



DAYBREAK.

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

SPIRITUALISM.

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THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

CHAPTER X.—THE ANCIENT WISDOM OF INDIA (*continued*).

THE BHAGAVAT GITA.—SCENE VI.

Subject: Yoginism.—Spiritual Wisdom and Action.

The one who ever doth perform that which is needful to be done,
Regardless of results, and seeketh not for future recompense,
Is *Yogin*, and is *Sannyasi* too, but he is neither, who
No sacrificial fire doth light, nor does the work from such required.
But learn thou this, O *Pandu's Son*! that what is called the *Sannyas*,
Which is, renouncing of all work, is one with *Yog*,—which work commands:
For no one can a *Yogin* be, who yields not up all selfish aims.
The action of the neophyte, who aims to reach the *Yogin* state,
Is but a means towards that end; and even when that state is gained,
And rest from labour reach'd, e'en that is but a means for further ends.
For should the *Sannyasi*, tried and lured by outer nature's charms,
Remain impervious to such charms; and if he has self-work renounced,
And, earthly schemes he has eschew'd, 'tis then, he gains the *Yoga* state;
He elevates the proprium,* and strives to gain still higher states,
By means of what *appears* the self. By this the soul is not depressed:
This proprium may be made friend or enemy e'en to itself;
A friend, it doth become, if it subjects itself to spirit-rule;
But if at enmity and will not yield, then it becomes a foe.
For He whose proprium is ruled by self-conquest is made anew,—
Is always calm, in heat or cold, pleasure or pain, honour or shame.
The one whose mind is fill'd with light and wisdom which to soul pertains,
Who stands on such a pinnacle,—with all the senses underfoot,—
Who feels in lands no interest, nor yet in stone, nor e'en in gold,
A *Yogin*, such, is said to be. The mind of such, is freed from bonds;
His resolution changeth not; he is the same to all alike,
To friends, companions, and to those who neutral or indifferent are,
To those who love or those who hate, to saint as well as those who sin.
The *Yogin* is in constant work, with mind engaged in thoughts divine,

He sits secluded and alone, while freed from hopes or what surrounds;
He sets his seat upon a spot that is not stained by proprium;
'Tis neither placed too high nor yet too low, but, with a skin and sheet
Surrounding him, he sitteth down upon the sacred *Kusa** grass;
Then, seated thus upon that couch, while wand'ring thoughts are all restrain'd,
And, action of the senses quelled, his mind upon one thing engaged,
'Tis by this holy exercise, his soul from sin is purified;
His head and neck and body too, are rigid fix'd and motionless;
His eyes look to the nose's tip, and not to objects that surround;
With mind at rest, released from fear, he faithful holds and follows out
His vow as a *Bramachari*;† his will is ruled with due restraint;
He meditates on Me; and, sitting still, depends on Me alone.
The *Yogin* who with humbled mind, in work as this doth exercise,
The joys of spirit, finds in Me, and thus becomes conjoined with Me.
This wisdom of the soul, *Arjun*! can never be attained, by him
Who eats too much, nor yet by him who doth not take sufficient food,
Nor, by the one who sleeps too much, nor him that watches overmuch.
The wisdom which destroys all pain belongs to him who in all things
Doth keep within the bounds of temperance in what he eats, also
In that which gratifies his taste, indulging which is moderate;
In taking sleep, in watchfulness, in either he, is temperate;
And, when his thoughts he doth direct to subjects of the inner soul
Exempt from all desires and lusts, he then a *Yogin* true is called.
For, such, who doth restrain his thoughts, and is employed in sacred work,
Is like a flame when shelter'd from the wind, which flickers not;
He finds repose in inner thoughts, when by devotion exercised;
For, by the mental eye he sees the soul within and is content;
'Tis then he knows the treasures vast which to the intellect pertain,
Of greater worth by far, than those which to external sense belong;
On these delights he doth depend, and never swerveth from the truth;
Possessing this, he thinks, no other gain can equal it in worth;
Because he doth on this repose, pain most acute, disturbs him not;
When thus disjoined from that which always is associate with pain,
It then is called the *Yoga* state, and known as *spirit union*.

* *Kusa*, sacrificial grass, which on certain occasions is placed upon the ground with the tips placed towards the *east* (or sunrising), on which those to whom the offerings are made are supposed to come and seat themselves. See Comments.

† *Bramachari*, a neophyte passing through the degrees of Yoganism, and a student of the *Vedas*, &c.,

* The term *proprium* is used here to refer to the *selfhood* of the natural degree of the mind which claims to itself all power of thought and action.

By strong resolves, it is attained by him who knows his mental powers,
When all fallacious thoughts that are chimerical are given up :
He who by mental power subdues, all things, to which the senses tend,
Will, by degrees, the passive state obtain, through firmness of the mind,
And, fix his thoughts on things divine, and never think of aught beside :
His mind he doth restrain, and, when the restless thoughts would wander forth,
He brings them back, and by his will he holds them all within control.
Such happiness attends the one, whose tranquil mind is thus at peace,
Who, all that evil nature would arouse to act, hath set at rest ;
He then partakes of that which is divine, and thus from sin is freed.
The *Yogin* who is freed from sin, and in this work doth constant prove,
Eternal happiness enjoys, and is conjoined to *Brahm* Supreme.
The one whose mind enlightened is, by wisdom's light in what he does ;
In all external forms of life beholds in each, the Life Supreme,
And, sees that all existent things, are centered in the Life Supreme.
I never vanish from that man, nor does he disappear from Me :
For Me he sees in all that is, and all created things in Me.
The *Yogin* who believes in unity as this, and worships Me
As present in all things that are, e'en while on earth, he dwells in Me.
He, who to all compares himself, and doth himself see ;
Who judges by his own experience—of pleasure or of pain,
Such, is esteem'd by Me, *Arjun* ! the *Yogin* of most high degree.

ARJUN.

The equal-mindedness in mind and will, of which, O *Madhu's Slayer* !
Thou speakest thus to Me, I do not see, how it can be maintained
In permanence, by reason of the human instability !
The will is fickle, *Krishna* ! turbulent, headstrong, and obstinate,
And, I conceive, as difficult to curb, as is the wind itself !

KRISHNA.

The will, O Strong arm'd One, doubtless is fickle, and to curb is hard ;
And yet, by practice and restraint, it may be curbed, O *Kunti's Son* !
I also state, that *Yoga* discipline is, hard to be attained,
By him who hath no rest within himself, but it may be obtained
By him who effort makes, and holds the will within his own control.

ARJUN.

What path will he, O *Krishna* ! take, who hath not subjugated self,
And, though endued with faith, has yet declined in this devotedness ;
And, as the will was unsubdued, did not attain the perfect state ?
By such an instability, and wandering from the path divine,
Does he not suffer dual loss (both present good and future joy),
And perish ! like a cloud by lightning broken up ? O Hero Great !
This doubt, O *Krishna* ! Thou must solve, for there is not another one
Besides thyself, that can be found, my difficulty to remove !

KRISHNA.

The One, to whom thou hast referred, O *Pritha's Son* ! doth perish ne'er !
Not even here, nor yet elsewhere ; for none who act upright and fair,
Doth evert to perdition go. He to exalted spheres doth rise,
And, for an age doth sojourn there ; he then ascends to other spheres.
And dwells with those that most excel in love and in devotedness ;
Or, otherwise, he joins the home of those who shine in wisdom's light.
(But, know, regeneration such, in earthly life is hard to gain.)
There, he resumes the same desire for spirit-knowledge, to acquire
That he possessed when dwelling in the mortal frame upon this earth ;
From thence he still ascends to higher states beyond, O *Kuru's Son* !
The *Yogin* who with all his might, aspires the highest state to win,
From all his sins is purified, and perfect made by means of this
Regeneration true, by this, the highest state he doth attain.

Superior to the *Tapaswi** the *Yogin* is ; or e'en to those Most skilled in scientific lore, or they who trust in works alone. Wherefore, *Arjun* ! let thy resolve be made a *Yogin* to become ! But of all *Yogins*, he to Me the most exalted *Yogin* is, Who, full of faith, and with My spirit in his soul, doth worship Me.

COMMENTS.

The thoughtful reader will have scarcely failed to discern the ascending steps or degrees whereby the knowledge of truth and the revelation of the powers inhering to the human spirit is unfolded ; and I implore the reader to disabuse his mind of all literal conceptions and meanings when reference is made to natural objects and (apparently) literal actions. Once for all, I would reiterate that these are symbols, and symbols only, used to illustrate spirit-action and spiritual things. For, be it remembered, the organism is dissolved by physical death, and is never resumed in spiritual conditions of existence ; the physical or bodily organs disappear with the dissolution of the particles composing the corpse, but that which gave form and life to the physical organism remains intact, and this is the part that becomes and is the man or being when unclothed or disrobed from his physical embodiment.

The soul, or that which survives and blossoms out into a new state of being in another world, with different substance to matter to act and be acted on, is certainly not in the human shape, or outward configuration, in which man is presented as an embodied mortal upon the physical earth ; the outer or external trunk and limbs in such a state would be a useless encumbrance ; for instance, when it is known that the spirit is present with thought, and thought can encompass distance unimaginable by the literal arithmetician in less than a moment of time, of what conceivable use are legs, arms, &c., &c. ?

In like manner, when speaking and thinking of the ascent of the spirit, it is not rising up in space, measured in distance by any mundane standard, but, by the conscious possession and exercise of powers, pertaining to the spirit, and which are proper to it in the various ascending stages in the career of its existence : for, as *Krishna* reveals to *Arjun*, there are many changes of state through which the spirit has descended before it awakes to a consciousness of being, in mundane or earthly conditions ; just so many as it has had to undergo in its descent, so the same will it pass through in its ascent to the grand centre, from which it was projected as a part, a spark, an atom, in order to gain an apparent self-consciousness and individuality or differentiation from the universal spirit or life. This central spark of life in all existent forms of life is God, and they who look elsewhere will search in vain, either in the heavens above or earth beneath. On the plane in which the spirit, for the time or state being, has its consciousness, there, and there alone, is the highest conception it can form and presentation that it can conceive of God. That there are still higher manifestations—the intuitive hope and aspiration of the spirit, in whatever state it is, is proof positive that such must be, and this is the true magnet that draws back the spirit-atom to its more than pristine condition from whence it started on the cycle of its journey.

The doctrine of progression is clearly unfolded in this ancient revelation, and I am amazed at the opaqueness which characterises the generality of Western minds, when confronted with the lustre of this brilliant gem, who can see nothing more than an absurd doctrine of transmigration, or, it may be, reincarnation, into successive, and, possibly lower or even animal, forms ! To my mind, at least, such conceptions are quite inconsistent with the spirit unfolded in this wondrous system, if not with the actual letter itself. They are but repeating the bewildering conclusion of the *Nicodemus* of a later record, who could not conceive that being "born again" had any different meaning than a repetition of the mode by which a man is born into the mundane state of existence.

The re-birth of which that record, and this vastly more ancient record, treats, is the emergence and introduction of the same spirit-atom into other and totally different states of being and existence, and is simply used as an allegory to show the correspondence between the one and the other. The similarity is the change itself—not in the mode whereby that change is effected. Bearing this in mind, the truth revealed becomes easier of comprehension and is one step towards a clearer understanding of what is revealed, and yet hid, under the allegories used, and philosophy unfolded.

The Scene opens with reference to the *Yoga* and *Sannyasi* methods or systems which appear to have prevailed in those ancient times ; the one held that (what we should term) salvation was to be obtained by renouncing all work, while the other maintained it was to be obtained by works. *Krishna* reveals the truth that the ultimate goal will be attained by either or both, and later on by those who believed in neither. The real progress and ascent of the human spirit is not affected by anything that mortal man can do or leave undone ; but this truth is only for those who bear the full light of truth without being blinded. The Great Power, or Life (or whatever term mankind

* *Tapaswi*, the term applied to fanatics or zealots who prided themselves in the strictness of their discipline and number of penances performed, and who fancied themselves as sure of heaven on this account.

may use to express it), is above and in all equally the same, and is working out its own design and purpose quite independent of the power which the finite unenlightened mind arrogates to itself. The appearance is that we mortals can think and act as we (that is, what is understood as the *we*) think proper; the real truth (to such as can hear it) is that we are thinking and acting out the design of the Infinite Mind, and actually form a part of that Mind, but are ignorant of the fact.

In the light of this Truth, what becomes of the fallacious doctrines as expounded by the ecclesiasticisms of the day, who appear to be (and who refuse all light by the revelations afforded by modern spiritual manifestations) as profoundly ignorant of the future life and its mode of existence, as are the other schools of thought and practice to which they profess to send "the light of the gospel"? Modern ecclesiasticisms, to say nothing of scientific and literary teachings, lay great stress on the value of creedal beliefs, and it may be on works of charity and philanthropy performed by mortals—contending that on the one or the other the future depends, and that eternal happiness or otherwise is to be awarded immediately on leaving this earthly life as the result of such beliefs or actions performed. In plain words, they have no conception of other than *one* stage or state into which all must go; but if one thing be clearer than another in all that spiritual beings reveal who are permitted to return and converse with mortals, it is that there are worlds and states of existence as distinct from theirs as theirs from ours.

