sixpence to non-members when introduced by a member; the reason of this change is in consequence of the small amounts contributed by the general public on the voluntary principle, and this only refers to seances.

I presume the Editor of the MEDIUM has an objection to give all his time to the Movement without fee or reward, and I think he is quite right; but what I do complain of—he seems to overlook the fact that it is necessary to provide some recompense, however small, to those lecturers and mediums who may, from as pure a motive, desire to do all the good they can for the Movement.

The committee desire, on all occasions, to make their engagements self-supporting, and have no motive in making money by it. I sometimes think if our London friends were to follow their example, they would meet with more success than they do, the excessive charges to seances at the Spiritual Institution, and other parts of London, are a source of frequent complaint. It appears to me, if the Editor would exercise a little more "spirituality" in his Spiritualism towards others, he would receive in return that sympathy and kindness which is becoming of all Spiritualists.—Yours, &c., EDWARD J. BLAKE.

#### REMARKS BY THE EDITOR.

We thanked Mr. Mould for his letter last week, and now we thank Mr. Blake for his. Both of the writers are old and valued friends and co-workers. This discussion has not originated with us. No doubt it has had a more profound origin than the minds of the actual writers. Mr. Mould wrote a letter for insertion; to have denied it a position in our columns would have been to act the part of a "Pope," and to have given it publicity without a word of comment, seeing that we differed from it *in toto*, would have been to act the part of an infidel. We believe in the free discussion of the various methods of investigating Spiritualism: that is what we exist for, and therefore we are just as pleased to print a letter from which we differ as one that we agree with.

Therefore we gladly inserted Mr. Mould's letter, and as gladly expressed our views thereon in as clear and explicit language as time and circumstances would permit.

Now as to the motive. The "remarks" speak for themselves. Mr. Blake being a gentleman, he presents the most favourable view of the "considerable amount of talk" that the "remarks" have given rise to. We have correspondence from Newcastle consisting of the essence of vile abuse, and a slight odour of this putrid thing can be sniffed out in the stupid insinuation that we show favours to those who contribute money to the Spiritual Institution. I take Mr. Blake and all the Newcastle friends to witness that this is utterly false. The subscribers to the Spiritual Institution are almost wholly persons who neither require nor desire any advantage in return whatever. The sneer comes with bad grace from Newcastle, which for years has had ample run of the columns of the MEDIUM, which organ of the Newcastle Society is supported by the very offerings which Mr. Blake insinuates are collected by the Editor of the MEDIUM for selfish purposes!

We say shame on such an ungrateful, ungenerous imputation, —an imputation to which all witnesses who know anything of the real facts at the Spiritual Institution are ready to give testimony to the contrary. Does not A. T. P. in another column state that Mr. Burns and his family are virtually "SLAVES" to this work? and he knows. He is out and in often enough, and, instead of making use of us for the effectuation of his own purposes, as the Newcastle friends do, he is a giver in every way — in funds, labour, and literary matter. Seeing that the Newcastle friends are so eager to pay those who labour for them, how is it that they bound with their insensate contumely that Institution which is doing as much for them as any hireling they employ, and doing vastly more for the Cause than all the paid hangers-on put together?

Now, we ask our readers as a body, and we ask the Newcastle Spiritual Evidence Society as a particular body, and we ask all and sundry of the members as individuals, if the sentiment and act of Mr. Ancrum\* are not vastly more creditable to him and to Spiritualism than is the sentiment of imputed selfishness contained in Mr. Blake's letter as the final finding of his co-members on our policy? We put it to them in the face of the world, and there is not a man amongst them but would be ashamed to put an answer on record in the negative.

We leave them then to clear up their own mess, or remain in it just as suits their spiritual state most agreeably, and we can only say that though this kind of adverse—nay, libellous—sentiment has been the ruling feeling towards us in the Newcastle Spiritual Evidence Society, yet we have, nevertheless, extended to them all the privileges in our power. It is our duty to do so; personal feeling or reciprocity can never be made to stand between the spiritual worker and his duty. We know neither friends nor foes; and even to those who are our most generous friends we discuss discrepancies as freely, even more so, than with the sulkily, disaffected ones, for we are less likely to be misunderstood.

As to the "Pope" question there is nothing dictatorial in the "remarks," they are wholly argumentative. Mr. Mould, not as a private gentleman, not as a man of business, but simply as the author of that letter, is taken up point by point and calmly analysed. Mr. Mould's opinions in a certain mood may be very different from the contents of the letter. With that we have nothing to do. The letter was published, and it openly challenged a trial of truthful disquisition. If correspondents object to this, they must be careful how and when they draw the sword. An editor is open to the attacks of all, and if his return thrusts are sharp and pointed, it must be remembered that he does not speak first, and is defending a position which has been assailed.

Our object is to form "organisations"—spiritual "organisations"; not the trading and septic bodies that some Spiritualists miscall organisations. The question remains, What do we mean by the term "organisation"? Think over it; the subject can be taken up at any time.

The same in regard to "test." That word is not defined. In Mr. Mould's letter the mechanical devices appear to be what is meant by "tests," but Mr. Blake rather seems to regard the phenomena themselves as "tests." It is a word that we do not like at all. We have called it "the detestable word test," and we still entertain that opinion of it. It is a product of spiritual ignorance and suspicion, and must pass away. There might be substituted "proofs" or "evidences" of spirit action, or "invisible agency," but a "test" of such a thing is not quite a logical statement.

In writing the "remarks" we foresaw this jumble, as will be seen on careful reading. We pointed out that the mechanical method left the burden of evidence on the *preventive contrivance*, not on the *manifestation* in itself. In Miss Wood's seances there are abundance of phenomena that certify their own merits independent of "tests," and these are the only manifestations that bring conviction. Mr. Blake is wholly in error if he think that Crookes, Wallace, and any other eminent investigators build their faith in the facts upon the inferences deducible from "tests." These have been employed by many as tentative steps, but they, unsupported,

\* We sent Mr. Ancrum 100 MEDIUMS for circulation, so that the £s. was not pocketed. We desire nothing from anyone but that brotherly sympathy which will make us one man as instruments of the higher powers, and that reciprocity which can most usefully promote a knowledge of spiritual truth amongst the people. We can be all united in the Spiritual Institution without popery or sectarianism, and it is a fact patent to all that the grandest work of the Movement is effected by such union. Can they be true friends of the Cause who fight against it?

still leave the seeker an investigator all the same, plodding on towards the goal of certainty. Read the books of Crookes and Wallace, and it will be seen that it was actual facts, not "tests," that produced conviction in their minds.

This is the test of all tests; and indeed it is quite true that we are worse to satisfy than the Newcastle Society. Nothing short of the self-demonstrable fact of undeniable manifestation will suit us. In such cases it is impossible for the mediums or spirits to cheat. If our organisations were based on psychological principles such evidences would be abundant, and we only pray that our Newcastle friends may bethink themselves of their title: The "Spiritual Evidence Society," and forthwith work for the abolition of "tests," and the acquisition of direct "evidence."

Mr. Blake is quite correct in saying that we must have evidence of the fact that a certain result has occurred, and certain it is no man in the whole Movement is more honest in his endeavour. But we all know so little of this mighty work at present, that the evil consists in our sitting down permanently on a basis that is mere shifting sand. This is the danger of the "organisations," such as Mr. Blake's society. They perpetuate imperfect methods which become abuses. The business arrangements of the society are no doubt carried out in an irreproachable manner; but it is all a matter of business together, a worldly-wise system of buying and selling, and when not so "throwing a sprat to catch a mackerel." It is true that no officer or individual profits by the traffic; on the contrary they give much time to it. At the same time it is none the less a traffic in which the needs of the treasury are kept in view, in place of personal emolument. This is just as much a selfish and conservative principle as traffic for personal profit; and when a body of men fossilise down into a society of this kind they unknowingly become the antagonists of all who do not deal at their spiritual shop—even more so than they are to their rivals in business. The persons that they hire to do their spiritual work for them become "controlled" by the same *esprit de corps*, and as a consequence, instead of Spiritualism we have disseminated around the country an intriguing self-seeking policy, which desires the destruction of all effort except that which brings grist to the particular mill.

This is our objection to the kind of organisation which exists in Newcastle and elsewhere, and the evils we point out are abundantly manifest in the district. The feeling of brotherhood cannot exist where this kind of thing is in operation, and the emissaries of such a system, spread all over the country in their wanderings, a sentiment the very opposite of spirituality and brotherhood.

Do we not speak most emphatically of the parson-craft of the Churches? and right we are to do so; but we must be consistent and tar with the same brush the rickety ship in our own fleet.

In speaking of "Mr. Mould's society," we had the same idea in view as that expressed by Mr. Blake.