The ancient astro-logo-nomical system, which divided the Sun's (apparent) annual circuit through the starry constellations into twelve divisions, chose this as a number to express the number of the soul's peregrinations or spirit's progress. I need not stay to remark that such a division of the zodiacal path is purely artificial, and is, or was, used for a much wider purpose than the mere registering of planetary motions. When applied to spiritual progress and states, the number twelve has no arithmetical value, but it is used to specify all the states of existence through which the soul passes in the cycle of its being. The twelve hours of the day used in the Christian Record involves and means precisely the same truth. The number is, in fact, indefinite and infinite, and is a symbol used to express that which no arithmetic or mathematics can tabulate or define.

If we must needs use figures to express that which in itself is outside number, then we would define the stages of reformation and regeneration by the number twelve; the first three applying to the animal, the second three to the human, the third three to the angelic, and the fourth three to the deific states.

Regeneration, in its fullest acceptance, involves the whole process or progress of the spirit through the whole of them; arrived at this consummation, it knows itself to be, what mortals conceive—God, to be. But even to this there is a Beyond, and so on *ad infinitum*.

This present Scene depicts the experiences of the neophyte who has advanced to the fifth state enumerated as above; and further on I may refer again to the subject, and define them more at large; but to the initiated in the Science of Correspondences, the symbols used in the Scene clearly indicate the stage which is spoken of in the process of regeneration.

The *Yogin* who forms the leading character in all these Scenes is simply a representative of every human being who has entered upon the path of the spiritual or regenerative life—a path which must be trod by each and everyone who aspires to the perfect state which eternity only can exemplify in its beauty and glory, and which is within the reach of every spirit-atom that has graduated upon this earth. It is a matter—not of time (for in some instances it may require vast ages, if computed by standard of time), but of state; but, however long or however short, eventually it will be reached by everyone, not even one excepted.

The reference to the neophyte in a certain attitude, as engaged in contemplation (I here again remind the reader not to literalise this and think that it refers to some superstitious and unmeaning custom among Hindus), with his seat set upon *Kusa* grass with its tips pointing eastward, is a symbol so graphic that I will endeavour to interpret its meaning, if the reader will suppose himself for the time being in the spiritual world, and not upon the plains of modern Hindostan. I would here again state, that in the spiritual world the mode of instruction varies from that which pertains to the natural world. In this state of existence knowledge is chiefly imparted by oral instruction; but in the other world it is altogether by the use of symbolic representations, everyone of which is adapted to the state of the individual spirit who can only acquire knowledge in this manner. The figure, or form, or symbol presented to the vision of the eyes of the spirit-atom, is an outward representation of the state in which the said one is, or may be, for the time or state being.

Taking, then, this form as presented in this Scene, we behold the figure of a man, seated upon a couch, placed upon grass, the tips of which are pointed towards the east. He is clothed with a cloth (or inner covering) and a skin (or external covering). He is evidently in a state of abstraction and meditating, or in the act of inward contemplation, with the head, neck, and body (three parts only are specified, which refer to the three degrees of human life) rigid and immovable, with the eyes looking towards the tip of the nose.

Such is the description of the form before us, to interpret the whole of which would require many, many pages, so I content myself by noticing a few of the salient points only.

The masculine form itself expresses the principle of "Intelligence," by the exercise of which the spirit gains knowledge and wisdom; the attitude, sitting on the couch, expresses the state of reception, and implies the calm tranquillity that the mind must realise before it can be in a state to receive instruction; the position, being placed neither too high nor too low, expresses the state of equilibrium, in which there must not only be the state to receive but also the *desire* or willingness to receive spiritual instruction; the place, being seated on the *Kusa* grass, expresses the state when earthly notions or ideas are placed beneath; and the tips pointing eastward signify that all light and wisdom comes from the central fountain of Life, typified in nature by the Sun; the head and body of the form represent spiritual and natural verities, joined together by the neck, showing that all life descends by influx from above to beneath—from spirit to nature, from God to man; the nose of the form indicates perception, i.e., as the nose is the organ which is used for the dual purpose of inspiring and expiring the all-sustaining element of air, and also of detecting impurities which would be injurious, and enjoying fragrance of grateful odours, and moreover being the most external organ of the face, it expresses that property of the spirit which appropriates the life element and is conscious of its quality; the eyes express the power of sight or the understanding of spiritual truth; and thus, looking towards the tip of the nose, expresses the capacity of seeing and understanding the *modus operandi* of the life-flow from internal to external, and, to the regenerate man, indicates his perception of the Divine Providence in even the most minute and external natural events.

The above are merely the heads of the discourse, and I leave the reader to fill up the remainder; but I think it will be seen that a knowledge of the great law whereby all natural objects are seen to be outward representatives of spiritual verities, is not only useful, but absolutely necessary to make any progress or advancement in the science and philosophy of that life which all must enter when they leave this mundane earth, and exchange this for another and totally distinct state of existence. The same symbol is used in Psalm xxiii, 2, where the lying down in green pastures is mentioned, and also in Matt. xiv, 19, where the multitude is represented as seated upon the grass and being fed with five loaves and two fishes, a manifest impossibility if taken in its literal sense, but a beautiful symbol when spiritually interpreted, as the five indicates precisely the same state which is described in this Scene as *spirit-union*, or where the dual principles in form, termed the will and the understanding (which constitute man), are coming into a state of union or conjunction.

The remainder of this Scene is an exposition of the superiority of inner over outer thoughts and actions, closing with *Arjuna's* question as to future condition of the one who has not attained the state, or wandered from it while in this life, which gives an opportunity for *Krishna* to reveal the doctrine of the non-perishing of any, and the scarcely less interesting mode of employment in spirit-life.

It is clearly shown that no human soul can perish, or, as the evangelical world would put it, be lost. There is nothing lost in the whole universe; then how much less can it, with any degree of consistency, be argued that the highest specimen of created forms can be lost? All such terms as lost or saved, implying the future happiness of the few and misery of the many, have no place in the revelation of spiritual and divine truth, and, like the revolting and selfish doctrine of the "eternity of punishment" for the unbeliever and the wicked, are destined to disappear with the advancing stages of the new era, when wisdom, and not ignorance, shall inspire and love shall mould all oracular utterances in conformity with a more enlightened knowledge and a more manly and mature state of reception of pure and undefiled truth.

The important knowledge is conveyed, in this Scene, as to the future employment in the spiritual world. The thread of life is taken up at the point where it appeared to be broken off by physical dissolution, and everyone will come into the use and enjoyment of his or her own specific life, i.e., whatever each one has loved the most, he will enter into the spirit of it, not using earthly material or organisms for the same, but spiritual substances, as distinct from matter as earth is from atmospheric air; thus the artist, musician, mechanic, inventor, scientist, and philosopher, will still continue their occupations, but in a spiritual manner.

The materialist and sensualist will simply have to tarry in the lower states until the dead weights of materiality and sensuality are removed, and until the purpose for which they were used is attained. The ignorant mind regard these not only as incumbrances, but as nuisances and accidents, if not an addition made to the otherwise perfect work by a rival of the Great Supreme; but the wise ones will discern that such a thing as an accident or a rival adversary is an impossibility, and is a fallacious mirage or spiritual optical illusion, arising from the undeveloped and uninformed human mortal mind. The truly wise will discern that even these have a useful purpose to perform, and without these creation and the manifestation of creative power would be imperfect; consequently they form their part in the

Grand infinite whole, and are, as it were, the raw material out of which the rich and beautiful clothing of the spirit has to be made. For instance, take away the black colour to which these correspond, and where would the artist be?

Higher Broughton, Manchester, March 16, 1880.

(To be continued.)

OUR ETERNAL HOMES.

BY THE REV. AUGUSTEACON COLLEY, NATAL.
(From the *Natal Witness*, Feb. 21, 1880).

The nature of our Eternal Homes and the geography of our promised rest—Heaven—was the attractive subject upon which Archdeacon Colley discoursed at the Cathedral on Sunday evening, and in the course of his remarks the preacher said heaven is not beyond the sun, above the circuit of the stars—for “the kingdom of God cometh not with observation, neither do men say lo here or lo there, for behold the kingdom of God is within you,” the spiritual world is *here*, the spheres of heaven or the zones of hell are within.

The faculties of the soul are asleep, and we cannot see the forces that are round about us until we awake to the other life. For the natural is only the outer crust or envelope of the inner spiritual, the visible veiling the shrouded invisible that repose within. Light and magnetism, the most subtle of all elements, are but the finer material coverings of still finer spiritual substances, the soft linings of other forms. Indeed, wherever there is a germ or plant or blossom, or flower or fruit, or any other creature or thing, there is the rough-cast of some spiritual entity. And so wherever there is a man, there surrounding are spheres of blessedness or zones of misery, and heaven or hell repose or rankles within. And so wrote one of the Fathers, “*In celo esse, magis indicat statum conditionenque hominis quam locum certum*” (To be in heaven indicates more a state and condition of man than a place). A wicked man is never so unhappy as when compelled to live in the society of the good, and an evil spirit could not breathe the pure air of heaven, he would gasp like a fish out of water, and hell would be a comfortable place compared with the holy joys of everlasting bliss to him—all unprepared for them, and unsifted to share them.

For everything in the other life is an exact correspondence and out-birth of the state of soul with those who dwell there. The evil make their own hell, and their prison-house is the exact outcome of their sad estate by nature. They dwell in darkness because they have rejected the light of truth, and are monsters hideous and repulsive, the very embodiment of their own unhallowed lusts. Conception cannot paint the hugo deformities that infest the dens and caves of their unhappy state. For every lost soul, in the form of his own evil, dwells in the darkness of its own making, and companions with spirits of like depravity, making the dread region of its filthy and unkempt condition and pestilential life the vile development of its interior evil; and fixing the dreadful scenery of its unlesSED surroundings from its inflamed thoughts and fallen loves, every fiend in torment makes its own damnation and peoples its wretched world with the phantasies and mockeries and lies and abominations that haunt and terrify him, if not for ever, at least long enough for him to think eternity but short, and so he makes his hell and carries hell about with him, because hell is within him, and like Milton's Satan he may say—

“Where ere I go is hell, myself am hell,
And in the lowest deep a lower deep
Still threatening to devour me opens wide,
To which the hell I suffer is a heaven.”

So, on the other hand, with the good heaven is within—“the kingdom of God is within you.” For wherever there is a good man, there the spheres of heaven are felt, and heaven's surcharge of love and blessedness is graciously effused. The nearness of the spiritual world, and contiguity of heaven with the good and hell with the bad is a fact largely recognised. Light travels at the rate of nearly two hundred thousand miles a second, yet so vast is God's visible creation, that at this enormous speed light from some of the remote stars would fail to reach us in two millions of years, and what a journey would this be for the immortal spirit were its blessed abode beyond the confines of created things, deep in the infinitude of boundless space! But it is not so. “It is not lo here or lo there, for the kingdom of God is within you,” around you, about you, and separated from you only by a thin veil of matter, which the eye of the spirit sometimes, as in the case of the prophets, and apostles, and seers clairvoyant, may pierce. We are in the spiritual world now, though not conscious always of it.

“Between two worlds life hovers like a star
‘Twixt night and morn upon the horizon's verge.
How little do we know that which we are,
How less what we may be.”

Our spiritual senses sleep, and we see not the eternal wonders that surround us till we awake to higher life at death. Our footfalls are at all times on the borderland of the beyond, and the boundaries of this and the unseen world meet in one.

“So, on a narrow neck of land,
‘Twixt two unbounded seas I stand,
Secure, immutable;
A point of time, a moment's space,
Removes me to that heavenly place,
Or shuts me up in hell.”

But from the nearness of the eternal world let us consider the joys of its happier side. We may at rare moments have fore-

glimpses of the glory of heaven, but many caricatures pass current with many. The multitudes who labour and are overwrought, whose service is often weary, whose toil is drudgery (not the perfect freedom that God's service and man's righteous works evince), these wearied, and worried, and worn out workers think of heaven only as an eternal holiday—a state of mere unending repose. They will have nothing else to do but sit among the holy saints and sing Hallelujah. But what a parody is this of the higher life. Life, worthy of the name, is a condition of activity, and the higher the order of life the greater the energy and pulsing vigour of action are—not torpid ease or indolent repose. So the rest of the saints in light will be living activity of heart and mind that make rest and repose necessary and pleasant. Sleep is sweet and refreshing, but it is weakness and labour that make it so. Eternal sleep would be eternal death, and eternal rest, or the rest of heaven, as commonly understood, would be a curse. No, to sit down clad in white robes and wear a golden crown for ever and ever would be very poor and wearisome happiness—at least to me. When we are spent and weary, we naturally, I know, think of heaven as a place of rest. But permanent inaction is not rest; it is death. It is blindness in the eye, deafness in the ear, darkness in the intellect, and torpor in the heart. Hence the rest of heaven is an activity that does not exhaust.