There are no paid seances at the Spiritual Institution, and we are not responsible for what is done elsewhere. At "Daisy's" social sittings there was a voluntary contribution, which often was *nil*. When there were paid seances at this place the mediums benefited. Mr. Town's circle manage their own affairs, and pay rent for the use of the room. We do not object to mediums who have gifts capable of affording powerful demonstrations charging for the service they render to individuals; such workers have been of great use to our Cause. But we do object to others trading on the powers of mediums, particularly when a set of men who have no spiritual gifts of their own try to prop up a "cause" upon the traffic in the gifts of others. Every servant of the spirit-world should labour under the auspices of the spirit-world alone, if not, then they must labour under some other *auspices* and the thing becomes worldly-ism, not Spiritualism.

There is a certain point to which these society bodies can be useful, and that is just in the sense that the literature can be useful—viz., in heralding to the public the teachings. But instead of the society dealing in phenomena, their operations should consist in aiding the inquiring minds to obtain evidence for themselves.

Let us in estimating the "influence" of these "organisations" not overlook the *dénouement* in Great Russell Street. Here was an affair founded upon the cheyving, external, competitive, subscription-collecting, and hiring plane with "tests": "O yes, 'tests.' Well, after being a thorn in the flesh of the spiritual body-politic for years, giving occasion for many festering sores, we have, as the fruit of the whole thing, an *exposé* which does more harm than all the organisations have done good.

Let the Newcastle "organisation" take heed in time. We have had surely enough of *exposés*, but we certainly shall have more, if the same tactics which caused the others be persevered in.

Our Newcastle friends know that all our dealings with them have been of the most liberal and fraternal character, and, were it not for the policy which, unhappily, for the present entralls them, it would be impossible for anything but kindly reciprocity to emanate towards us from them. They well know that our work is not a selfish one—in fact, Mr. Blake admits it—and our conduct in falling out with corporations and their agents is surely a testimony in favour of our disinterestedness. At any rate, it matters not what people think of us or what they say: our course is the same under all circumstances. We may be mistaken; but we are bound to speak what we believe to be best for the Cause. Indeed, we are so impelled that we must do and say—not as self-interest would dictate, but as a different power directs.

We fare hardly now; but the time is coming when, either on earth or elsewhere, those who think severely of us at present will thank us for faithfulness.

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

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

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

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

FRIDAY.—Social Sitings, Clairvoyance, &amp;c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 12, 1880.

## NOTES AND COMMENTS.

A LADY, the other evening, stated that "James Nolan" had said at one of Mrs. Billing's sittings, that it is injurious to health to put questions to oneself and wait for answers by impression. In this little matter lies the whole philosophy of Spiritualism. To collect thoughts simply for the sake of possessing them is pure selfishness, and it injures health, both in a physical and spiritual sense. All spiritual knowledge should be desired because of the *use it can be to others*. Then its possession necessitates *action*, which diffuses the blood through the body, ensuring health, by which also the spirit is "ultimated" or developed. We cannot but express deep regret that there is so little of the missionary spirit in Spiritualism. When a small group of Spiritualists meet, their sole topic is present personal advantage or pastime. There is thus no blessing, no inspiration, no presence of angels, and the finer temperaments become the prey of an exhausting influence truly insupportable. Every time that Spiritualists meet, if they made it their rule to discuss some plan for the enlightenment and welfare of mankind, then the divine light would shine on them, and themselves and the world at large would be benefited. This is the *Yoga* plan, and *Krishna* says that "he who eats all the bread is a "thief." We can only be nourished by the remnants of "sacrifice."

THE last sheet of the "Spiritual Lyre" is being done. It is being completed with original hymns by Mr. Morse, Mr. Colville, Mr. Lewis, and others. If any of our readers have original verses, useful for the circle or other kind of meeting, we will be glad if they will submit them to us for insertion. The new edition of the "Spiritual Lyre" will be a considerable improvement on the former one.

COMMUNICATIONS on the condition of "Byron" in spirit-life must stand over till next week. We are obliged to withhold much other matter.

MR. A. DUGUID was expected to arrive at King's Cross Station last evening (Thursday) from Kirkcaldy. He will be entertained at a meeting of welcome at the Spiritual Institution, 15, Southampton Row, this evening, Friday, March 12, at 8 o'clock. All are cordially invited to attend.

MR. A. DUGUID—Mr. J. Coates, Glasgow, writes: Mr. A. Duguid leaves Scotland shortly for London. Individually he is much respected here. As a medium he has done a fine work in breaking up new ground. He excels best in the private circle, although I have heard him speak with power on the public platform. Under favourable conditions he is an excellent test clairvoyant. I hope he will have a good reception, and find plenty to do in London.

BURNLEY.—We are requested to announce that on Sunday, March 14, Mr. Thomas Walker will deliver two "Trance Orations" in the Literary Institute, Manchester Road. The subjects to be chosen by the audience; questions allowed at the close. The chair will be taken at 2.30 p.m. by Mr. Councillor Blezard, and at 6.30 p.m. by Mr. E. Foster, Preston. The doors will be open half an hour previous. Admission: 2d., 4d., and 6d.

## IS MR CROOKES A SPIRITUALIST?—WAS SERJEANT COX ONE?

CROOK.—We have been asked to state whether Mr. W. Crookes, F.R.S., or the late Mr. Serjeant Cox have at any time given in their adhesion to Spiritualism and declared themselves Spiritualists. This is asked because some Methodist preacher or other, in the course of a lecture, stated that these gentlemen "were not Spiritualists, as some supposed." What "Spiritualist" may mean in the estimation of the Methodist lecturer we are at a loss to determine, hence it would be impossible to say whether any man would be a Spiritualist in the sense implied. Men of mind object to being called "Spiritualist," "Christian," or other term liable to make them responsible for the inanities of the rabble, who are at all times anxious to label themselves with any kind of distinctive mark agreeable to their fancy. Mr. Crookes, in his able work, "Researches in the Phenomena of Spiritualism," classifies the whole of the manifestations in a scientific manner, beginning at the movement of objects and raps, up through materializations of hands, luminous bodies, manifestations of extra human intelligence, &c., to the complete materialisation of the spirit-form, which, under the name of "Katie King," stood at Mr. Crookes's side, and was photographed with the electric light in his own laboratory. He goes even further, and testifies to the marvellous individuality of this spirit, and that she collected his children around her, and recounted anecdotes of her adventures in India (see p. 110 of Mr. Crookes's work above-named). Whether Mr. Crookes be called a Spiritualist or not, we do not care; but these are facts which have come under his observation, and others can corroborate them by what they have observed under similar circumstances.

Mr. Cox, in many communications to the public journals, testified in a similar manner to all the phenomena. Some say he was a "Spiritualist," others that he was not. We have been at seances with him, and so have many others, and he always conducted himself as a Spiritualist, speaking of the "spirits," and addressing them as spirits. We once saw him observe keenly a figure of an elderly gentleman's head, and we heard him say to it, "Are you my uncle, Robert Cox?" The head nodded assent, and though it appeared repeatedly after this recognition, yet Mr. Cox left the meeting allowing the impression to remain on all minds that he had indeed seen the effigy of his departed uncle. Mr. Cox had a theory of "psychic force," and the spirits, when materialised, would twit him on his pet theory, and ask him to shake hands with "psychic force." It is possible he made no public confession of his real faith in respect to these phenomena out of deference to the judicial position he held.

Mr. Cox subscribed for the Spiritualist papers, and continually held sittings with all available mediums. He spent much time and money on the Movement, and even when Dr. Slade was arraigned Mr. Cox testified to what he had observed in respect to the phenomena—all this was published in the newspapers.

It matters not whether men call themselves Spiritualists or not, if they labour to discover facts and take trouble to diffuse a knowledge thereof. We rather wish a great many dabblers, who use the name of "Spiritualist," would leave it alone, and for this same reason we thank Methodist preachers for their antagonism. They trade on the subject already as far as it is prudent, either for their own good or the welfare of the Cause, and we hope they will always cling to their own fold till they can honestly claim entrance into another.

MR. SAVAGE desires us to state that for reasons beyond his control he must discontinue his Friday evening meetings at Hackney.

GATESHEAD-ON-TYNE.—On Sunday evening, March 14, Miss E. A. Brown will lecture at the Temperance Hall.

MR. T. M. BROWN will be at home next week, and will shortly go South. Address—Howden-le-Wear, R.S.O., Durham. Miss Brown will go to Newcastle to-morrow. She will lecture at Gateshead on Sunday evening at the Temperance Hall.

It gives us much pleasure to observe that the Glasgow Spiritualists have arranged to give Mr. E. W. Wallis a social gathering in recognition of his pioneer trip to Cornwall. We hope the "gathering" will take a pecuniary aspect as well as a social one.

MR. E. W. WALLIS of Nottingham, inspirational speaker, will pay a friendly visit to Dr. Brown, 40, Standish Street, Burnley, on March 25th, when his guides will give an address. All Spiritualists and investigators of Burnley and its surrounding districts are cordially invited to attend. Meeting to commence at half past 7 o'clock prompt.

PORTOBELLO, Co. Durham.—Mr. J. Livingston is at work with his mediumship; he has of late given various trance-addresses, which have been well received by the audiences, composed of chapel-going people, who chose the subjects. The physical mediumship of Mr. Ellison is also in a useful condition, so that with teaching and manifestation the truth is being presented for the instruction of inquirers.

FROM the *Spiritual Record* we learn that Mr. W. J. Colville has visited Chicago and Cleveland. Our contemporary says: "His vigour and sincerity at once interest and inspire his hearers, while his masterly dealing with complex and subtle questions is certainly the most remarkable phenomenon ever witnessed on the rostrum since the advent of Modern Spiritualism."

DALSTON ASSOCIATION.—On Monday evening, Mr. Hunter, of Cambridge, read an able and comprehensive paper on the Greek philosophers from Thales to Plato. The peculiar teachings of each was clearly pointed out. Mr. Burns, who presided, showed the relation of these to modern spiritual views. Remarks, in appreciation of Mr. Hunter's labours, were made by the company, and an unanimous opinion was expressed that the paper should be published as early as possible.

A. T. T. P. TO ALL SPIRITUALISTS.

To the Editor of the MEDIUM AND DAYBREAK.

Sir,—An earnest thinker and worker, adopting the *nom de plume* of "Episcopus," has written a sensible letter on the subject of people calling themselves Spiritualists, aiding in the expenses necessarily incurred in the propagation of spiritual truths. Spiritualism should not step outside to beg; but Spiritualists should not allow this state of things to take place. A very small modicum of self-denial would enable Spiritualists to contribute (what they spend thoughtlessly on their bodies) towards the furtherance of a Movement which will, before long, revolutionise society. Would that those who can afford it would follow the example of "Episcopus," and send their contributions. The act of "Episcopus," and his plain business-like way of putting forth his views, savour more of Royal bounty than Episcopalian liberality. I ask all Spiritualists (that is if they are in earnest) where they can get more for their money than they do in the MEDIUM? I ask what paper in the Movement gives so much valuable information for the money? The articles of W. O., "Cambor," "M.A. (Oxon)" T. C. E., Cardiff Spirit Circle, and from Newcastle, Gateshead, and elsewhere, let alone the "Historical Controls," are worth more than double the price; and although I am mentioning "Historical Controls," I am not either directly or indirectly puffing myself: I am almost as unconscious of their contents during the seance as the medium himself; and I read them when printed with as much gusto as if I had never seen them before; I am simply the conduit-pipe, when recording, changed into the pleased reader, and as a reader I am not alone, if I may judge of the number of known as well as unknown communicants who write to me on the subject. All the credit I take in the matter is the patience, time, and trouble I devote to the work, and I wish others to do likewise for the good of the Movement. If they cannot contribute experiences they can contribute, what is as essential, the means by which the experiences of others may be published and made known.

In writing in this way it may be said, "Why should I go round with the hat for the Editor of the MEDIUM AND DAYBREAK?" I will give my reason and say that it is better that I and other professed Spiritualists should do it, than that he should be compelled to undertake the humiliating task of begging for himself. Were he even as comfortable in life as he ought to be, I would not hammer at my brother Spiritualists in the way I do, but when I see the labour and work done, and the anxiety incurred in bringing out the only paper which is open to all, and which alone is filled with original articles, I feel it my duty, not only to do what I can myself, but to stir up others to do what they can. He and his family are neither more nor less than SLAVES to the Movement. I beg not for James Burns but for Spiritualism. If the Movement be worth anything it is worth paying for; and my blood has boiled often at those Sunday evenings when others and myself have given addresses, which have been earnestly and patiently listened to, and therefore, I assume, attended to, and seen the copper or two dropped into the plate by men whose appearances denote that a shilling or more would not have been missed. There are other earnest workers in the Movement who notice the same thing. If the leaders of Spiritualism, instead of trying to lead minds to reason for themselves, were to mesmerise their hearers with hell-fire and brimstone, and all the usual horrors poured forth so glibly in conventicle and tabernacle, and then to end with the usual reservation of "Come to me and be saved," the needful would pour in fast enough. As it is, too many receive the benefit and do nothing for it.

I hope in the amount sent, "Episcopus" has beat me; but, be he bishop, archbishop, king, or commoner, he can't beat me in my desire to spread the truths of this Movement, which have given me so much pleasure and which are to give thousands the same before long. Kindly accept my small cheque for what it is worth, not for the benefit of the Movement, but for that of James Burns and his family, who keep the ball moving.—Yours truly, A.T.T.P.

[While thanking our earnest co-worker and kind benefactor, we regret that he has imposed the condition upon us, that the donation now given must not appear in any list. The labour and cash which he puts into this Cause annually would be a decent income for a respectable family, and we are anxious to give him credit, as we do all others, for the aid they afford the work in which we are engaged. We thank A.T.T.P. for the kind way in which he desires to minister to our personal comfort, but all the same the sinews of war reap the advantage. We have no desire for wealth, all our concern being to keep the good work afloat. The kind words and liberal acts that of late have been directed towards us by men of position, give us hopes that there is indeed a better time coming for the promotion of Spiritual Truth.—ED. M.]

MR. GRAHAM, the eminent photographic artist, of Belper, has just executed fine life-size portraits of Mr. T. M. Brown and Miss Brown. The friends of these well-known mediums, desirous of possessing copies framed and ready for the wall, may apply to Mr. Brown, Howden-le-Wear, R.S.O., Durham.

A LADY in the upper ranks of society writes:—"I am very thankful to see a more spiritual tone beginning to appear, for it has been sadly wanted hitherto, and with more spirituality must come more union in our ranks,—also sadly wanted. I think your plan of inviting Spiritualists, to tell their private experiences, an excellent one (if you can get them to do it), for I quite believe the unpublished experiences of Spiritualists are far more sublime and beautiful than those that come before the public; that could they be 'got at' they would throw a light upon the Movement little dreamt of by mere phenomenologists, and would tend more than anything else to spiritualise and raise it."

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THE PHILOSOPHY OF SPIRIT.

By WILLIAM OXLEY.

CHAPTER VIII.—THE ANCIENT WISDOM OF INDIA (continued).

THE BHAGAVAT GĪTĀ.—SCENE IV.

Subject: Yoginism.

KRISHNA.

'Twas I, who author was, of this, the never-failing discipline. To *Vivasvat*,\* I gave it first; by him to *Manu*\* 'twas declar'd; And by *Manu*, as he receiv'd, so he made known to *Ikshvāku*.<sup>\*</sup> From these, downward, it did descend, and then by *Rājārshis*\* 'twas known.

By them, it was deliver'd down, until O *vexer of thy foes!* In course of time, to earth was lost, this mighty art and discipline:

But that which now, I teach to thee, is with that ancient system —one.

This knowledge I impart, because, thou art my friend and worshipper.

This ancient law, supremely grand, of value great, must now be learnt.

ARJUN.

*Vivasvat's* birth, preceded thine; thy birth came after his; how then, Am I, thy words, to understand? I was the first to make it known.

KRISHNA.

Both I and thou, *Arjun!* have pass'd, through transmutations numerous:

All these I know; by thee, they are, O *vexer of thy foes!* unknown.

Altho' unborn and uncreate, and in my essence, never change; And of the things phenomenal, I am, the Mighty Lord of All; Yet, in the act of holding sway, in Nature's realm, which is mine own,

I am made evident and born, through magic power, by me possess'd.

Whene'er, O *Son of Bhārata!* on earth, it is that virtue fails, And vice and ignorance prevail, I reproduce myself again.

Age after age, I thus appear, that rule of right may be upheld, That wickedness, may pass away, and virtue be enthron'd again.

The one who truly comprehends, my birth and acts, as thus describ'd,

When he yields up the mortal life, new birth, by him, is not requir'd;

Such, enter into Me, *Arjun!* For, multitudes, who freedom gain'd,

From anger, lust, and anxious care, have come, and enter'd into Me;

And they in Me, a refuge found, because made clean by wisdom's fire.

No matter how, I am approach'd, just as men come, e'en so I give;

By many ways, towards this path, do mankind turn, O *Prithvī's Son!*

The *Devatās*,† are offer'd gifts, by some, who seek prosperity, And oft, successful issues come, resultant from such sacrifice.

The human race, in orders four, were classified: all represent Distinctive qualities, and each, their own appointed work perform.

But know, that I, who mankind form'd, am Uncreate, and never change!

Actions and what results therefrom, do not concern, or Me perplex:

He who believes me to be thus, as I,—so he, is freed from bonds. Those men who liv'd in days of old, to whom this knowledge was reveal'd,

Who for this great salvation long'd, nevertheless their works perform'd:

This work, therefore, thou must fulfil, which by the men of old was done.