When the mantle of clay falls to its native earth, and the freed man of the escaped soul flutters into life, his powers will be wondrously increased. For him will be work that knows no labour, occupation that knows no toil. Men here are yoked to service irrespective of their aptitude for any particular phase of it. But there it is not so. Here round men get placed in square holes, and square men in round ones, and no society gets out of gear, and there is worry and confusion. There there is nothing of this. Each follows out the bent of his own celestial mind, the bias of his heavenly nature, and works out the fulness of heaven within him, making heaven around him. There there will be no apprenticeship to things disagreeable or difficult. We shall know how to do all we love to do, and shall love to do all we know how. Everyone will speak as he thinks, and act as he desires. The firstlings of our hearts may be the firstlings of our hands without sin, and the cup of life's happiness, full to-day by filling, shall be made larger for to-morrow.

Here the divine capacity of the soul for love and joy and consecrated hallowed uses, is limited, narrowed, circumscribed, and bounded in by the angularities, crudities, and cupidities of the mortal body. All our mental and spiritual faculties are in subjection to the flesh. We feel its restraints in very early life. The infant feels it in his first efforts to walk. The soul outsteps the body, and there are repeated falls. The foot will not convey it to the desired spot. The hand will not clutch the glittering bauble. The youth with all his exuberant strength chafes under it. He would mount with the eagle, fly with the wind, and spurn his native clod, but the body lags behind, fetters the limbs of his spirit, and anchors him to the earth. A great part of the invention and skill and effort of humanity is employed to overcome the weight and drag of the body upon the quick soul. Steam and electricity, the bottled-up sunlight of ages past, and the wild spirit of the storm, have been harnessed to man's will, and called in to assist him in keeping pace with his desires. And though they have nearly annihilated time and space, he is as impatient of delay as ever. For the body is the soul's prison-house, and shuts it up in the material world, away from its spirit-home, immures it in a dungeon of earth devoid of light and joy. But only for a time, for death comes as a blessed deliverer, and sets us free from the bondage of the flesh, breaks off our chains, clears the mist from the eye, deafness from the ear, sadness from the heart, and sets every faculty gloriously free. So in the other life locomotion does not depend on spaces intervening 'twixt the desire and its realisation.

Heaven is, as the old Father we have quoted said, more a state than a place, and if the soul is in states of heavenly mindedness, it is in heavenly places, and if those heavenly principles which constitute the kingdom of God have not their foundation in us, we can never taste a single heavenly joy. Men desire to escape hell and reach heaven as desirable or undesirable geographical positions. But to the unsifted soul would heaven be heaven? To one of the earth earthly, with his evil nature unchanged and simply veneered over by God's mercy, what would heaven be to him not taking heaven with him? "Would be a more fearful hell to him than his own, and would not remain heaven long, with a large importation into it of such in like condition. For the wicked man would seek hell there, even as he does here. So there is no getting to heaven by favour; only those will be there who are prepared for it, hewn from the quarry of this life under the discipline of time as choice stones for that building not made by hands, eternal—the heavens. Here the mind is the great sculptor, and line by line traces its own habitual moods and states of affection on the body, and moulds it into its likeness. Every passion leaves its own mark, and the hidden affection is spread like a veil over the face, and the secret thought is proclaimed. To the plastic forces of the will, nature yields ready obedience, and the man in this world who habitually indulges in any evil, gradually, but surely, becomes changed into the very form of that evil, and becomes an embodiment of it, and is moulded into an exact image and likeness of his secret sin; and in such guise, hideous and repulsive, could heaven tolerate his presence? In the essential form of his own evil, hell is written all over him, it gleams from his lustful eye, croaks in his voice, forms its infernal ugliness in every line of his face, twists the limbs and knots the muscles into its own deformities, and

makes his whole spiritual organism the embodiment of his inner, inverted, disorderly, misshapen, and repulsive self.

Like sees like, and the aggregation of such human monsters makes what we call the devil and hell! Like sees like, and the loving association of the good makes heaven. And, as the torment of hell is intensified by the universal hate of all abandoned spirits being brought to a focus in the sad under-world, to afflict each individual soul with the torrent of all its fiendish powers, so the joys of heaven have perpetual accretion from the love of universal angelhood being centered in each individual blest spirit. And this is the "eternal weight of glory" of which the apostle speaks. There, truly, love is love for evermore,—human love perfected and made divine, and even more divine, for there is growth in heaven. The old grow young, the infirm grow strong, and there is a continual advance towards the morning of life, and the more thousand years we dwell in heaven the more shall we attain a joyous and delightful spring. Broken with the infirmities of age and the calamities of this life, we shall in the other advance continually to the beauty and bloom of youth, and ripen into perfect angelhood.

But the subject expands—let this be enough, and let the sublimity of the theme inspiring the mind with grand heaven-scapes of light, and glory, and joy, and peace, and benediction, and majesty, and splendour, and awe, at the same time induce humility of heart, and holiness, and meekness, and charity, and love, without which we can never attain that which our best powers can but most inadequately attempt to describe—Heaven.

IS POSITIVISM COMPATIBLE WITH SPIRITUALISM?

DR. WILLIAM HITCHMAN'S SPEECH.*

Mr. Chairman and Friends,—The Religion of Humanity, or the system of Philosophy founded by Auguste Comte—if I understand it aright—teaches you and me that we have no knowledge of anything but the phenomena of Nature, and of their mutual relations as co-existent or successive, similar or dissimilar, in respect of time, place, and properties. Spiritualism, I submit, is neither more nor less than the state or condition of being spiritual, whether the body be regarded as incorporeal or material, or the mind pure, holy, divine, or gross, carnal and sensual, as contra-distinguished—I mean in the oldest theology of our newest churches—by the words religious and secular, the saint and the sinner, or the sacred priest and the profane layman. As for a belief in the communication of intelligence from the world of spirits, that depends entirely, like Positivism itself, upon certain knowledge in form of adequate demonstration, agreeably to the principles of science.

Developmentalism, it seems to me, is the truth-seeker's scientific term. We all know that what is called MIND is something very real, yet invisible and intangible, despite atoms or molecules, that is to say, in the absence of extension and solidity. How do we first become conscious of things unextended which no hand of mortal can grasp, as partaking of size or shape? We contemplate what cannot be seen or touched, in a mechanical sense, when employed in deep mental reflection, or in watching the countless evolutions, so to speak, which take place in one's own soul, or experimenting in the unseen universe. Who has yet seen a "pleasant feeling" or a "painful thought," a "belief" in Positivism, or an "affection" or "desire" in Spiritualism? But are we quite sure that these things are virtually contained nowhere, except as functions of organs in some measurable space, or restricted to time and the planet-earth only *in secula seculorum*? Sir William Hamilton maintains that "what we are conscious of is constructed out of what we are not conscious of." Hume recognised a fact sufficient for my purpose when he declared that "we are not wiser than our experience," as did Mr. Mill, likewise, when he said "experience is the foundation of all knowledge." For myself, I assert that consciousness is not the basis of intellectual operations though it may often be the result.

It is no complete answer to this spiritual or metaphysical question to believe with the materialist, that ALL our ideas, crude, simple, or elaborate, are mere chemico-physical or vital phenomena, the resultants of motion, communicated from our sense organs through their respective conductors or nerves, and the potential energy of certain brain-cells with which those nerves severally communicate. The impression of any external object upon a sense-organ, or group of molecular atoms, whether it be called audible, visual, olfactory, gustatory, or sentient, is, I admit, an impression of motion which is at once conducted as a current through the nerves, like the motion of electricity through the wires of a telegraph, to certain cells in the fatty matter of the brain. The evidence of chemical change—to wit—occurring in all intellectual exertion is absolutely conclusive, since we find it in the production of certain phosphates, the motion set up in one cell being communicated to others in the vicinity, and the material atoms in their changed form are thrown off as waste or excretion.

Now if mind be alone dependent upon changes in the material brain, one must of necessity accept the purely materialistic conclusion, together with all its sweepingly destructive consequences. It is, then, essential for us to shake off the shackles of mysticism or Spiritualism, free ourselves of the notion of God, a future life, an *ego*; and regard ourselves merely as the higher of the lower animals, having only a modification of their physical and psychical attributes, which modification, or protoplasm, begins in mud, is continued—except to humanity—in irresponsible volition, and ends finally, in annihilation or manure. The highest of apes is a close

ally of the lowest of men. Volition, itself, thus comes to be a dependent on, or resultant from, impressions of things *without*, and even the conscience *within*, is but the standard of some conventionalism, or comparison of right and expediency, formed by circumstances of hereditary barbarism and civilisation. In fact, as the basis of human experience enlarges, many of the *quondam* wrongs appear as wrong no longer; conscience, like creed, becomes regulated, simply and solely—neither by the religion of humanity, the theology of the ancient churches, nor the possible or probable chastisement of Deity in a future life, but by the moral and civil laws of the POLITY in which men are placed by natural or unnatural selection.

Positivism, I say, without further prolegomena, is, in my judgment, compatible with Spiritualism. And why, emphatically and especially, *why*? Because they are the natural expressions of scientific law; not merely based upon science; they are, collectively, the philosophy of science:

In showing us the fountain of all good
Within the soul of each and every man;
How truth is absolute and positive;
How evil is negation of some good,

Yes; I affirm that in Positivism and Spiritualism MAN WORKS WITH NATURE'S LAWS, AND SO IS STRONG. Therefore let us preach the truth we know, and live the good we preach, morally and physically. We can pray no higher prayer, and work no better work, with all the apparatus of devotion collected together in one and the same holy temple, than is symbolised in the new image which Auguste Comte has set up in the name of Duty, or Reason, and the guardian-angels by which he was inspired participating in our labours, it may be with co-operative silence, yet worthy of veneration, because its nature, like its power, is Love—the only Supreme Being which Humanity can worship, adore, and serve in all nations, and in every tongue—past, present, or future. What higher symbol of Divinity is there than a woman of purity with her son in her arms? Dare you to assert that actuality is restricted to material elements?

POTENTIALITY MAY BE THE GODDESS OF RETRIBUTIVE JUSTICE. And who can deny that true Positivism, like true Spiritualism, purifies the life and character of man, since its prayers are the holiest effusions of gratitude and love towards divine humanity, without one interested motive to stain the chastity of our affection, or lessen the unselfish devotion of each religious heart and soul? Humility, not pride, is engendered in those solemn exercises of private worship that turn men from evil, and urge them to good, through the instrumentality of guardian angels, or those public services of the universal religion, which show us how little the individual can return for what humanity has given him in the legacies of her best and greatest representatives.

Who has not heard regular, legitimate, orthodox worshippers adoring some Hebrew conception of God with the vainest of compliments, as it were, as though their only notion of heaven was a paradise of stereotyped prayer and praise, if not eternal abject bodily prostration; and the only passport thither an insane flattery of Divine Omnipotence, or a selfish petition for some miraculous change in Nature's laws, which, if granted, might save them and destroy others? While indicating the liberty of conscience, John Calvin so far forgot his own principles, and disobeyed the behests of the gospel of Christ, as to consign to the flames the great and good Michael Servetus.

It may be objected that the presiding angel of Positivism can have no religious influence, or divine ascendancy over the disciple of Comte, inasmuch as the dead and annihilated, however illustrious or sublime in their lives, can have no power or will as non-existences. What! does the memory of a beloved mother, for example, develop no veneration, or evolve no higher aspirations, holy conversation, or even sentimental possibilities? Has the departed soul left no attachment? Are the dead husband and father not still living in the hearts and minds of wife, son, and daughter? Whether objective or subjective in their multiform conditions of existence, angels and ministers of grace are with us always; they are eternal in the deepest mysteries of our conscious being, if worthily adored, in self-sacrifice on our part, for the good of others, or an expression of devout gratitude for their protection through the day, and a sincere desire for their presence during sleep. No food is wasted, therefore upon the altar of Bel and the Dragon, since worship of divine humanity is always intelligent, and religion practical, when the worshipper has undergone a true regeneration—positive or spiritual. Mere individuality is often padding or fustian, self-love, bombastic or atheistic thought,—vain assumption of leadership, politically or otherwise, and is clear rebellion against the highest morals and the purest religion.

Who cares longer to vex his soul or pain his heart with the controversies of the churches? Or who shall decide between the conflicting elements of dogmatic theology, of Papists and Protestants, Jansenists and Molinists, Arminians and Calvinists, Episcopalian and Presbyterians, Sabellians and Tri-theists, Homoeousians and Homoioustians, Nestorians and Eutychians, Monothelites and Monophysites, Pedobaptists and Anabaptists, or the rest of the "religious" world, not omitting those hebdomadal polemics, or subtle and secular heretics, "too clever by half," who lay claim to new deviations—nay, the only true departures—from the standard of Spiritualism or Positivism, in terms of Atheism or Agnosticism, intrinsically exclusive, if not unworthy withal, in certain forms of unqualified impeachment concerning the "light and leading" of our present home rule?

* Delivered at a recent meeting of "New Independents" in Liverpool.

Positivists and Spiritualists will hardly bow in reverence to merely "abnormal" members of humanity, or regard such individuality as the living shrine of moral providence for the pretender or the species. Wickedness of *unrepentant* scoundrels must ever be relegated to some Tophet and Valley of Hinnom, or cast out with contumely and dishonour from the city of the New Jerusalem into some waste and polluted Gehenna outside its walls. There can be no religion of humanity, Supreme Ideal, immortal Paradise, or holy angels, without due purgatory, confessional, and sacraments, adequate in chastisement to give sanctity of soul or blessed permanence to outward and visible lives. Trite maxims of spirits or mortals can have but trivial results—however grave and pretentious as pedantic formulas or "trance orations"—unless they are divested of all *selfish* interests, since no Divinity that can survive the crucibles of science incorporates a nature or character that is absolutely egoistic, or not thoroughly altruistic. All else is mere sophist reasoning,—empty phrases, a storm of verbosity, dogmatic sayings, lettered or unlettered *BOSH*, unfruitfully reiterated from generation to generation.

Oh brothers, it is hard to hold one's peace,
To bow submissive to the yoke that galls,
Or say "Amen! so be it!" when all one's soul
Cries out and shrieks "No, no, for ever no!"

We know that the same "word of God" has been upheld and condemned by different councils. Roman Catholics and Protestant Dissenters may perhaps object to such a Positivist aspiration as is conveyed in the words, *Regnum meum est de hoc mundo*, though not rejudging the acts of Nice and Rimini, of Ephesus and Chalcedon, of Constantinople and St. John Lateran, or those of Trent and Dort. Yet, if the universal religion of Positivism be right for a Christian mythologist, it cannot be wrong for a Jew, a Mussulman, or a Buddhist, nor should it exclude a Grotius from inquiry for being a semi-Pelagian, or fine a Hindoo peasant a rupee for going on a pilgrimage to Juggernaut.

In concluding these few perfunctory remarks, I must ask you, for obvious reasons, to take for granted much in what I am now saying. I could, of course, easily produce good authority, if this were the time and requisite place; indeed, leaving "authority," I venture to think that I could give good reason for, and sufficient proof of, these rather startling statements.

Surely, if Jehovah, Jove, or Lord be for ever unknowable, one may yet spiritualise an immaculate *model* of perfection, or propose a high standard of humanity for imitation and constant emulation, if not attainment.

Experiments in physics may attract the eye, and, like an embodied phantom, extemporised ghost, or objective spectre, interest the observer of qualities we see and touch; but if soul, spirit, or conscious mind be withdrawn, the visible and tangible things experimented upon, as well as the enthusiastic experimenter himself, are involved in a common dissolution. But again, I ask, are we quite sure that the dissolution of the world of sense is also the dissolution of soul, mind, or spirit? On the extinction of all consciousness in the universe, what, in the very nature of things, becomes of this world and of every sense? My answer is in one sentence. Mind pervades the world of senses, and is at once the eternal substance and the differentiating cause of things. How else came this conscious life and its issues? Why have we awokened from atoms, germs, or molecules, into the sensible sphere, from what seems a prior death or non-existence? And what are we who have become conscious of it? Is the whole encyclopedia of the sciences only adequate to tell us that the sum of human knowledge is simply this—this—and nothing more?

Man's hypothetical forecasts of God's ulterior intentions. Complicated details of Nature's processes without definite issue. Misunderstanding of principles leading to incorrect practices. High theological colouring of insignificant or unfortunate misconceptions. We must shortly die; ignorant whence we have come and whether we are going, with the mystery of death unsolved, and this human life, at the best, but a questionable dream, IN WHICH ONLY PHANTASMAGORIA OF FIVE SENSES APPEAR, DISAPPEAR, AND REAPPEAR, from the first animal to the last man!

If so, it is an awful problem of origin and destiny to contemplate with positive enthusiasm. Notwithstanding, it bodes us to discover what he or she has now got to do in the brief sense-environed life we have to live; and how we ought to think, and feel, and act in such an embodied consciousness. Coleridge says that all genius is metaphysical, or spiritual, because the ultimate end of genius is ideal, however actualised by accidental circumstances; and glad am I to know that the ideal in woman is too strong to consist with an entire absence of metaphysical or spiritual manifestations in history, in spite of the universal want of academical encouragement.

I rejoice to remember that the names of as many women are to be found in the progress of Spiritual Philosophy, or the reflective studies of Mental Science, as in the history of all classical learning, and of the outward sciences in general. Real knowledge, it is clear, makes no "blue stockings." Notwithstanding academic neglect of female education—the twenty-four centuries of the history of Philosophy—are far from a blank in the history of woman. Learning may proudly boast of Dacier, Agnesi, Cornelia, Mrs. Somerville, Elizabeth, Princess of Bohemia, Madame de Schurmann, Queen Christina of Sweden, Madame Guyon, George the Second's Queen Caroline, who was subtle, wise, and acute enough to hold her own with Berkeley, Butler, and Samuel Clarke, as did the Princess Palatine with Descartes; and Madame de Staél, Lady Mary Shepherd, the peerless Cora Tappan, Harriet

Martineau, Sarah Hennell, Frances Power Cobbe, and others in recent philosophy, now crowd upon my mind as famed for their skill in scholastic speculation, brilliant essays on creation, evolution, providence, time and space, matter, spirit, free-will, miracles, causation—not to mention their intellectual conversations—discussing some of the profoundest questions with extraordinary ingenuity and acuteness, thereby showing the bent of woman's genius in contemporary metaphysics, and for devout, scientific, and poetical speculations on the mystery of the spiritual or unseen universe.

In any event, whether Positivism be compatible with Spiritualism or not, the cultivation of intellectual habits and spirituality of heart cannot but make our minds purer, our thoughts larger, and our lives happier, if only in the hope and expectation of being commensurately useful to others. I can readily understand that the natural body may be raised a spiritual body, EVEN NOW AND HERE, if men were divested of all sensual passions, lascivious ideas, or animal indulgences; and though retaining our sweetest and best emotions in the same identical or objective form, uncontaminated with alcohol, tobacco, snuff, living or dead flesh, it would be perfectly fitted for the future subjective life which begins at death, immortally, as Positivism teaches in its spiritual exercises, and pure devotion for the incorporated meritorious "dead," or for everlasting conscious union with angels—redeemed, sanctified, and yet living, as enunciated in the sublime prayer of Christ, "THY KINGDOM COME."

THE VALUE OF METHOD IN SPIRITUALISM.

(A COMMUNICATION TO THE CARDIFF CIRCLE.)

We know, and you have by this time discovered, that in propagating a truth which is unpopular you bring upon your heads a great deal of odium from parties who are interested in the continuance of error. It will encourage you to state that there is more interest taken in the cause of Modern Spiritualism than you are aware of, and judging from our outlook there will be still greater. But it is necessary that Spiritualists should all work in harmony, as one great machine, in disseminating and defending the truths which they know. By placing every fact in strict order, so that the investigator may be enabled to see more clearly into these things, and may benefit by the experience of the early pioneers, and by putting on record in an intelligent way their facts and teachings, Spiritualists will confer an immense boon upon the rising generation. It will save the latter from much trouble, and from falling into the mistakes which early investigators have made. Wherever you have investigated, and found no substantial foundation, put up there a danger-signal, so that those who come after may take warning.

We will explain what we mean by putting your facts in order, and we repeat that by having a rational and systematic method in your work, and placing the many evidences which you have for the existence, presence, and action of disembodied spirits in regular order, you will be giving a great boon to the world, and to us also. Investigation into matters spiritual ought to be conducted upon the easiest plan that can possibly be laid before the people. In the first place, visitors to a circle who are new beginners should be given distinctly to understand that it is impossible by means of the elementary manifestations (such as "physical") to afford the inquirer positive evidence of the identity of spirits, because spirits as well as yourselves are bound to bring your minds into sympathy, to meet them half way. When spirits try to control and produce physical phenomena, for instance, it ought to be plainly stated to investigators that they do not there receive evidence of the presence of their own spirit-friends who are surrounding them. It would save a great deal of trouble, disappointment, and misapprehension by having a proper arrangement of these facts. We will illustrate our meaning. A mother loses her child. She hears of Spiritualism, and becomes anxious to hear from her lost one. She gains admission to a circle, but receives no evidence of the presence of her child. She goes away disappointed, and some are apt to think it is the work of evil spirits. The same may be said of materialisations. People hear of the appearance of spirits in the form, and at once rush to the conclusion that if they attend, their own friends and relatives will appear to them. But the rule, of course, is that those spirits who are most acquainted with the science of materialisation are those who accomplish it many times, and as you know, it is they who usually give evidence of their presence at circles for materialisation. The opportunity is offered for other spirit-friends to show themselves, but they find it impossible to succeed so readily as they expected, for the power to materialise successfully is a work of time and great effort on the part of the control. Similar remarks will apply to trance-speaking. The spirits who habitually control the brain and use the vocal organs of the medium are those most in sympathy with the medium, and after they have developed him, it is not so easy for the spirit-friends of strangers to manifest themselves through him.

We will give you our conception of the kind of system which should be established. First, we would have a circle for giving the inquirer evidence of a spirit-power working in harmony with, but not controlled by, the minds of any of the sitters present. Secondly, evidence should be presented of the existence of laws and forces that appear to be immaterial to, or not cognisable by, your senses: but where the evidences that are produced will cause the inquirer to reflect, and see the possibility of other laws and higher forms of being in a world that is invisible and intangible to his physical senses. Thirdly, that these beings can talk, walk, and

are similar to yourselves; that they can render themselves visible to you, and give absolute proof that they are beings who once lived upon the earth, and who are still alive, though in forms ordinarily invisible. It ought to be impressed upon investigators that these are not evidences of the continued existence of their own particular friends, but are intended as proofs that people do exist after death in a natural form, so that he has good hopes that his own friends exist also. Fourthly, there ought to be a circle where positive evidence can be obtained of the presence of the investigator's own friends, and therefore of their existence after death, by their communicating with him, thus completing the structure; and in this circle the investigator can open his mind to receive teachings from his own spirit-friends, and build up theories upon the facts he has experienced. Thus would the light shine, and be a great power in the world.

Starting thus, upon a regular system, with the A B C, the mind would be gradually prepared for, and able better to grasp the more advanced truths. When you come to look at the order of the spirit-circle, it is truly wonderful and fascinating. First a little light is shed from the spirit-world which perplexes and stirs up the mind, as when the husbandman wishes to have good grain, he turns up the soil so as to remove the old roots, and thus make room for the new. The truths which are received in the spirit-circle are very similar to the natural order of things. The corn does not appear at first, the apple is not seen on the tree in spring, but there is a gradual leading up step by step, until you arrive at the perfected fruit. So it should be in the case of Spiritualism. First, the breaking up of old ideas to make place for the new, then the sowing of the seed, and then the gentle showers and warm rays coming from the great centre of love, and developing the mind, making it a fit abode for their own departed friends to come and dwell. To us these truths are beautiful, because their simplicity and order are quite in accordance with nature's processes of unfoldment, and the working of the mighty principle which she contains.

The highest circle, which is for direct evidence and losty teachings, is the "Holy of Holies." Here the commandment should be, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," meaning the stripping off of all that which is only artificial, and coming into the circle with only the internal desire for comfort and higher spiritual knowledge, leaving all external and vain formality outside the circle, so that on this plane angels may come with their sparkling rays of light, and that you may feel it a delight to have been there.

This, we think, should be brought about throughout the land, so as to prepare the minds of all for higher truths. This would be the way to get more sublime teachings. You would attract some of the advanced spirits who have passed through all these lower states, and they would give you the benefit of their experience. Love and peace be with you. Farewell.

THE EXILE OF ALBION ; OR, THE HOMELESS MINER.

(Written at the time of the great distress in the North.)

'Twas a fond, fond look,
That the exile took
Of his home—and his heart was sore;
For the cottage small
Had contained his all,
And he never might see it more.

From a verdant hill
He could see it still,
Like a gem in the summer sky;
And now all alone,
On a granite stone,
He is weeping o'er days gone by.

He thinks of his wife,
And the bairn whose life
Is his only solace and joy;
The mother has fled
To the happy dead,
And bequeathed him her darling boy.

And the cottage there,
Oh, it looks so fair!
In its setting of gold and green;
Like a cosy nest
In a hawthorn's breast,
And behind it the sunshine's gleam.

By the garden wall,
'Neath the oak-tree tall,
Runs the merriest little stream,
And its gurgling sound,
As it whirls around,
Yields the charm of a happy dream.

These had seen his birth,
And had known the worth
Of the mother he loved so well,
And now he is thrust
Like a thing of dust
From his home in that flow'ry dell.

For the cruel times,
With its lust for "dimes,"
With its soul-blighting race for wealth,
Would the poor man smite,
Whether wrong or right,
And deprive him of peace and health.

And alone—alone,
By a granite stone
Kneels the miner in deep despair;
And prays to his God
That the fragrant sod
May bloom o'er his sorrow and care.

Alone—all alone,
By the granite stone
Sank the exile at close of day;
And two horsemen proud
Laughed "ha! ha!" aloud
As they rode past the lifeless clay.

Oh, ye great in name!—
In your country's fame,—
Show the world that it has been blind:
Let the nation see,
By your sympathy,

That ye rule with a righteous mind.
For th' affairs of men
Flow pleasantly when
We're regardful of others' woes;
But if cruel scorn
Greet the lowly born,
'Twill provoke them to bitter foes.