The wise are oft perplex'd to know, what action is and what 'tis not:

\* *Vivasvat*, *Manu*, *Ikshvāku*, and *Rājārshis*, astronomically considered, refer to the sun, moon, planets, and stars, personified as the ancient rulers of the solar dynasty, and founders of the solar race of men. The contention for supremacy between the solar and lunar races (or spiritual and natural principles) forms the subject of the *Mahābhārata*. See Comments.

† *Devatās* are celestial beings, are angels who inhabit the third or interior heavens, and in the Indian system people the heaven of *Indra*.

What action is I now explain, and when this knowledge once is gain'd,  
 Evil in any kind and form, no longer will enslave thy mind.  
 Three kinds of work there are,—action, action forbade, and inaction;  
 But this know thou that action's path, is full of darkness and obscure.  
 He who in act inaction sees, and in inaction act perceives,  
 Amongst mankind is reckon'd wise; the same is perfect in his work.  
 A *Pandit*\* called (so wise ones say), is he, who executes his work,  
 From all ambitious objects free; by wisdom's fire, he is made pure.  
 The man who doth all thought reject, of recompense for work perform'd,  
 Is not dependent, but content, and though he acts, the self does nought:  
 On specious hopes, he buildeth not; in mind and heart, he is subdued;  
 All thoughts of gain, he lays aside; for, as his work, is that which springs,  
 From what his mortal frame requires, he, no offence, or sin, incurs:  
 When willing gifts are made to him, he takes, and is therewith content;  
 His lusts to rule, he suffers not, no envy e'er disturbs his mind;  
 Should gain or adverse fortune come, what'er betides, it matters not;  
 And though he doth in work abound, yet he, in all his work, is free.  
 All work performed by such a man, who, self-advantage thinks not of,  
 By action's bond is uncontroll'd, for wisdom guides, in all his acts:  
 Whatever work, he executes, he does for sake of sacrifice:  
 And work from self is, as it were, dissolv'd away,—becomes as nought.  
 The will divine, is in the gift, and in the fragrance of the gift;  
 The will divine, is in the fire, and by the will divine, the gift itself, in fact, is offer'd up. This will divine, is manifest,  
 To him, who seeketh, this to know, and maketh that, his only aim.  
 Some devotees, their offerings make, and sacrifice to *Devatás*;  
 And some bring gifts of holy fire, and thus, the Great Supreme, adore;  
 Some, various senses, sacrifice, on altar of their self-restraint;  
 Of pleasant things, some offer up, by fire which in the senses rage;  
 Others there are, who sacrifice the use of all their faculties,  
 And what pertains to outer sense, by fire of self-impos'd constraint;  
 This fire is kindled by the spark, of wisdom true, and is inspir'd.  
 Again, some worshippers, there are, who of their wealth, an off'ring make;  
 Some, by their tortures, self-impos'd, or by enthusiastic zeal;  
 Some by interior silent thought, with gentle mien, and vanquish'd lusts.  
 By, what is term'd, internal breath, numbers there are, who off'rings make;  
 Some, by reversing nature's law, in act of breathing, sacrifice;  
 For when the breath, inspir'd should be, it is, as though it were, expir'd;  
 And when it should expiring be, as inspiring 'tis made to seem;  
 A few there are, who practise this, in both its forms, so dearly priz'd,  
 And breath retain, by closing up, the doors through which, the breath is drawn;  
 Some, by abstaining, sacrifice, and yield a life, while still in life.  
 All worshippers, thus specified, each by their own peculiar mode,  
 In which they make the sacrifice, from all their sins are purified.  
 He who, but tastes of *Amrita*\*—remnant of all such sacrifice,  
 Eternal life, he doth attain, and to the Great Supreme, ascends.  
 This world, indeed, is not for those, who sacrifices disregard,  
 Then, *best of Kurus!* how much less, the world that is to follow this!

All mode of sacrifice is done, in presence of the Great Supreme;  
 But know thou this that ev'ry kind, are off'rings made by action done:  
 When of this truth thou art convinced, emancipation is obtain'd.  
 This know, O vexer of thy foes! that wisdom by the spirit known,  
 Is better far than sacrifice, of things in outer nature found.  
 There is no work, O *Prithá's Son!* no single one can be exempt,  
 But what by wisdom's inner sight, is found to be in it contain'd.

Seek then by work and questions ask'd, with humble mind this precious gift  
 Of wisdom to acquire from those, who wisdom have and truth perceive;  
 And they to thee will this unfold; which inner light, O *Pandit's Son!*  
 When it shall have become thine own, error again thou wilt avoid.  
 By knowing this all nature is, in spirit found, that is, in Me.  
 Should'st thou of all who sins commit, be found to be the greatest one,  
 E'en then thou wilt the gulf of sin, by wisdom's barque in safety cross.  
 For like as nature's fire, *Arjun!* the woods to ashes doth <sup>[convert]</sup>  
 E'en so all work of outer kind, to ashes burn by wisdom's fire;  
 For there is naught in all the world, which doth like wisdom purify.  
 The man who *Yoga* doctrine holds, and acts the same is perfect made,  
 And in due time will clearly see, that wisdom springs from inner light.  
 He who in truth is confident, wisdom of spirit soon obtains,  
 If at same time he has acquir'd, the art of self-restraint and rule;  
 Endued with wisdom of the soul, he enters on beatitude.  
 But, he who doth pure truth discard, and faith in wisdom's might ignore,  
 Whose mind is full of doubts, is lost. For he who is of doubting mind,  
 On earth will never find content, nor in the world which is to <sup>[come]</sup>  
 The one whose mind is full of light, from action's bonds will find release;  
 To such no doubts remain; he stands, O *Wealth Despiser!* self-possess'd.  
 Therefore, all doubts resolve to quell, that spring from ignorance profound:  
 The doubts which now infest thy mind, thy sword of Knowledge must cut off;  
 And now arise! O *Bharat's Son!* what *Yoga* inculcates—that do!

(To be continued.)

#### MATERIALISATION PHENOMENA, AND SPIRITUAL IMPROVEMENT OR DEGENERACY.

These are subjects of very great importance, and upon which I have read with interest the remarks of "M.A. (Oxon.)." Some months ago when it was decided that Mrs. Esperance should hold seances for materialisation, I felt it my duty to discountenance such a step; I looked on such seances as a backward move from the high form of manifestations that had then been attained through her mediumship. After, however, learning the views of her spirit-friends, and carefully considering them, I came to the conclusion that my objections were groundless; and not only do I now regard materialisation phenomena as the most useful phase of mediumship, but I see in it, in the not very far distant future, how all other phases of mediumship may be combined.

Some time ago, at Mrs. Esperance's seances, I saw the form of a man materialised, and, judging from what he did whilst in our presence, he had evidently come for no other purpose than to perform one of the noblest and best acts that can fall to the lot of man to execute. He took on the material form with no other object than to restore health to the sick by means of magnetism. All who were present on that occasion learned a lesson which it would be well for every Spiritualist to take to heart. Before us we had an inhabitant of the spirit-world who had stooped down to our conditions, in order that he might be of all the more service, showing us that we, too, in order to do good, must also look around amongst those whom "respectable" society regards as beneath them. I do not think I misunderstand "M.A. (Oxon.)," as I feel sure he would not describe this manifestation as "a dragging of spirit down to corporeal conditions."

This, then, is one phase of materialisation which we may in the future see more fully developed.

Another spirit-friend possesses the gift of clairvoyance, which, under favourable conditions, when the spirit is materialised, can no doubt be possessed and exercised as perfectly as when the same spirit dwelt on earth and possessed a body of its own.

If we go on in the path of progress, we shall have our spirit-friends, clothed in material form, on our platforms speaking to our audiences. This has to some extent been realised, which gives us confidence in what the future shall bring forth, indeed, in the materialisation phenomena, as I have said before, I see in it, not only the highest form of mediumship, but in it I see all other forms combined.

It is well that our desires and aspirations should be elevated, but it is equally as important that they should take a practical shape. Where is the use of raising my desires, if I shun the first poor, mortal creature who needs my sympathy and a helping hand? Of what use are my ennobling thoughts and aspirations, if I fail to see the misery and wretchedness of some unfortunate brother who, in the sight of heaven, is my equal? Indeed, such thoughts and aspirations would be but a curse to me, were I to refuse to stretch out my hand and endeavour to help him. Such thoughts may not inaptly be compared to that which occurred to the poor Irishman who had his wages raised—they were raised so high that he never

\* *Pandit*, is a title given to the initiate who has advanced to the degree of spiritual knowledge unfolded in the *Yoga* philosophy, and is derived from *Pandu*, which signifies light.

\* *Amrita*—the wine of immortality. For parallel see the account of first miracle by Jesus, in Cana of Galilee, where the water in the six water-pots (or six summer months) was changed into wine.

saw them again. There is a story, too, of a certain prince who, being about to marry, visited three princesses, in order to choose his future partner. One, he found, was conversant with all the wonders of astrology, and could read the heavens. When she walked abroad, her face was turned to the blue-arched vault above her, and thus gazing heavenward, she failed to see the worms and snails that she trampled under foot. The second sister always cast her eyes downwards, and saw only the creeping things of earth, in which she perceived no beauty. The third sister was chosen as the bride, because she looked both to heaven and earth, and was able to admire all the beauties of God's creation. And it is this third sister that Spiritualists should choose.