In time, oh, be wise!
For the one who tries
To presume on his wealth or birth,
Will find that we all—
Both the great and small—
Shall be judged by the spirit's worth.

THE CORNISH EXILE.

CONSOLATION.

INSCRIBED TO THE BEREAVED BY THE TAY BRIDGE DISASTER.

Can time in its course weld the severed links
In the chain of your household band?
Shall your sad, stricken hearts have the faith to drink
This cup from your Father's hand?

For up in your anguished thoughts may spring
A doubt of His loving care;
Ah! doubt not His love, and the cross shall bring
A gem for your crown to wear.

With the forms of the loved shall each empty shrine
Be filled on this earth nevermore;
But their glorified souls in your sight shall shine
When life's chequered journey is o'er.

For think ye the bond of the love-chord could die
When life from the casket was riven?
Ah! no; its earth blossoms will ripen on high,
And its fruit ye shall gather in heaven.

Then heed not though Pharisees dare to condemn,
As their own narrow thoughts may define,
For the Lord of the Sabbath taught such when He came—
Not judgment but mercy divine.

And he wept, making tears ever hallowed and blest—
For tears are the birthright of all;
Then weep, for the drops from the clouds in your breast
Shall water your souls as they fall.

But weep not as if you should meet them no more,
In a land that is brighter than this;
What matter which pathway may open the door
If it leads to the mansions of bliss.

And power may be given to your loved and lost,
Oft here in the spirit to stand,
As guardians divine with the "witnesses' cloud"**
Unseen in each household band.

And to lead you through life to the bliss that shall come
When earth's weary turmoil is past;
Thus, waiting and watching to welcome you home
At the end of your journey at last.

MAY.

Dundee, January, 1880.

IMPROPTU FOR A FRIEND ON THE DEATH OF A YOUNG DAUGHTER.

Dear child! our heart's would fain have held thee here
With adamantine chains of fondest love,
But came an angel from a golden sphere
To snap those links and bear thy soul above!

Death came to thee not as a dreaded form;
He softly plucked the "sting of ceaseless pain";
And we will think of death without alarm,
For he will give thee to our arms again!

J. K. L.

WHAT SOME DOCTORS ARE STRIVING FOR.—Between 1841 and 1876 the public vaccinating officers received out of the rates £1,647,000, leaving out the enormous gains from private vaccination. Sir Thomas Watson tells us there are nine zymotic diseases—plague, small-pox, measles, scarlatina, typhus, typhoid, cholera, chicken-pox, and mumps. Many doctors are hoping to find some compulsory operation answering to vaccination for each of them. Nine times £1,647,000 comes to £14,703,000. Add the private practice, and we come to a tidy little sum for the British medical pocket. A different compulsory operation for each form of disease! This, I say, is what some doctors are now hoping for.—"Fashions of the Day," by Henry Strickland Constable.

SUBSCRIPTION PRICE OF THE MEDIUM

For the year 1880 in Great Britain.

As there will be 53 Numbers of the MEDIUM issued in 1880, the price will be—

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Money orders may now be sent from nearly every country and colony to London through the post office. In other cases a draft on London, or paper currency, may be remitted.

All orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Holborn, London, W.C.

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

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

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

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

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 9, 1880.

THE BEGINNING OF A NEW DECADE.

Ten years ago to a moment we were engaged in the production of the first weekly issue of this paper, the name of which was changed from the DAYBREAK to the MEDIUM AND DAYBREAK. We have just looked up our first Prospectus, a very unpretentious one, and which has been fulfilled to the letter.

We can only repeat what was then written. We are simply a "Medium," the subject of progressive unfoldment, not seeing from week to week the important duties which may fall to our lot. We have now, as then, got no opinions, dogmas, or fixed and final methods, but are open for further light and direction from the Source of all Truth and Goodness.

As a "Medium," we have been made the instrument of much, besides that which has emanated from our own proper centre, and as a consequence the actions and views of many have been made to devolve upon our position; thus in some respects our action and its fruits have been somewhat *vicarious*, as the functions of every "medium" must to some extent be. We have been able to present a complete picture or history of the external workings of the Cause, and the indications of its internal prompting power. Therefore the work to the external observer has been displayed most positively on the mundane side, and its true nature and our real aim have been much misunderstood.

Spiritualism, as a Movement, has not yet found its Centre, and the external appearance of our past work is testimony of the fact. We have thus been made, in a sense, to misrepresent ourselves in the eyes of some. The immediate work of the future is to bring the Movement into more intimate relations with its Central principles, a need which our Prospectus ten years ago shadowed forth, and which we have continuously advocated, irrespective of the fact, that we appeared to work in another direction, being the "medium" of the public generally rather than of our own spirituality.

To obtain "phenomena" every interest has been sacrificed by "investigators," till now the phenomenal sphere assumes a turbulent and disquieting attitude in all parts of the Movement. It fights for the entire mastery.

Our work must now be to discern "influences," and, irrespective of phenomenal guise, distinguish between those influences which are good and those which are evil; those which are spiritual and those which are carnal; those which elevate and lead to the light of Truth and those which degrade and obsess with the spirit of Darkness.

The mountain of Work to be done towers up higher than ever. What has been achieved in the Past has so far surpassed the anticipations of ten years ago, that, with faith in the same great Power, and gratitude for past guidance, we proceed in the spirit of prayerful trust into the Future.

A very enthusiastic meeting listened in Goswell Hall on Sunday evening to a stirring discourse by A.T.T.P. The manly independent thought and generous manner of this gentleman seemed to electrify his hearers. Always when he speaks he is sure of an intelligent auditory. We wish there were many more like him in the Movement.

NOTES AND COMMENTS.

PEACE and good will to all! We can begin our second ten years of work by declaring that we are not the enemy of anyone. In standing up for truth and right, the stern commands of duty must be performed, but though intellect may point out and rectify the error, no ill-feeling poisons the act.

AGAIN it is our pleasing duty to express our best thanks to many kind friends for their words of approval and generous sympathy. There is a powerful reaction setting in from all quarters in favour of a more spiritual method of working the Movement, and many are beginning to regret already the contagion from the lower spheres, which they have permitted to gain mastery over their minds. The crisis in favour of Reform has been gained, and as the days lengthen so will the degree of spiritual light strengthen, and direct those who are the pioneers of the new work that is seeking expression.

NEXT week we will publish one of the most striking papers on "Spiritualism" that has ever adorned our columns. It was read recently before the Holborn Literary and Debating Society by Mr. B. Howard, as noticed in the MEDIUM at the time. The author discusses the nature of matter in relation to mental manifestation, taking up the views of Tyndall and the Physicists, and showing to what service they can be turned on behalf of spiritual ideas. Our next issue will have a special circulation on account of this discourse, and we can recommend all friends of the Cause to supply themselves with additional copies.

THE interest in the MEDIUM is apparently well sustained. The circulation being in excess of what it was a month ago. The demand for independent views upon a spiritual basis is clearly one of the requirements of the Movement at the present time. Fresh blood is continually pouring into the work, and the aims of the pioneer minds are attracted towards higher grounds in every respect. There is everything to encourage the spiritual worker.

MR. A. DUGUID left London for Manchester on Monday. His career of usefulness in London shows that the ordinary external methods of "pushing" a medium are entirely unnecessary in the case of the true spiritual worker. He who is led by the spirit needs little heraldry of a mundane kind. It is the earnest desire of many that our friend may soon pay London another visit.

WE would be glad to see the tactics of the Order of Spiritual Teachers more extensively adopted. Small groups of Spiritualists could meet one evening a week with advantage to practise singing, recite portions of the "Bhagavat Gitā," read and explain books, or discuss the merits of original essays. We have some thoughts of offering a series of prizes for proficiency in reciting scenes from the "Bhagavat Gitā." Every Spiritualist would do well to have it by heart. Prizes might also be offered for original essays on various phases of the Movement, and for the best quartette in vocal music. The new era will require that Spiritualists carry the "Kingdom of Heaven" within them, and it is time that they elevate the valleys and make the paths straight for the advent of Higher Truths.

A FINE addition has been made to the "Spiritual Lyre" of original hymns derived from various sources. The work has now been completed, and very soon copies will be in the hands of the subscribers, who merit thanks for their kind patience.

IT is to be regretted that the Choppington district is so far from Howden-le-Wear or many friends would be attracted from that district. Mr. Brown commenced his mission publicly in Northumberland, and we were on the ground at the time, and recommended the step. We would be glad to accompany Mr. Brown to the scene of his first labours as a public missionary, and hold another farewell demonstration. We might stretch a point and stop in the North from one week's end to another, and see the whole affair through. Some other meetings could be held during the week. The great question of "organisation" is the one to which we would be glad to devote a week's effort.

THE able lecture by Mr. E. W. Wallis which appeared in last week's MEDIUM has been reprinted in the form of a tract which Mr. Wallis will make useful in scattering around the country. We hope many friends will give him their generous assistance.

WE understand that Dr. Hitchman's paper, which we print this week, won an affirmative vote at the meeting before which it was read. In calling attention to it, we must also direct the reader's notice to the excellent article from the Cardiff Circle of Light.

MR. HOWELL will speak under the influence of his Controls to-night at the Spiritual Institution, and on Sunday evening at Quebec Hall, 25, Great Quebec Street, Marylebone.

THE friends of Mr. F. O. Matthews will learn with regret that he has been sentenced to three months' imprisonment with hard labour. The sufferings of mediums agonise us as if the pains were our own; the more so when we so constantly urge methods of work which would obviate scandal and penalties if adopted. Our views have been stated already, and it is possible that we will require to set forth more teaching on the uses of mediumship in the future; but God forbid that we should this week return to the

subject and point our moral with the sufferings of a fellow creature, however we may deprecate the path that led to affliction. Let us take kindly counsel together and see if we cannot regulate the domestic affairs of Spiritualism without laying ourselves open to such attacks. We certainly have much yet to learn, as continual mishaps too plainly indicate.

PERHAPS the most advanced sermon ever preached in a cathedral is given in this issue. The preacher is Archdeacon Colley, of Natal, South Africa. A Spiritualist, and no one but a Spiritualist, could utter such truths. He will be remembered as an old contributor to these columns—"Rev. Thomas Colley, late of the Royal Navy." He was a favoured observer of materialisation phenomena through Dr. Monck, a record of which is published in his little work—"Later Phases of Materialisation."

FAREWELL MEETING TO MR. AND MISS BROWN.

We have had nearly half-a-dozen letters from County Durham respecting a proposal which has risen up to make the departure of Mr. and Miss Brown the occasion for a district gathering of friends. One of these letters, by Mr. William Newton, Willington, we publish in full. It suggests a meeting on Sunday at the house of Mr. James Newton, 3, Hutton Terrace, Willington, for the purpose of making arrangements. If friends in other districts: Bishop Auckland, Crook, West Auckland, Consett, Shildon, Chester-le-Street, &c., would form similar local committees, and combine together in a central board of trustees, a very excellent meeting could be held. There is no attempt at gaining supremacy or dictatorship, and Mr. Brown well deserves the honour, as his labours have led much to the dissemination of Spiritualism in the district. This gathering would not only be the recognition of worthy workers going from us, but it would do good by bringing all friends together and leading to useful results in the future.

TO THE MEDIUM AND DAYBREAK READERS.

Fellow Readers—I have often wondered how we could permanently help our friend Burns, i.e., do something which would be a constant increase to the funds for carrying on the great and noble Cause which is so dear to us. Our friend Burns is doing all he can to help us to obtain the spiritual literature at as cheap a rate as possible. He has arranged that all depositors of £1 in the Publication Fund can have all books on Spiritualism, single copies, at greatly reduced prices, which is a great boon, and ought to be taken advantage of by all Spiritualists. By this means, our spiritual literature may be made to enter nearly every home in this country.

My suggestion is, that in return for his great kindness, we pay two-pence, instead of three halfpence per week, for our paper—the MEDIUM AND DAYBREAK.

I think no reader will be unwilling to pay the extra halfpenny for the great amount of reading which is sent to us every week.

To show the willingness of the friends, let every reader send to Mr. Burns or myself a post-card or letter, stating their willingness to pay the extra halfpenny. Let the reply be promptly done, so that the first issue in April may be at twopence. Send the letters by shoals, so that our friend may have a hearty response to my earnest and sincere appeal in his behalf.

I would like to make a suggestion in the arrangement of the MEDIUM AND DAYBREAK which would be of great advantage. The last two leaves of the paper are filled with advertisements. I suggest that the first and last leaf be for advertisements, and then the readable matter, which can be preserved, would not be so bulky. And again, I always send my paper either to Texas or South Australia; to save postage, I tear away the advertisements, which then leaves the two first leaves loose, which is a disadvantage, because my friends in both places circulate the papers very freely.

Again, let me urge upon you to be prompt in your reply, so that our friend and brother Burns may see our great willingness to help him.—Yours fraternally,

W. YATES.

39, Lower Taibot Street, Nottingham.

AN EARNEST WORKER writes: "I am sorry for you, Mr. Burns, because of the venom that is thrown at you in regard to your work in the Spiritual Movement; but I believe it is all brought about by a higher Power to purge the Cause of all the grossness that has accumulated by these would-be Spiritualists, but who are rotten at the core."

NEW ZEALAND.—A subscriber, writing from Invercargill, says:—"Mr. John Tyerman has been in this town lecturing. Eight of us formed a circle, and I am happy to be able to state that we are getting on very well. We got table-tilting for some time, but we are sitting at present for development. We have two mediums in our circle. I am happy to say that it has been the means of leading us to a knowledge of God, and to a better keeping of His commandments."

GOSWELL HALL, 290, Goswell Road.—On Sunday evening Mr. Wortley will give an address. The following ladies and gentlemen will take part in the approaching Happy Evening: Mrs. Ward, Miss Vandyke, Miss Lily Gilham, Miss Annie Waite, Miss Wortley and lady friend, Miss Keeves, Miss Bull, Miss Swindin, Mr. Iver McDonnell, Mr. Frank Everitt, Mr. C. Bull, Mr. F. Furse, Mr. Ward, and Mr. Rapier's choir, of Hackney. A very superior entertainment is anticipated. A.T.T.P. was the speaker on Sunday last; there was a good meeting and much interest manifested.

MR. J. COATES writes kindly informing us of his having resigned the secretaryship of the Glasgow Association of Spiritualists, Mr. Munro being elected his successor. Mr. Coates has, he says, done all his work for the Cause free of charge, and though his duties in a wider sphere will prevent his acting in an official capacity, yet he will exert himself in the interests of the work with which he has been so long and honourably associated. Such a gentleman as Mr. Coates, with abilities to teach, could not do better than to devote himself exclusively to that larger Association of Spiritualists, to which every human being by birthright belongs. Such a grand society will eventually swallow up all the little ones.

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"BECAUSE THOU HATEST TO BE REFORMED."

What are the main causes, do some ask, why the Spiritual Institution has been so cruelly assailed of late in the person of its zealous manager, by those who "profess and call themselves" Spiritualists? An answer is afforded by the above quotation. Those who seek to cast aspersions upon a noble worker in our Cause—an agent raised up by the good spirits to carry on a work of the deepest importance to our Movement—these backbiters and slanderers should be warned that they are "opposing themselves." For if Spiritualism rise up against Spiritualism, how shall it stand? But the truth is, that those who thus slander our friend Mr. Burns are pseudo-Spiritualists, "having a form of" Spiritualism, "but denying the power," and "have neither part nor lot in the matter," i.e., in the true Spiritual Cause. Such detractors are but playing the devil's role, for the word "devil" means a slanderer (*Διαβόλος*, from *διαβάλλω*). Who would emulate these men the delight they feel in dealing out that most bitter of all persecutions—the persecution wrought by a slandering, back-biting tongue. For shame, brother Spiritualists! that these uncharitable accusers have not the courage to prefer their charges openly, and resort to publishing seditious pamphlets! How can we expect Mr. Burns to answer charges not even brought into open daylight? Surely the intense worry of finding the material means needful to produce the MEDIUM weekly—a labour which of itself must have soon driven from the field any worker less disinterested or less self-sacrificing than our dear brother Burns, should atone for all seeming errors. And let those who carp remember that criticism is cheap; but to the man who has a single eye to the welfare of his fellow-men time is precious, and should and must be spent in more profitable ways than in answering scandals and the cooked-up gossip of phenomenal Spiritualists. Forbear to harass one, whose talents and energy, both sorely taxed, especially of late, have been devoted to that noblest of human efforts, the furtherance of true spiritual knowledge amongst his fellow-men. Badly supported the Spiritual Institution is and has been; do not pile undeserved insults upon its chief promoter. Forbear to scatter cruel reproaches; for if you wrongfully accuse be sure you will some day repent your rashness. And let us all unite, not only in wishing our brother Burns God-speed, but in subscribing handsomely towards the Spiritual Institution according as each feels himself disposed. Depend upon it, the band of spirits who first projected the Spiritual Institution and who still direct it (for how can we suppose that the immortals had not the largest share in projecting and directing it by impressing the minds of its mortal agents?) will grieve deeply over each soul which suffers itself to be led away into hostility, secret or open, against the Institution. Who would wish to grieve these good guardians? who would wish to gratify the "devils" that delight in slander?

Nay, let us be of those who wish to be reformed if needs be; of those who heed the cry now raised, and raised none too soon,—"look within," "the kingdom of God is within you." One has not patience now to hear the word "exposure" in reference to Spiritualism, when we might avoid exposures altogether, if only all mediums and sitters were the "manner of persons" they "ought to be" in all respects. A Spiritualist must be a man with no screw loose, so to speak, else some unexpected "root of bitterness" is sure to spring up. The conflict which we now see in Spiritualism will not be in vain; the spiritual element must triumph, or Spiritualism would be thrown back in its advance. But Spiritualism must go on "conquering and to conquer," and when once it has suffered the amputation of the withered branch of mere phenomenon-hunters, it will shoot out with buds and blossoms new. May we never be amongst those who (call themselves by what name they will) are not Spiritualists, and who, with slanders on their lips for true Spiritual workers, carry about with them an "evil heart of unbelief," and "hate to be reformed."

"CAMBOR."

MR. AND MRS. HERNE, being out of England will not receive their friends till the first Sunday in May.—14, Thornton Grove, Stratford, E

"PAUL" AS A CONTROL.—The gentleman who reported and transmitted Mr. Taylor's Millom lecture, which appeared in last week's MEDIUM, says of the controlling spirit: "It is four years since we were told by the spirit that gave the address, that he lived on this earth at the same time as did Jesus. He would not give his name then, and hence until Friday he was always known as the 'Future Guide,' now, as you will perceive, 'Paul.' The address I think, pictures your position as a person standing up for truth and right; well, and further it does not give much encouragement for such as you, but spiritually you are happy, for you know that truth must prevail, and those that are now your opponents will have their eyes opened and they will see. The bars and bolts will be shattered, and they will see Spiritualism in a true light. The spirit that gave the address, while on earth, first was on the side of your opponents, viz., 'crushers of man's rights,' and by spiritual manifestations was turned to your side, and made a defender of man's rights."

TO THOSE WHO NURSE PET THEORIES.

To the Editor.—Dear Sir,—If you will allow me, I should like to say a word in reference to the letter of Mr. Emore Jones. The objection he makes is a very common one. I have heard people say, "I will have nothing to do with Spiritualism, because if I do I shall have to relinquish many beliefs in which I have been educated." But belief in Spiritualism, or disbelief, does not alter the facts, they remain the same, whatever anybody believes. If Spiritualism be true, then we can have intercourse with spirits who have gone far beyond us in knowledge and experience, and can teach us what is true, and it is in everybody's power to prove for himself the genuineness of Spiritualism. If Mr. E. Jones, knowing in his heart that there is some truth in Spiritualism, yet refuses to investigate it thoroughly for fear some favourite theory should suffer, is he not likely to be as those who "would not believe even if one came to them from the dead?"—that is, wedded to a preconceived opinion. The doctrine of the Atonement is one that never would have arisen if theologians had had more spirituality. God is all just, we say; but how can I know anything of justice except from what I see of it in humanity? Should I call a man just who punished the innocent for the guilty? And is that which would be injustice with man just with God? The doctrine of the Atonement is distinctly a Jewish doctrine. Christ was a reformer of the Jewish religion, yet men calling themselves his followers think just as highly of Jewish teachings as of his word.

There is another objection urged by many people; I have heard it over and over again—it is this: "I believe Spiritualism is true, but I am afraid it is not lawful." Do these objectors believe that God has anything to do with the government of the world? If so, do they think that a Movement which has been going on and increasing for the last thirty years, and which has been productive of much good to many, is against His will?

To me, Spiritualism seems to be the one thing needed in this age; there never was a time, perhaps, when there were so many materialists as now. Men of learning and ability, who have only a faint hope of life beyond the grave, and a great many who have not even that, who say that all perishes, that there is no spirit,—no argument can touch them, for they do not believe in revelation. There is no such thing as spirit! Well, then, here are spirits! Such evidence is unanswerable. Where men are not afraid of having their theories overturned—and, I think, Mr. Editor, that it is only fear which deters scientific and other men from investigating Spiritualism: they would have to give up some pet theory.—Yours truly,

W. G.

"EVERLASTING."

"In the beginning God created."—*Genesis*.

"Everlasting" could never have a beginning; any being, no matter what, before it began to be, was not. It can have no certainty that at some future time it will not be. From everlasting to everlasting is an absurdity. Everlasting does away with the possibility of conception of a personal God in nature, and the "Creative Power" or "Spirit," which is in all existence, is beyond the comprehension of "extent," "beginning," or "ending," and yet it is, for we all know of our existence as a living and procreative mortality, and I, as well as a great many others, know of the existence of a living spirituality, personal human spirits, endowed with reason and intellectuality, yet not gods, and not having any more knowledge of a personal God than we have in our mortal state, but with a knowledge of, and submission to, the will of other personal spirits more powerful than themselves, of former and very remote generations, who influence enormously the actions of mankind in this life for good and evil.

HENRY MEESON.

Edinburgh, Sept. 30, 1877.

If any fresh body of religionists on earth wish to adopt a distinctive title, I would advise "Rational Protestant Independents," that is, protesting against, and independent of, all the false, idolatrous, personal worship now on the earth. This title has been adopted in the spirit-state by countless millions who have been raised from this earth to a higher state of existence, and away from the domination of the idolatrous spirit of Judaism and Christianity. I am very averse to any body of persons meeting to pray, it is inconsistent with a perfect trust in the "Universal Power of Nature." I know that every real desire we have instantly ascends to the spirit-life, and brings a response for good or evil, and that if we utter in prayer any words that are different to our real desires, we are contemptible hypocrites,—the desires of our daily life are our real prayers. I have spoken elsewhere of what is true worship which is an individual matter, and does not consist of forms and ceremonies, or gathering of large numbers of people.—HENRY MEESON, Aberdeen, March 29, 1880.

THE STATE OF SOUTH DURHAM.

To the Editor.—Dear Sir,—There are a great number of Spiritualists in South Durham; at least there are a great number of men and women who profess to be investigators and seekers after the treasures of truth contained in what is known as Modern Spiritualism. Amongst these are to be found many holding all shades of religious opinions; some helping themselves along on the broken crutches of dogmatical theology; some holding opinions more absurd (if possible) than the deluded recruits of the Hallelujah Army. All this diversity of opinions, and consequent dissension and discord, is the result of a want of spiritual knowledge. To be true Spiritualists, the people must be educated in spiritual teachings. How is the grand object of bringing the people to a comprehension of the truth to be achieved? By distributing spiritual literature amongst them, and by having them taught through properly developed mediums; these are the two grand wheels that our chariot of Truth must roll forward upon. At present these wheels are deplorably out of order, and stand in great need of being repaired. The district alluded to here embraces Crook, Hunwick, Bishop Auckland, Coundon, Binchester, Spennymoor, Byer's Green, and Willington, and contains hundreds of Spiritualists, with scarcely one properly developed medium, and with no system for distributing spiritual literature among the people. We have plenty of half developed mediums, who run about from circle to circle to display their powers. Many of these

imagine that the half-tranced, incoherent harangue of a partially developed medium, or an "inspirational" (?) address, *a la Mr. Walker*, should be accepted as gospel by the sensible investigators of Spiritualism. Mediums should get properly developed at their home circles, before they go abroad to teach others.

Many things in this district call urgently for alteration and amendment. We want unity and harmony, with a systematic way of working, and these desiderata we cannot have until we get organised. An organisation has recently been proposed, and even started, but the good effects that would have been produced by it were frustrated by petty dissensions, and a spirit of rivalry in individuals who desired to be in the front or no place. We must be organised for mutual help and mutual benefit. It is the duty of every one of us to endeavour to establish brotherly love and kindly feeling among our fellow-creatures; we have too much pernicious backbiting and slander—remnants of bigoted sectarianism. Let no truthseeker be offended at any remarks that are made here, as I write nothing from a personal point of view; I merely wish to show matters as they really are, and offer a suggestion as to how they might be bettered.

As Mr. and Miss Brown are now in the North again, and are about to leave for foreign lands in three or four weeks, I would propose that we bring them amongst us, and have a district demonstration in the Mechanics' Hall, Crook, or Temperance Hall, Bishop Auckland. We could have a conference meeting, and form an organisation, and also a grand public meeting on the same Sunday. If we did this, Mr. Burns might come down and assist in the work. Would the leading circles in the different parts of the district named above be kind enough to take the matter up, and send representatives to Mr. James Newton, 3, Sutton Terrace, Willington, on Sunday, the 11th inst., at 2 p.m., where a committee can be formed to carry out the desired object. Should some think this place too much out of the way, let them be kind enough to write and let me know as soon as possible (as the time is short before Mr. and Miss Brown leave) and we can again meet somewhere else. It is hoped, however, that all can make it convenient to come to Willington on Sunday; I know those who have the Cause at heart will. All should see the necessity of organisation, and do their utmost to further the proposal made here.