If Spiritualism has to be of any real service, it must be practical and not mystical. There is no need to envelop it with an air of mysticism and symbolism because, comprehensively regarded, it is simply the study of man. There is in it I admit that which cannot be comprehended by our greatest minds, and yet there is that which can be grasped and realised by the meanest. To all it brings hope and comfort, with a conviction that there is life beyond the grave.

All modes of expression of spirit-power are of importance, and all modes of bringing the facts home to our fellow men are of value. What can be done by one medium in one way, could not be done by another medium, who of necessity is compelled to adopt another method. Were Mrs. Esperance to admit indiscriminately to her seances all who apply, we should soon neither have medium nor seances, because such a procedure would result in her death in a very short while; so that it is not a matter of option with her, but that of necessity which demands so much care to be exercised in the selection of sitters.

When we commenced our materialisation seances we did so in a dim light, in fact so dark that I could with difficulty recognise the countenance of my next neighbour. As the spirits gained more knowledge and experience we got a stronger and stronger light, until ultimately we had the materialised form able to withstand a brightness equal to that of clear moonlight. These manifestations were with the cabinet. Now we have gone back to where we began so far as the light is concerned. When the light is low we get the materialised form *instantaneously* in our presence outside the cabinet. Whilst gazing into what appears a dimly lighted space there comes in a *moment* the form of a human being, or in some cases two forms, and these disappear again as suddenly and as mysteriously as they come. This is the beginning of a new phase whereby we hope in a short while to dispense entirely with the cabinet. Our attention will then again be turned to the question of colour and diffusion of light in which we have already made considerable progress.

In conclusion, I must say that in materialisation I see a field wide enough for the scope of all. There is in it that which can be grasped by the feeblest mind and the most uneducated, and in it we see a creative power displayed that baffles the comprehension of the greatest intellect that inhabits the earthly form. There we have food for thought, even for the lowest and most grovelling, and communion for the highest and most aspirational.

F. ORTHWAITE.

#### PROGRESS AT MANCHESTER.

Mester Yed Hitter,—Awm fain. Th' progression principle canno be stop't. We've been makkin use o' th' newspapers an th' platform, an th' car o' progression rowls on its triumphant way. Th' rooad isn't awlus brushed. We've some jolts betoimes; speshly when we jog against some o' those crusty, orthodox notions which haw been grafted i' people's minds, clouding their perceptions, an' preventing em fro' exercising their free wills. Preeast-craft mun goo', it'll ha' to dee'. Folk begin to think'n for theirsels, an' then its o' up w' em. Spiritualism troubles em. They think'n its th' devil, they say'n so, whether they think'n it or not. Aw ax'd em for to prove that th' devil were a felly, a person yo' known, but they tow'd me that in "th' latter days strange doctrines should arise," and aw thowt so too! Aw were tow'd once, that a felly were beawn to praich its funeral sarmon, awn feart he's not found th' text yet. We've found a text deawn here, its "progression." Aw'd loike to hear a funeral sarmon on progression? It ud be a dead alive sarmon, regeneration yo' known. Spiritualism is spreading, an' like the budding out o' th' new year when owd "Sol" comes now an' agen to peep at us, he doesno mak a noise to let us know, but w' a smiling face he shines on us all; an' Spiritualism is just like owd "Sol," it shines on us all, only some on us put up our orthodox umbrels to keep em fro' getting th' full brunt of its rays. Aw tow'd yo' some toime sin, ut a "hard shelled Baptist" had been convinced of Spiritualism; an' new this same felly has become a first class physical trance medium, astonishing his friends and hissel too. Th' other day, while he were in trance, he caused a table to lift off th' floor w' three men standing on th' top, an' he didno touch th' table at o'. He sometimes sings "Now were busy," an' we are too. We have an educational establishment where we try to teach folk to investigate for theirsels, an' we tell em to expose aw th' trickery they con, and we'll help them. We have nearly aw th' phases except'n materialisation, but we want'n th' material for that. We con hear o' lots o' private circles, an' lots o' those who co' theirsels Christians are broadening their opinions, an' givin up believing in Hell-Fire Justice from an infinite Father to his finite childer. Theers no mistake on it, everybody's lookin forrud to and hopin' for a "New dispensation," just same as when "Jesus o' Nazareth" were on earth-life, everybody were waiting for th' "Messiah," an' didno believe he were among em; but he were theree o' th' time. Well, now, we mun let our lights burn, its winno do to expect th' world to come to us, we'n have to carry a torch, they might be in a fog, an' th' light o' true spiritual truth is a power greater nor lectricity. Shine up the beacon lights, help on the cause o' truth, an' th' power o' th' sperrit-spheres will awaken the dormant and lethargic elements of life, bringing the advent of the "good time coming." OWD JONATHAN.

#### A LADY'S EXPERIENCE OF SPIRIT-LIGHTS.

To the Editor.—Dear Sir,—I should like to say a word or two on the subject of spirit-lights. I have looked carefully through all that has been written in the MEDIUM, but I cannot see anything exactly of the same kind as I have noticed myself.

When I was in London in August I called several times on Mrs. Woodforde. She made passes over me, but I felt no effects until I had left her. A few days afterwards I discovered that if I looked steadily at anything for two or three minutes, little flashes of light came from it, just like mimic lightning.

On my return to my home, I did what Mrs. Woodforde's guide advised me—sat in the dark for an hour every evening. At first I only saw one or two little specks of light. By degrees these increased, and now, after I have been a few minutes in the dark, I see myriads of tiny points of light, and sudden flashes, and little luminous clouds. This at night, for I no longer sit in the dark. One night I was watching the lights, when there suddenly appeared a face and bust, as if lying back on the cloud. It floated by so slowly that I had time to note the features; I did not know the face. A week or two afterwards two other faces passed by. A while ago I saw the first face again full face, and since then two lovely baby faces. They all seem outlined in silver, they are surrounded by a luminous cloud full of little stars, and they disappear quickly. But this is not all. These appear to me to be spirit-lights, but what is this? When first I began to sit in the dark, after a couple of weeks or so, it seemed as if a light came down over my eyes. That is what I thought then, but this has increased very much, and now I find that light beats from my eyes; even if I close them I see the little flashes. I cannot make it come at will, but every day and night there is more or less of it. I notice when I am in the dark that often this light seems to fill my eyes, so that wherever I look there is a patch of light. I can never be quite in the dark, for, if there be not this light, there is the other, and often both together.

I may as well mention that on entering a tunnel last week when I was in the train, I felt the beating and saw a number of brilliant blue stars all round my eyes.

There is another thing which I must tell you, for it seems to show that there is some kind of inner vision. Several times on waking in the morning, before I opened my eyes, I saw a clear, small globe of light, about the size of a pea, surrounded by small, round, dark objects, continually moving. Then I noticed that below there were certain black irregular lines like rushes, and I became aware that it was my own eye that I saw. The clear bright circle was the pupil, the moving black globular specks constituted the iris, the rushes were the lower eyelashes. I have twice seen, on suddenly opening my eyes, a large black disc, with long rays, on the ceiling. I am not scientific enough to know what this is called, but a German *savant* caused his servant to cover his head with a black cloth before opening his eyes, and then suddenly threw off the covering, and saw the disc on the ceiling.

I have always been in the habit of close observation of what many would call little things, and you may rely upon my not having deceived myself any way.—Yours very truly,  
W. G.  
Devon, Feb. 25.

#### ORGANISATION IN COUNTY DURHAM.

To the Editor.—Dear Sir,—At a conference held at Binchester on Sunday, the 15th Feb., it was resolved to form the district into an association. With this view a few rules were drawn up by those who were present, as reported in the MEDIUM of the 20th Feb. Since the publication of the report some parties in the district have expressed themselves as dissatisfied with the said rules. One of these friends, whose motto seems to be "*Aut Caesar aut nullus*," has said that he was thinking abo it organising the district. It is our ardent desire that this friend, and others who may hold the same opinions, would be kind enough to resolve their thoughts into actions, as they may possess more ability to take the initiative than the few members who attended at Binchester. If they will form an association, and draw up more suitable rules than those made at Binchester meeting, we will gladly adopt them, and follow their leadership. If it has been the desire of these friends to organise the district, in their own way, why have they absented themselves from the district conferences held recently? Why did they not attend and lay down their desired line of action? Seeing that they absented themselves, why do they censure the action taken by those who did attend? The members who attended did what they thought was best for the advancement and welfare of all, and are now willing to fall in with, and follow those who may do better.

Let us not have any semblance of discord in our ranks where harmony should reign, as we can never thoroughly disseminate the seeds of Truth, and carry out the essentially necessary circulation of Spiritual literature without unity of opinions and actions. We will consider the district unorganised *pro tempore*, so that those friends who wish to do so, may come to the front by calling a general district meeting, and forming an association on the best possible basis, so that we may get into working order as soon as possible. We also hope that when the meeting is called every circle in the district will send their representative. We would feel grateful if some of the many experienced readers of the MEDIUM, or yourself, Mr. Editor, would give us your opinions on organisation, rules, &c., &c. Hoping to hear our friends' views on this subject we will not trespass further on your space at present. There are other matters relating to the Cause that we may say a few words upon at an early future.—We are, &c., JOHN BARKER, & WILLIAM NEWTON.

We are pleased to observe that Miss Caroline Corner contributes a serial tale: "One of Life's Dramas," in *The Histrionic News*, a weekly (3d.) devoted to the "stage, music, and literature." Miss Corner's facile pen always diffuses spiritual scintillations as opportunity permits, and nowhere will these be more gratefully appreciated than in dramatical circles. A large section of the more estimable characters on the stage have a warm feeling towards Spiritualism. Every distinguished actor is indeed a medium, and the degree of impressibility marks the point at which the man is lost in the actor. To elevate the stage, the performers thereon should be made aware of their spiritual surroundings and how to utilise them for noble purposes.

A NEW MONTHLY, *the Press Gazette and Reporter's Journal* has made its appearance. It is full of instructive matter to all interested in journalism. The first article, "The Bribe Press of England," is well written. Mr. J. T. Markley commences a series of articles on Mr. S. C. Hall, who was a parliamentary reporter in 1823, "when there were giants in both houses." Mr. Hall, now over eighty years of age, is the oldest of press conductors excepting one. There is an excellent tone about the new periodical.

ZENANA AND MEDICAL MISSION is an effort so to train lady nurses that they may act as medical missionaries to women in Eastern countries. There is great need of such a work at home, thousands lingering in misery for want of hygienic treatment. It would be well to instruct these missionaries in the use of Hygienic methods of treatment—the use of water, healing by laying on of hands, &c., &c. The less that orthodox drugging be admitted into the practice the better. The object is a good one, and we give it our best wishes. The home and training school for ladies is at 71, Vincent Square, Westminster, S.W.

VACCINATION OF THE POOR.—To the Editor.—Sir,—You detailed some of the cruel and revolting experiences connected with the vaccination of the poor, and the methods adopted by parents to protect their offspring from the dangers and injuries of vaccination. I notice that the Member for Leicester, Mr. P. A. Taylor, told the House of Commons a fact well known, that certain Members of Parliament do not have their children vaccinated and are not punished. He might have added that there were Members of both Houses, some of Her Majesty's Judges, and personages of high rank who hold opinions strongly adverse to vaccination, and whose children are reported to be unvaccinated. It would be instructive to learn which of the ingenious methods indicated have been adopted by them to protect their children from the perils of vaccination; or have they some patent for avoiding the rite unknown to the multitude?—WILLIAM TEBB.

B. T.—The personality of an actual spiritual worker now called Jesus is one thing, and the nature of the individuality set forth by spiritual writers in the New Testament is quite another matter. An historical event can never become a spiritual truth. The man described is a possibility, and no doubt an actual fact many times repeated in earth's history; but the accessories with which he is in scriptural and symbolical language surrounded, having been used to distinguish other mythical characters in previous ages, it is evident that the ecclesiastical Jesus, and the historical Jesus are two different ideas. In other words, a spiritually-minded man is taken as a lay figure, around which is thrown a number of circumstances symbolical of spiritual states and phenomena associated therewith. Hence the question at issue is not the personality of the assumed man, but the true spiritual interpretation of the symbols with which he is surrounded.

W. COOPER.—You are right. These lectures in opposition to Spiritualism do good. Our work is to keep on industriously scattering seed in the prepared soil. Mr. Baitey really does not want to debate. He is full of bluster when he is amongst his own set, but in his last speech during his debate with Mr. Burns at Bishop Auckland he whined out that he would henceforth throw it all up. Under the lash of his antagonist he cried *peccavi*, but when he was released from his fears he thought better of it, and erased from his own speech and that of Mr. Burns's what both had said in allusion to the matter. When a man thus alters his own speech so as to make it untrue to facts, but not only so, but puts an untruth into another man's mouth, what good is there in attending to his ravings? Mr. Baitey must be a very poor Christian when he finds it necessary to trade on Spiritualism to keep his canoe afloat.

INTEMPERANCE IN EATING.—Cardinal Manning's Lenten letter to the faithful was lately read in all Roman Catholic churches, in which letter he denounces in no measured terms the increasing gluttony and low self-indulgence of the upper and middle classes. Well knowing the carnal lust of his flocks, he announces the usual "dispensation for Lent." With respect to the eating of second-hand, diseased, and drink-producing food, in the shape of carcases and entrails of dead animals. This indulgence he allows his flocks, as he cannot prevent their gluttony and intemperate living. Free lectures on food are given on the first and third Thursday evenings in each month, at the Franklin Hall, Castle Street, Oxford Street, W. His eminence complains there is a necessity of repentance and humiliation on the ground of anti-Christian principles, politics without religion, science without faith, education without Christianity, poverty and pauperism in the midst of great wealth—an anomaly which ought, he considers, to be redressed by less gluttony and drunkenness. Gluttonous eaters would reform gluttonous drinkers. We have Temperance in drinking associations, the members of which are to a man, we much fear, intemperate eaters. Satan would correct sin.

HACKNEY.—On Sunday evening, at 6, Field View, London Fields, there was a very cozy and enjoyable tea party, after which there was a conference. J. Burns, O.S.T., delivered a discourse on the "Best Means of Promoting Spiritualism and Preventing Frauds." Mr. Williams read a paper, and Mr. Peck, Mr. Wortley and Mr. Herbst made remarks. Then came a seance. Sufficient light came through the blinds to make the circle somewhat visible. The sitting took place at one end of the room, and the non-mediumistic visitors occupied the other end. The results were very gratifying. A spirit-light was carried about the circle, and the spirit-arm bearing it was seen opposite the light from the window. Many sitters were touched, and a departed friend leaned in material form on a sitter and kissed him. A number of books, some of them rather heavy, were carried from a sideboard and placed on the hands of sitters at the table. A number of spiritual phenomena were seen by various clairvoyants present, and the interpretation of the symbols implied that the old order of things in spirit-manifestations is about to pass away, to be followed by improved methods. The work of the spirit is at present frustrated by ignorance and unfavourable conditions which result therefrom. It is hoped that by isolating prepared sitters, spectators at a distance might soon perceive the spirit in a good light. To mix up hard heads with sensitives is not only unscientific but destructive of the power of mediumship. Miss Barnes and Mrs. Cannon are powerful mediums.

#### MANCHESTER ASSOCIATION OF SPIRITUALISTS.

To the Editor.—Dear Sir,—On New Year's Day we had our annual tea-party and entertainment, and it proved such a sociable and joyous affair that our members and friends were delighted, and were almost unanimous in the wish that we might have such another on the first available opportunity. Therefore, to please the members and friends, our committee took the matter into consideration, and have decided to have a tea-party and entertainment on Good Friday next, March 26th, when they hope to have the pleasure of seeing all friends of the Movement (particularly old friends), both of Manchester, Salford, and surrounding neighbourhoods to tea, to which they will be heartily welcome. After tea a pleasing and varied programme will be gone through, consisting of songs, glees, duets, recitations, &c. After the concerted part of the entertainment will come a comedieta (played by five characters, under the able supervision of Miss Fox), which will be very instructive and amusing. Tickets for tea and entertainment, 1s. each, may be had from any of the committee, or from Miss Johnson, 159, Strangeways; tickets after tea, for entertainment only, 6d. each at the door. Tea on the tables at 4.30 prompt; commencement of concert, 6 p.m.; comedieta, 8.10 p.m.—Yours truly,  
Grosvenor St., March 2. JAMES BOOTH,  
Sec. of Entertainment.

OSSETT.—On Saturday, March 20th, a public tea and entertainment will be given. Tea on table at 4.30 p.m. Tickets for tea and entertainment, 9d. After tea, admission 3d. R. Whinpenney.

HALIFAX.—At the Spiritual Institution, Peacock Yard, Union Street, on Good Friday, there will be a public tea, which will be on the table at 4.30 p.m., and we are busy at work getting up a humorous entertainment for 6.30 p.m., on which occasion Miss Harrison, of Shipley, is expected. Tickets for tea and entertainment 8d. each; children under 14, half price. Tickets may be had of the Secretary, B. DOWNS, BOROUGH, 160, Hanson Lane, Halifax.