Friends, in the name of God let us meet and be united. The time is at hand when we, as Spiritualists, will be weighed in the balance. Let us be prepared, so that we may not be found wanting. Let our developing mediums come forward, for they are the soldiers of truth on whose valour and discipline we must depend to conquer the enemy. Without unity and harmony we are as scattered sheep. Friends, respond to the proposal made above.

WILLIAM NEWTON,

High Street, Willington.

SPIRIT-FLOWERS PRESENTED TO FRIENDS ON EARTH.

To the Editor.—Dear Sir,—Many friends have asked me the meaning of the following words, which my dear mother said to me at my seance with Mrs. Billing:—"We come and see you every day, and Polly brings her lap full of flowers, and I help her to place them in your hair." Being young in the Cause of Spiritualism, I do not feel qualified to answer their questions, therefore venture to trouble you on the subject.

The thought has occurred to me that real flowers are not meant at all, but that it is a beautiful expression used by the spirits to signify what I should term the flowers of the spirit, viz., the noble thoughts and aspirations that from day to day seem to be poured upon me. I sit and think of the dear ones every day, and at times they seem so near me that I feel almost as if they were in the flesh and communing with me; and once when I was thinking and silently talking to my sweet child, I said (within myself) if you cannot speak to me, my darling, perhaps you can knock, when knocks came almost close to me, as it were in answer to my appeal for knowledge of her presence. Still it may be flowers that are meant, for I have heard of clairvoyants seeing them when they are not seen by people in the normal state.—Yours respectfully,

M. SKILTON.

PROGRESS OUTSIDE OF THE MOVEMENT.

GLASGOW.—An interesting discussion on Spiritualism was engaged in by the members of the Mutual Improvement Society, of South St. Mungo Street, Unitarian Church, Glasgow, on the evening of March 15, Rev. Alex. Webster presiding. Mr. T. S. Garrioch opened the discussion, affirming that the phenomena of Spiritualism were veritable facts, and gave his experience. Mr. McPhie followed on the same side. Mr. Currie took the negative side of the question, but in doing so avowed that it was for the purpose of eliciting truth, and bringing out what Spiritualists could say in its defence. Mr. Webster, Mr. Russell, Mr. Paterson, and others followed, and a very harmonious discussion was engaged in far into the evening. A vote of thanks to the debaters and the chairman concluded the proceedings. Mr. James Coates lectured on behalf of this association on Feb. 16, on "How to Read Character," Rev. A. Webster, the minister, presiding. Several phrenological delineations were given of individuals from the audience. The lecture was much appreciated.—W. S.

KINGSTON-ON-THAMES.—On the evening of Tuesday week J. Burns, O.S.T., gave a lecture on "Spiritualism" in the rooms of the Workmen's Institute, Kingston-on-Thames. Though there was a popular entertainment at the Drill Hall and election meetings, the lecture-room was well filled by an intelligent and attentive audience, many of them being young men. Mr. Chapman, the librarian, presided in an intelligent and impartial manner. Mr. Burns, in the course of his lecture, said he almost considered himself a native of Kingston, as in that town, nearly twenty-five years ago, he had entered upon public life. In conjunction with the late Mr. James Smith and others he had London lecturers down to speak in the Assize Court, and ultimately the society of which he was secretary fitted up a hay-loft in the Horse Fair, and made it a comfortable hall. It was the effort of the society of that day to introduce such an institution as the one he was that evening lecturing in, but it was too early in the day. When he looked upon that well-behaved and intelligent audience listening with such respectful attention to a lecture on Spiritualism, he said he could scarcely believe that he was in the same Kingston that he knew a quarter of a century

ago. It indicated the great march which progress was making. A hearty vote of thanks was accorded to the lecturer, who answered a number of questions at the close. The lecture was arranged for through the kindness of Mr. Champernowne. The lecturer stated also that it was in Mr. Smith's house at Kingston where he first saw spiritual manifestations.

LONDON.—On Saturday evening Mr. Burns and Mr. Duguid attended a young man's mutual improvement class to give information on Spiritualism. A few religious young men meet on Saturday evenings for reading papers, discussion, &c., and lately one of their number read a paper on Spiritualism on the negative side. The subject had been prompted, it would appear, from a copy of the MEDIUM, which was given away at Mr. Burns's lecture at Hastings, having been sent by a friend to a member of the class in London. When applied to for further information Mr. Burns offered to spend an evening with the class. After a lecture on the subject, discussion was engaged in, and a number of objections were met. Mr. Duguid also spoke, and the proceedings ended in a very amicable manner.

TESTIMONIAL TO MR. E. W. WALLIS.

To the Editor.—Dear Sir,—I beg to acknowledge receipt of the following donations towards the testimonial to our much esteemed and indefatigable friend, Mr. E. W. Wallis. He is in need of immediate assistance. Because of the affliction of his wife and children, he has had to neglect appointments, which makes the burden doubly hard to bear.

No worker in the Cause of Spiritualism is more worthy of encouragement than our brother; he has suffered much by his labours to spread the cause of truth; and in consequence of the bad state of trade during the past winter, many of his engagements have not been at all remunerative, and in the Cornwall case, he not only lost a fortnight's engagement, but was money out of pocket besides.

I sincerely hope that our friends the Spiritualists all over the country, and wherever the MEDIUM is read, will take the matter up most earnestly, so that the amount desired shall be speedily obtained. The promoters are anxious that the sum of £50 should be realised. The amount can very easily be obtained, if our friends will set about getting it.

Subscriptions will be kindly received by the Editor of the MEDIUM, or by—Yours very truly,

W. YATES, Hon. Sec.

39, Lower Talbot Street, Nottingham.

SUBSCRIPTIONS RECEIVED AND PROMISED. £ s. d.

Glasgow Association of Spiritualists	...	4	0	0
A Friend, Glasgow	...	3	0	0
Three Friends at Newcastle	...	2	0	0
Mr. J. J. Morse	...	1	10	0
Miss H. Blundell, Manchester	...	1	0	0
Mr. R. Fitton	...	1	0	0
Mr. D. Brown	...	0	2	0
Mr. Dale (goods)	...	0	15	0
Mr. J. Hawkins, London	...	0	5	0
"Omega," Devonport	...	0	5	0
T. B. & W. Y.	...	0	10	0

NOTICE OF REMOVAL.

Dear Mr. Burns,—Kindly permit me through your columns to announce to my friends and correspondents that my address will in future be 338, St. Ann's Well Road, Nottingham; and also to crave the kind indulgence of the many good souls who have written, expressing their sympathy under our recent trials and afflictions. I am not ungrateful, but appreciate to the full their kindness, and will reply to all as soon as possible. Owing to ill-health and other circumstances, I have been compelled to neglect engagements and correspondents; but, thanks to angel-friends, and the prayers, sympathy, and assistance of ministering ones in the form, I am pleased to say we are all mending rapidly, and hope soon to be able to battle more manfully than ever in the good Cause.—Ever yours, sincerely and heartily,

E. W. WALLIS.

Review.

NEW VIEWS OF MATTER, LIFE, MOTION, AND RESISTANCE: also an Inquiry into the Materiality of Electricity, Heat, Light, Colours, and Sound. By JOSEPH HANDS, M.R.C.S., &c., author of "Will Ability," &c. Published in monthly parts, 6*l.* each. Allen.

The inquiries of Spiritualists are of the most paradoxical kind. At the one moment it is made to appear that there is no matter, and the next it is rendered equally philosophical that it is *all* matter, and that the true view of the case is a very important matter indeed. Such men as Mr. Hands and Dr. Babbitt are pioneers that few can follow, and it is the shortened range of vision enjoyed by ordinary minds that causes the complementary views of philosophers, who look on contrary sides of the shield, paradoxical. It is usually argued that the "imponderables" specially cited by Mr. Hands are purely phenomenal, but that is assumed by those who have not taken the trouble to decide What is Matter? Till some clear idea is gained as to what is phenomenon, what is force, why the mind is actuated by objects, we shall never know what objects are in themselves. There is clearly a metaphysics of matter as there is a "physiology of thought." Till the two—the percipient and the perceived—are blended into a oneness all our views on their supposed discord and concord must be mere speculation. Towards this necessary task Mr. Hands proceeds like a giant of thought, armed with all engines of research necessary to overcome every difficulty, and rescue the fair Princess Truth from the ogre which restrains her in durance. We hope our readers indulge monthly in Mr. Hands's neat and interesting publication, offered at a price so cheap withal that the grandest facts and profoundest thoughts in connection with science are placed within the reach of everyone.

MR. L. F. CLAVAIROZ has published a spiritualistic poem, "Earth and Heaven," in pamphlet form after its having appeared in the *Chaine Magnetique*, published under the direction of the veteran magnetiser, Baron Dupotet.

KIND WORDS.

MR. W. EGLINTON, writing from Vienna, testifies that notices of his mediumship, which have appeared in the MEDIUM have not even been in any case solicited by him, and that the charge made against Mr. Burns of mediums being favoured by him in proportion to the money he receives from them, is too preposterous to merit any notice. There has never been a more lamentable breakdown than in the case of the slanders that have been circulated against Mr. Burns, and as a consequence the position of that gentleman against his detractor has been abundantly justified.

MRS. SKILTON, Brentford, whose remarkable case of cure by Miss M. A. Houghton was reported in this paper, thus writes, in remitting the quarterly contents of her Spiritual Institution box: "Dr. Brown is quite right, the greatest grumbler are those who keep their pockets closed. They know they do not help the Institution, and I suppose some inward voice accuses them, and to get away from it they lay what blame they can on you; but those who have the honour of knowing you, can only feel sorry for those who treat you so unkindly, for they must indeed be far from happy. Those who do their best to help you and yours in your labour of love (for it must indeed be *that* to make you fight on so bravely), even be they ever so lowly, must carry a much lighter heart than the *richest* of your calumniators."

THE FOLLOWING LETTER was received, enclosing two shillings' worth of stamps—March 30: "Dear Sir,—I send you all I have. It represents the allowance I receive every month. Perhaps there is no particular merit in giving up what is not greatly wanted; but still it is a kind feeling which prevents the fancy flying to other desires. Though not a Spiritualist, I am anxious for the welfare of the MEDIUM, inasmuch as the license of its greater writers is continually giving grander conceptions of that which, seemingly immaterial, forms the essence of the material. I also have long unwillingly believed in annihilation, and am desirous to encourage all the thought and experiment which may lead to an assumed belief in a perpetual individuality, cognisant after bodily death of a former life, and every friend and memory that endeared the terrestrial existence. Though doubtful still of this memory revived and prolonged, yet I have always felt positively that if soul, after mortality of the flesh, is conscious of its own particular individuality, it must eventually develop, by a self-improving evolution pervading Nature, into a perfect existence.—Yours truly, 'AN INFIDEL, UNWILLINGLY AN ATHEIST.'

[We thank our unknown correspondent, and feel encouraged in our work by his earnestness and sympathy. His soul will meet with its full desire in due time.—ED. M.]

BIRTH.—On Saturday, April 3, Mrs. T. M. Brown, of Howden-le-Wear, of a daughter.

OBITUARY.—John George, eldest son of Mr. A. Glendinning, aged 24 years, passed away peacefully on April 6, at two o'clock, after eight months' illness.—Grove Road, New Southgate, N.

DOCTORS DREAD PERFECT HEALTH AS A PESTILENCE.—Based on a theory proved to be false, our doctors retained the practice and tried to mend up the theory, hereby producing a paradox of which Jenner might have been ashamed. Unable to deny that small-pox might follow cow-pox, they modified the theory into this—that small-pox cannot enter the system so long as the virus of cow-pox is active in it. How long this lasts no one can tell—it is mere guess-work. The time differs in different persons. Apparently, those who are healthiest, those in whom vitality is most vigorous, throw off this disease, as every disease, most quickly. Therefore, according to our wise physicians, they ought the more quickly to be re-vaccinated. No wriggling of logic can enable these doctors to escape the conclusion that they dread perfect health as a pestilence. Do they wish to force others to remember that public health never fills their pockets, but public ill-health does?—Francis IV. Newman.

A MOONLIGHT PHOTOGRAPH.—Mr. A. L. Henderson, 49, King William Street, has, says *The British Journal of Photography*, produced a photograph under the following circumstances:—"On Thursday evening, February 26th, about nine o'clock, the exposure was commenced, and was continued for exactly seven hours, the moonlight being anything but bright or continuous. The result is a picture possessing detail in the brickwork of houses in the very foreground, the definition extending to objects which must be several miles away from the camera, showing the comparative clearness of the atmosphere during the hours when thousands of fires cease to send forth volumes of smoke. During this period, however, though domestic hearths were cold, a fire of another description was depicted upon the plate; a large flour mill, about a mile distant, was being destroyed by the devouring element, and the bright glare of the conflagration is distinctly rendered, bringing into striking prominence objects in the immediate vicinity."