DALSTON ASSOCIATION (Rooms: 53, Sigdon Road, Dalston Lane, close to Hackney Downs Station, Great Eastern Railway).—To the Editor.—Dear Sir,—Be kind enough to announce in your next issue that a cordial invitation is held out to Metropolitan Spiritualists to meet Mr. Thos. Walker at these rooms on Monday evening next, 15th inst., at 8 o'clock, prior to his departure from England to South Africa on the following day (Tuesday), and oblige.—Yours truly, THOMAS BLYTON, Hon. Sec., March 9.

GOSWELL HALL, 290, Goswell Road.—Last Sunday evening, Mr. Wallace, the pioneer medium, gave a very able and instructive trance address and answered some questions. The most remarkable part of it alluded to a discussion that took place in the morning, of which the medium knew nothing. I think it is a pity that he is not kept more at work. The friends would do well to have him amongst them much oftener, to help the Cause along in forming circles and developing mediums. On Sunday next, the 14th, Miss Keeves will give a trance address, when we hope the friends will rally round and give us that support that is so much needed.—J. S.

LEICESTER: SILVER STREET LECTURE HALL.—"A Higher Plane of Thought" was the subject of a lecture by one of our local mediums on Sunday evening last; it was listened to with breathless attention for nearly one hour. It was a rare intellectual treat by our spirit-friends. The arguments, logic, and forcible way in which it was handled caused an irresistible band of sympathy to wind itself around all. He urged all to cultivate their spiritual faculties so that they might become Spiritualists indeed, and walk on that higher plane of spiritual development as befits the children of light. Our speaking mediums, four in number, are gradually being prepared for platform work as well as tests, so that we have no cause to complain, but, on the contrary, thank God for his goodness unto us who are yearning to be more and more as the angels are.—R. WIGHTMAN.

WALSALL.—Mr. Blinkhorn, the secretary, reports that Mrs. Groom visited them on Sunday, February 29, and conducted the ceremony of naming two children. After singing and reading a psalm the medium passed under control, and the spirit pronounced an invocation, after which the attention of the audience was solicited. Flowers were placed in each child's hands, and the signs of the triangle and cross were made, betokening hope, peace, love, and truth. To Florence Ann it was said: May joy flow in thy path, and as the flowers represent purity, may thy life be also pure. To Caroline it was said—that she was mediumistic, and would be a blessing to her kindred: the duty of developing her mediumship was particularly enjoined. The spirit purporting to be "Mary Stuart" then spoke to the company generally, and alluded to her passing away under the hands of the headsman. Yet the line of Stuart was not extinct, for the soul could not be destroyed. She was now free, and could carry out the principles she began when on earth. She had no ambition to wear a crown and wield a sceptre. These things would soon be swept away, and then creeds would be no more. The peoples of earth would be under the rule of the angel-world.

QUEBEC HALL, 25, Great Quebec Street.—On Saturday last the anniversary tea meeting was held, when a much larger number was present than was expected, but like the feeding of the multitude, there was enough and to spare. I had the great satisfaction of hearing that every one testified to the delightful harmony that pervaded. The hall was full at the after meeting, when some stirring remarks were made by Mr. Whitley, Mr. Ashman, Mr. J. Macdonnell, and other friends. Everything was very satisfactory, even to money matters. At Miss Waite's entertainment, on Monday, the hall was crammed full, and the greatest satisfaction was expressed, if the applause was any criterion. On Tuesday Mr. Burns gave a most interesting lecture on Phrenology, examining eighteen heads, and could have had a great many more had time permitted. I can only say several parties told me they were simply wonder-struck at Mr. B's abilities. On Saturday next the usual seance, Mr. Hancock will be present half an hour previous to speak with strangers. Sunday morning, 11.15, for study of and conversation on Scripture; Sunday evening, 6.45, address by the friends; Miss Waite will read, and some sacred songs will be sung; seance after. Miss Waite's entertainment on Monday Mrs. Slater has kindly offered to give an address on Tuesday at 8, for 8.30 prompt, when door will be closed. Subject, "Spiritual Crisis, and how Spiritualists should meet it."—J. M. DALE.

**MR. J. J. MORSE'S APPOINTMENTS.**

NEW MILLS.—Sunday, March 14. 2.30 and 6.30 p.m.  
 HAYFIELD.—March 15. LONDON.—March 28.  
 OLDHAM.—March 16. NEWCASTLE.—April 4 and 5.  
 BELTON.—March 17. GLASGOW.—April 11 and 12.  
 WHITWORTH.—March 18. KEIGHLEY.—May 9.  
 MANCHESTER.—March 19. CARDIFF.—May 23.  
 LIVERPOOL.—March 21.

Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address him at 22, Palatine Road, Stoke Newington, London, N.

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

GLASGOW.—March 14 till 19 inclusive. BURNLEY.—March 25.  
 NEWCASTLE.—March 21 & 22. MANCHESTER.—March 23.  
 Mr. Wallis will accept calls to deliver trances orations in all parts of the United Kingdom. Apply by letter, to him at 92, Caroline Street Nottingham.

**MRS. ESPERANCE'S SEANCES.**

At 28, New Bridge Street, Newcastle, on Sunday Mornings at 10.30. Application for admission to be made personally, or by letter to Mr. Miller, 136, Percy Street, Newcastle, or Mr. Armstrong, Cross House, Upper Clarendon, Newcastle. Strangers not admitted without recommendation.  
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**LECTURES FOR MARCH.**

Sunday, 14, at 6.30 p.m. Her guides "Experience in Spirit-Life;" to conclude with written replies to questions ... Mrs. Esperance.  
 " 21, at 2.30 p.m. "Spiritualism the Science of Life." Mr. E. W. Wallis.  
 " 21, at 6:10 p.m. "The Destiny of the Dead." "  
 Monday, 22, at 8 p.m. "The Dispensation of Doubt: its Benefits" ... "  
 Sunday, 28, at 2.30 p.m. Trance, Tests, and Clairvoyance. Mr. F. O. Matthews  
 " 28, at 6.30 p.m. " " " "

Admission free. A Collection to defray expenses.

**WEEKLY SEANCES AND MEETINGS.**

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.  
 2.30 p.m.—Children's Lyceum.  
 Tuesday, Seance, 8 p.m.—"Physical Manifestations," Miss C. E. Wood.  
 Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion)  
 Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.  
 Friday and Saturday, 8 p.m.—Developing Circles for Members and Friends (free)  
 Saturday, 8 p.m.—Trance and Clairvoyance, by Mr. S. Compton, for Members (free).  
 NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the Secretary before coming, and arrange for so doing.  
 The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

**GLASGOW ASSOCIATION OF SPIRITUALISTS.**

164, TRONGATE.

Mr. Jas. Walker, President. J. Coates, Secretary, 65, Jamaica Street.  
 March 14, at 11.30. Mr. Wood of Oldham. At 6.30. Mr. E. W. Wallis.  
 " 15, at 8. Mr. E. W. Wallis.  
 " 16, at 8. Reception and social gathering in honour of Mr. Wallis, in recognition of his work down south.  
 " 21. Mr. Robertson. April 4. Mr. Anderson.  
 " 23. Mr. Jas. Walker. " 11. Mr. J. J. Morse.  
 The above gentlemen will occupy the platform of the Association in the order in which their names stand. JAS. COATES, Sec.

**MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.**

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Public Meetings every Sunday evening at 6.30 prompt.

March 14.—Mr. Tetlow, Heywood. April 4.—Mr. Howell, Manchester.  
 " 21.—Mr. Wright, Liverpool. " 11.—Mr. Isaac Walker, Wigan.  
 " 23.—Mr. Wallis, Nottingham.  
 33, Downing Street. J. CAMPION, Secretary.

**SEANCES AND MEETINGS IN LONDON DURING THE WEEK.**

SUNDAY, MARCH 14.—GOSWELL HALL, 290, Goswell Road (near the "Angel")  
 Conversation and Seance at 11 a.m. Address by Miss Keeves at 7 p.m.  
 Secretary: Mr. H. J. Stevens, 224, Albany Road, Camberwell, S.E.  
 Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.

TUESDAY, MARCH 16.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.  
 THURSDAY, MARCH 18.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.

**SEANCES IN THE PROVINCES DURING THE WEEK.**

SUNDAY, MARCH 14, ASHTON-UNDER-LYNE, 1, Bradgate 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, Peacock Yard, Union St., at 2.30 and 6.30.  
 KEIGHLEY, 2 p.m. and 6.30 p.m.  
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.  
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
 OLDHAM, 186, Union Street, at 6.  
 OSBETT 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.  
 BOWBERY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
 MONDAY, MARCH 15, LIVERPOOL, Perth Street Hall, at 8. Lecture.  
 SHEFFIELD, W. F. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.  
 TUESDAY, MARCH 16, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
 WEDNESDAY, MARCH 17, 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.  
 DEBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.  
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
 THURSDAY, MARCH 18, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.  
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.  
 SHEFFIELD, W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.

[ADVERTISEMENT.]