HISTORICAL Christianity has fallen into the error that corrupts all attempts to communicate religion. As it appears to us, and as it has appeared for ages, it is not the doctrine of the soul, but an exaggeration of the personal, the positive, the ritual. It has dwelt, it dwells, with noxious adoration about the PERSON of Jesus. The soul knows no persons. It invites every man to expand to the full circle of the universe, and will have no preferences but those of spontaneous love. But by this Eastern monarchy of a Christianity which indolence and fear have built, the friend of man is made the injurer of man. The manner in which his name is surrounded with expressions, which were once salutes of admiration and love, but are now petrified into official titles, kills all generous sympathy and liking. . . . That which shows God in me, fortifies me. That which shows God out of me, makes me a wort and a wen. . . . The divine bards are the friends of my virtue, of my intellect, of my strength. They admonish me that the gleams which flash across my mind, are not mine but God's; that they had the like, and were not disobedient to the heavenly vision. So I love them. Noble provocations go out from them, inviting me also to emancipate myself; to resist evil; to subdue the world; and to be. And thus by his holy thoughts, Jesus serves us, and thus only. . . . The time is coming, when all men will see that the gift of God to the soul is not a vaunting, overpowering, excluding sanctity, but a sweet, natural goodness, a goodness like that of mine, and that so invites thine and mine to be and to grow.—Emerson.

APRIL 9, 1880.

HERBERT SPENCER ON COMPULSORY VACCINATION.

To the Editor of the MEDIUM.—Sir,—I will thank you to insert the following correspondence in your next issue, which will no doubt interest many of your readers.—Yours respectfully, WILLIAM TEBB.
7, Albert Road, Gloucester Gate, N.W., March 10.

copy.

Sir,—Now that a Bill is before Parliament (Dr. Cameron's Animal Vaccination Bill) to impose another medical dogma upon the public, I take the liberty, for the sake of the thousands of little ones who are annually slain by this rite (see Parliamentary Return Vaccination Mortality, Session 1877, enclosed), to ask you, as a leader of public opinion (who, I am informed, refuse to believe either in vaccination or its enforcement), to give me your testimony against it. Having myself resisted thirteen prosecutions and unsuccessfully appealed to the Court of Queen's Bench, in order to preserve the blood of one child uncorrupted by the empoisoned lancet of the State doctor, I am in a position to estimate the misery of those anxious parents, who, unable to pay the fines and costs, and knowing that imprisonment would entail the loss of their means of livelihood, are cowed into the adoption of this mischievous medical superstition. With upwards of 1,300 vaccination prosecutions yearly, I hope you will not consider me intrusive in preferring this request.—I am, sir, yours faithfully,

WILLIAM TEBB.

To Herbert Spencer, Esq.

7, Albert Road, Gloucester Gate, N.W. Feb. 24, 1880.

Dear Sir,—On the annexed leaf you will find the reasons which compel me to refrain from entering at any length on the questions you put.

I cannot now do more than say that I am strongly opposed to compulsory vaccination.—I am, yours faithfully,

(Signed) HERBERT SPENCER.

37, Queen's Gardens, Bayswater, Feb. 26, 1880.

GENERAL ELECTION.

COMPULSORY VACCINATION.

We shall be glad to receive copies of any letters from the successful candidates promising to vote for the repeal of the Compulsory Vaccination Acts, or to support a motion for the appointment of a Royal Commission, or of any newspapers reporting such promises.

DR. CAMERON, M.P.

To C. Cameron, Esq., M.P.—40, Judd Street, W.C., 15th March, 1880.—Sir,—Seeing that you have withdrawn your Calf Lymph Bill, I should like to know whether you are prepared to do away with repeated prosecutions under the existing vaccination law. I have been summoned nine times in this parish.—Yours obediently,

JAMES MANSFIELD.

To Mr. James Mansfield.—80, St. George's Square, S.W., 17th March, 1880.—Dear Sir,—I have always voted against repeated prosecutions in vaccination cases, believing them to be productive of much mischief.—Yours very truly,

CHARLES CAMERON.

MR. SAMUEL MORLEY, M.P.

Mr. Morley writes to Mr. Thomas Baker:

18, Wood Street, London, 10th March.

Dear Sir,—I have really never favoured a compulsory vaccination law, and shall vote for its repeal when I have the opportunity.—Yours faithfully,

S. MORLEY.

At Oldham anti-vaccinators are fined the nominal amount of 1s., but at Royton, a neighbouring town, the fine is £1. Magisterial animus seems to be worse than the law, seeing that the amount of infliction is left to the judge.

THE ELEUSIS CLUB.—There is a well-known club at Chelsea, chiefly of working men, called the Eleusis, and desiring to learn something of vaccination, the members have invited Mr. Alexander Wheeler, of Darlington, to give them a lecture on the subject. Mr. Wheeler has kindly consented, and on Sunday evening, 18th April, at 8 o'clock, he will address the club in their hall, 180, King's Road, Chelsea, upon, What is the object and what is the result of vaccination? The nearest railway station is Sloane Square, and omnibuses are frequent along King's Road. Those who heard Mr. Wheeler's discussion with Dr. Wyld will not require any solicitation to hear him again, and a large meeting, and a lively discussion may be reckoned upon. Admission to the Eleusis lecture is free.—*Vaccination Inquirer and Health Review*.

MARYLEBONE PROGRESSIVE INSTITUTE and Spiritual Evidence Society, Quebec Hall, 25, Great Quebec Street, Marylebone Road.—On Saturday evening, April 10th, seance at 8 p.m., Mrs. Treadwell, medium; Mr. Hancock will be present half an hour previous to speak with strangers. Sunday evening, at 6.45, an address by Mr. W. Howell; Miss Waite will read, and sacred songs by young friends; a seance at 8.15. Monday evening, at 8, Miss Waite's vocal and elocutionary entertainment. These evenings increase in interest and amusement. A number of young gentlemen at the close last Monday evening went forward and begged Miss Waite to repeat "Archey Dean" next week, and they would be sure to be present and bring others. Tuesday, Mr. Burns will give his phrenological delineation, and examine heads from the audience; those desiring to have their heads examined should give their names early. Friday, April 16th, a social gathering will be held, commencing at 6.30, p.m. A lady medium of note has suggested this, and will be present to diagnose the disease of any who may be suffering; another good and true medium may also be expected, and will use her excellent powers of describing spirit friends of those present. These ladies are both giving their services in aid of the funds of the society.—Admission, 1s. 6d., including refreshment, which will be provided to make complete the sociability of the gathering. Music, &c., at intervals.—J. M. Dale will take this opportunity of explaining his ideas on "Waste Paper: What may be done with and by it."—J. M. DALE, Hon. Sec.

MR. TOWNS, is at home daily to receive friends from 10 a.m. till 6 p.m., at other hours by appointment. Address—1, Albert Terrace, Barnsbury Road, Islington.

MR. J. J. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday, April 11. The Hall, 164, Trongate. Evening at 8.20. Subject—"Spirit-Life: its Philosophy." Monday, April 12. Same Hall. Evening at 8. Questions.

LIVERPOOL.—April 18.

LONDON.—April 22 and 23.

BOLTON.—April 19.

NEWCASTLE-ON-TYNE.—May 2 and 3.

ROCHDALE.—April 20.

KEIGHLEY.—May 9.

WHITEWORTH.—April 21.

CARDIFF.—May 23, 24, 25.

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

MR. E. W. WALLIS'S APPOINTMENTS.

KEIGHLEY SPIRITUAL LYCEUM.—April 11, at 2 and 5.30 p.m.

LANCASHIRE.—May 2.

REDDISH.—April 13.

GLASGOW.—May 9 and 10.

ROCHDALE.—April 14.

NEWCASTLE-ON-TYNE.—May 16 and 17.

HEYWOOD.—April 15.

WEST PELTON.—May 23.

HALIFAX.—April 18, at 2.30.

LONDON.—May 25 till June 4.

SOWERBY BRIDGE.—April 18, at 6.30.

NOTTINGHAM.—June 6 and 7.

YORKS DISTRICT.—April 25 to 30.

Mr. Wallis will accept calls to deliver trance-orations in all parts of the United Kingdom. Apply by letter, to him at 338, St. Ann's Well Road, Nottingham. N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

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 Claremont, Newcastle. Strangers not admitted without recommendation.

On Tuesday evenings, at 7.30. In order to obtain the highest manifestations, none will be admitted on Tuesdays unless they arrange to attend twelve seances. They must also have a knowledge of the conditions required at the spirit-circle.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

164, TRONGATE.

Mr. Jas. Walker, President. J. Coates, Secretary, 65, Jamaica Street.

April 11.—Mr. J. J. Morse will occupy the platform.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

TRINITY COFFEE TAVERN, 83, CHAPEL STREET, SALFORD, MANCHESTER.

Public Meetings every Sunday evening at 6.30 prompt.

April 11.—Mr. Brown, of Howden-le-Wear.

April 18.—Mr. Chadwick (public lecturer), Salford.

April 25.—Mr. Brown, of Manchester (at close the half-yearly meeting will be held)

33, Downing Street. J. CAMPION, Secretary.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, APRIL 11.—GOSWELL HALL, 290, Goswell Road (near the "Angel") Conversation and Seance at 11 a.m. Address by Mr. Wortley at 7 p.m.

Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.

6, Field View Terrace, London Fields, E. Seance for Development, at 7. Miss Barnes and other mediums. Collection.

TUESDAY, APRIL 13.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

THURSDAY, APRIL 15.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, APRIL 11, 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 5.30 p.m.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.

MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.

OLDHAM, 126, Union Street, at 6.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.

SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

MONDAY, APRIL 12, LIVERPOOL, Perth Street Hall, at 8. Lecture.

SHEFFIELD, W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.

TUESDAY, APRIL 13, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

WEDNESDAY, APRIL 14, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM. Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30, for Spiritualists only.

CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.

DERBY. Psychological Society, Temperance Hall, Curzon St., at 8 p.m.

MIDDLESBRO', 38, High Duncombe Street, at 7.30.

THURSDAY, APRIL 15, 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.

B. H., a working man, says he had sat three years with Mrs. Walker, a clairvoyant, who attends Mrs. Ayers's circles, and he was soon convinced of the truth of clairvoyance. Strangers dropping in to the circle have frequently matters described to them in a wonderful way, which interest them much in the subject.

Mr. T. M. Brown will lecture in the Trinity Coffee Tavern Rooms, 83, Chapel Street, Salford, on Sunday evening. He will remain in Manchester up to Tuesday. Care of Mr. E. Rhodes, 42, Freme Street, Everton Road, Chorlton-on-Medlock, Manchester. Mr. Brown will be glad to arrange one week in Scotland, as his time is limited. Further announcements must be deferred till next week.

WEST PELTON SPIRITUAL ASSOCIATION.—Mr. William Westgarth, of Sheriff Hill, will deliver two inspirational addresses in the West Pelton, Co-operative Hall, on Sunday, April 11, at 2 and 6 p.m. Afternoon subject—"Sinners and Saints." Evening subject to be chosen by the audience. All are kindly invited to attend. Tea will be provided for strangers. Collection to defray expenses. Friends come and help us in the cause of truth. Secretary, Thos. Cook, 13, Grange Villa, West Pelton vid Chester-le-Street.

BOOKS AT DEPOSITORS' PRICES.

For conditions, see last page.

The Debatable Land between this World and the Next. By R. D. OWEN. Cloth, 7s. 6d. To depositors, 6s.; post-free, 6s. 6d. Psychography. By "M. A. (OXON.)." Cloth, 5s. To depositors, 4s.; post-free, 4s. 3d.

Spirit-Identity. By "M. A. (OXON.)." Cloth, 5s. To depositors, 4s.; post-free, 4s. 3d.

On the Connection of Christianity with Solar Worship. Translated from the French of DUPUIS. By T. E. PARTRIDGE. Wrappers, 1s. To depositors, 9s.; post-free, 10d.

Intuition. A Tale by MRS. F. KINGMAN. Cloth, 2s. 6d. To depositors, 1s. 11d.; post-free, 2s. 2d.

Supramundane Facts in the Life of the Rev. J. B. Ferguson, D.D. Edited by DR. NICHOLS. 5s. To depositors, 2s. 6d.; post-free, 3s. 4d.

Jesus; Myth, Man, or God; or the Popular Theology and the Positive Religion Contrasted. By J. M. PEEBLES, M.D. Paper, 1s. 6d. To depositors, 1s. 2d.; post-free, 1s. 4d. Cloth, 2s. 6d. To depositors, 1s. 11d.; post-free, 2s. 1d.

Where are the Dead? or, Spiritualism Explained. By FRITZ. Cloth, 2s. 6d. To depositors, 1s. 11d.; post-free, 2s. 2d.

Life Beyond the Grave. Described by a Spirit through a Writing Medium. Paper, 2s. To depositors, 1s. 7d.; post-free, 1s. 9d. Cloth, 3s. To depositors, 2s. 4s.; post-free, 2s. 7d.

Footfalls on the Boundary of Another World. By R. D. OWEN. Cloth, 7s. 6d. To depositors, 6s.; post-free, 6s. 6d.

Letters and Tracts on Spiritualism. By JUDGE EDMONDS. Memorial Edition, with Memoir and Passing Away of the Author, and Discourses by "THEODORE PARKER" and "JUDGE EDMONDS," through Mrs. C. L. V. RICHMOND. Cloth, 3s. 6d. To depositors, 2s.; post-free, 2s. 4d.

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