**MASTER THOMAS WALKER, BOY ORATOR.**

A great deal of misunderstanding prevails in many places respecting the relations between Master Thomas Walker, the "boy orator," and myself. For the personal comfort of my friends, I desire that these unpleasant misunderstandings may be removed, as "an empty house is better than a bad tenant." Master Walker is about to leave us, and as I do not approve of speaking behind backs, I think it best to make my statement now. He will, no doubt, admit its truthfulness in every particular. Should he not do so, I have only to say that every statement which he may have made derogatory to me is an unmitigated falsehood.

When Master Walker's impromptu or "inspirational" visit was made known to me by letter, just before his arrival, a kindly notice of the fact was given in this paper, and a meeting arranged for him as one of the usual Sunday evening course at the Spiritual Institution. At the time I thought it matter for excusable congratulation that for some time notices of his work in Australia had appeared frequently in the MEDIUM, it looked, thought I, as if the "powers above" had been preparing the way for our famous countryman, and that he would have a brilliant and useful career in Great Britain. I gave him from my heart an earnest and most cordial welcome.

At the time of his arrival I was in the midst of stern difficulties, almost insurmountable. To obtain the homeliest fare and bear up, commercially and physically, was more than I could do; for, on the Sunday evening of the meeting I was so ill when I got from my bed with the hope of being able to take the chair, that I fell amongst the sitters when I entered the meeting. I was unable to make a report, but a friend made an excellent one, which appeared in the MEDIUM, and on the following week it was rather ungratefully commented on by Master Walker. I had a good deal of talk with him about his work and development. He showed me his rings, studs, and other pretty play-things, and I was quite pleased to see them. He said he had been studying under a tutor, a step which I warmly commended, and that he hoped to drop the "trance" and enter upon the open-eyed method of public speaking, upon which point I also commended his resolution. In fact we agreed like brothers. I said I would do all that lay in my power to make his public efforts a success. I offered him the use of the MEDIUM, even to publish his portrait, if we could hit on any way of raising the £5 for an engraving. We parted good friends as I thought, but I was astonished to receive letters from him of a most impudent and unfriendly nature. As far as I could gather from them, he was wroth at me because I did not do as I had done with Mrs. Tappan, Mr. Tyerman, and others—place him on a public platform before a London audience.

In my reply I pleaded the harassed condition in which I was, and the fact that at the time I had control of no hall. Meetings at the time were being held at the Spiritual Institution, and such accommodation as I had I placed at his disposal, he leaving the collection for the benefit of the Spiritual Institution. But Master Tommy was still so contumacious that it appeared to me beyond credence that a servant of the spirit-world could behave to another ditto so unceremoniously. The last letter I received from him I returned unread, and put a paragraph in the MEDIUM to the effect that I could receive no further communications from him unless he tendered me an apology through some respectable person.

In a few weeks I heard the echoes of most extraordinary reports from Macclesfield, Edinburgh, Newcastle, and other places where my young friend had been orating. He made it appear that I was dead set against him; that I had tried to trade on him in the matter of publishing his portrait, &c., &c. Notwithstanding this contention I published every notice respecting his work that came to hand, if I mistake not. I also published the report of his farewell meeting at Melbourne, cut from the *Harbinger of Light*. I did my duty notwithstanding his behaviour: I did not, it would appear, blow his toy trumpet to please him, for which inadvertance I hope he will excuse me when he grow up to years of discretion.

I do not desire to take any advantage of my young friend, because of his disappointed expectations of which he made me the victim. I have done all for him that lay in my power—in fact, I have done my duty to the full, and that my words are true, as regards the spirit in which my humble hospitality was received. I can give testimony in black and white; for I have kept Master Tommy's letters and my reply thereto, which may be seen at this office on application. If my young friend likes to call with a couple of witnesses approved by me, and express his regret at the injury he has tried to do me, I will forgive him heartily, and destroy his calumnious epistles before his eyes.

In this Cause, dear friends, we do not so much want garrulous youths who work for themselves in public and the destruction of well-known men in private, as we want substantial, well-intentioned, honest men and women. Even if they be deaf mutes, their influence will be good; but the man with the unbridled tongue, and, possibly, with other loose passions raging, is a social plague, whose abilities only serve to make him more dangerous.

What confidence can we place in men who scruple not to falsely accuse those whom they suppose have put some impediment in the way of their insensate ambition? Can men with such evil intentions really be the instruments of good and wise spirits? or are we justified in believing that spirits have anything to do in the matter. I have seen none of Master Walker's matter that I could honestly attribute to the spirit-world. Phrenologically he has got an excitable temperament, great gush of words, little restraining power,

good perceptive, and a shallow intellect. With such an organisation no spirits are needed to enable him to talk away on any subject, more than spirits are needed to aid in ordinary conversation. It is possible for a speaker to talk freely and even intelligently on a "subject chosen by the audience," and yet give no light thereon. The lecture on the "Origin of the Human Race," reported in the MEDIUM, was a case in point. The body of it, taken from books, was all right, but the logical arch-stone, which real inspiration would have supplied, was not there, so that the structure falls to the level of the earth, earthy.

Though the unjustified imputations spread by Master Walker have been a great injury to me, yet I thank God that the youth is my opponent, not my co-worker. I am very glad that I have been kept from being linked in with him, for now I have only the burden of his unfounded allegations to carry, but as an intimate co-worker with him I would have been partaker of a much more grievous load.

J. BURNS, O.S.T.

BEWARE OF SPIRITUALISTIC EXHIBITORS.

To the Editor.—Sir,—Allow me to caution the Spiritualists through your columns that there are two persons going through the country by the names of Chapman and Firman professing to give Spiritual phenomena, but the performance has a very doubtful appearance. They visited Walsall and engaged our public meeting-room, and asked me to see to the advertisements, bills, &c., the costs of which amount to £1 17s. 6d. They took away with them the money taken at the door, and now leave me to pay their bills. If they are going through the country like this, victimising all they can, I think it well to warn others in time.—Yours respectfully,  
T. BLINKHORN.

Walsall, March 2.

SEVENTY CHILDREN SERIOUSLY ILL THROUGH VACCINATION.—Mr. Ward said: "I shall not ask the witnesses any questions. I admit that the child is unvaccinated, and unvaccinated he shall remain as long as I have any power over him. I do not wish to appear here as a law-breaker. I believe, after forty years' connection with this neighbourhood, I have shown myself law-abiding; but every Act of Parliament is not a law. You know very well, by what you are taught by all judges, that if any Act of Parliament is made contrary to the laws of God or Nature, it is our duty to disobey such an Act. Judge Blackstone lays that down emphatically. I deem it monstrous that any Act of Parliament should say I shall not keep a healthy child in my house. I deem it monstrous that any Act of Parliament should say a healthy child is a nuisance. I deem it monstrous that an order should be made upon me to pollute my child, to subject that child to numerous diseases, and possibly to death. Only in last week's paper we have the statement that of seventy children vaccinated in one place, half of them are seriously ill, and several have died." (Applause in court.)—*Vaccination Inquirer and Health Review.*

TESTIMONIAL FOR DR. MONCK.

The Committee formed to promote a Testimonial to Dr. Monck have determined at the urgent request of many friends, who are collecting sums in the provinces and abroad, to keep the list of subscriptions open a short time longer; during which time they hope to see other names associated in this Cause with the good ones already in the list below.

Should his health return, and if he can succeed in securing a livelihood by means of some spiritually suggested inventions, which he has patented under the advice of competent manufacturers, who assure him of success, it is his intention to devote himself as an UNPAID medium to the investigation of Spiritual phenomena in the light, from which results of the highest value may be expected. Contributions therefore to this fund, the committee think, will promote the cause of science and place at the service of Spiritualism the kind of mediumship now most wanted.

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TESTIMONIALS.

Bury St. Edmunds, Nov. 25, 1878.

Mr. ASHMAN,

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I performed a cure for a neighbour with your Embrocation. In coming downstairs she sprained her ankle. It was so swollen, red, and so very hot; and I rubbed it gently for an hour and a half, and it was so painful that she could not lift it; but by that time it was a great deal better. Then I rubbed it again, and the next day she was going about as usual. —Yours very truly, Mrs. ASTON.

Bury St. Edmunds, Oct. 31, 1879.

Mr. ASHMAN,

Dear Sir,—I enclose P.O.O. for 5s. 6d. for you to send two bottles of the Embrocation. I must also tell you that the rupture of my child is quite cured, and he has not worn any band for a long time, and he is now the most healthy child you ever saw, and grown so big, that I must send a photo. to let you see by-and-by.—Yours very truly, Mrs. ASTON.

MIDDLESBOROUGH.—Mr. L. N.

FOWLER, Phrenologist, of 107, Fleet Street, London, will pay a visit to Middlesborough on March 15, 16, and 17. He will give three LECTURES in the Mechanic's Institute, March 8, 9, and 10; remaining the rest of the week for Phrenological Examinations.

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URANIA FOR MARCH, 1880.

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