



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

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**THE PRESENT TENDENCIES OF SPIRITUALISM AS  
 A MOVEMENT.**

A Discourse delivered at the Spiritual Institution, 15, Southampton Row, London, by J. BURNS, O.S.T., in celebration of the 31st Anniversary of Modern Spiritualism, Sunday, March 30, 1879.

Doughty Hall having changed hands, the series of Sunday evening meetings is being continued meantime at the Spiritual Institution. There was an excellent attendance on Sunday evening, and a very enjoyable service. Mr. Swindin read Ephesians, chapter iv. We give the following brief report of Mr. Burns's lecture:—

God works: man talks. Thirty-one years ago Infinite Goodness bestowed upon mankind Modern Spiritualism, the gift of spirit-communion, and man has done but little else since in respect to that gift but prate about it. That which was uncommon and highly prized has become universal, and but little appreciated. Have we, as a people, been worthy of this great favour bestowed upon us? We laboured for it not, we were not even sufficiently alive to our needs to ask for it. It came to us as a free boon, without exordium or flourish of trumpets. Man as a free agent still remained in absolute freedom in respect to this gift: to accept it or reject it, to use it or abuse it, to aggrandise his selfish nature therewith, or to do as the infinite Father does,—bestow similar gifts and advantages upon all who stand in need of them.

On this Anniversary occasion, it may be well for us to ask ourselves, What have we done with the talent thus consigned to our keeping? what has the past taught us? what does the future open up for us? These seasons of self-examination and revision, how important they are! Have the fruits of this manifestation tree in the garden of the Spirit been devoured by us in gluttony, or have we offered up the first-fruits thereof in gratitude to the Giver, availing ourselves only of that which we required for the purposes of life,—dispensing the rich surplus to the starving and unprovided-for around us?

Yes, the parallel is complete. The manifestation of the Spirit came addressing itself to man's external senses, even as the fabled fruit is said to have excited the sensuous desires of the parents of mankind. And if these fruits of the Spirit are devoured by us as a mere selfish gratification, we forthwith dishonour the Giver, and are turned out from the paradise of spiritual felicity. The possession of the grandest gifts, if their use be not perceived, is a curse, not a blessing.

The present age is one which tempts man to all kinds of selfish excesses. The science of the day is purely sensuous, and the philosophy it teaches, materialistic and anti-spiritual. The commerce of the times is based upon utter selfishness and concern only for the interests of the individual speculator. The relations existing in society are such that the classes enjoying power and affluence more wantonly luxuriate in excessive indulgence; and the traffic in social vices is, in the midst of great commercial depression, the most flourishing of all occupations. The hand of a man seems raised against all that surrounds him, and he is in the midst of relentless enemies; of peace and goodwill there is but little. Our professional classes exceed in dogmatic pride and effrontery all that preceded them; and education means acquiring that position which enables a man to prey in idleness upon the resources of the nation's industry. Many other purely selfish characteristics blossom at the present time upon the face of society—that society on which Divine

Beneficence has bestowed the gifts of spirit-manifestation and communion.

Can we wonder that this last endowment should be appropriated in the same manner, regardless of principles, as prevails in respect to the use made of other blessings? For, let a man determine ever so resolutely to abide by those generous impulses which the enthusiasm of spiritual discovery excites within him, yet he will soon find that the world around him, with every agency at its command, persuasive and coercive, will endeavour to reduce him to its terms. But this Spiritualism has been received by many as a mere matter of fact which concerns the intellect alone, an additional means for gratifying intellectual curiosity; and, by filling up the gap which *ennui* arising from the too great familiarity with other studies produces, it is regarded as a tolerable plaything, a permissible alternative.

The mere "investigator," eager to fill his mental pouch with treasures to which he can establish no right, other than that they fall into his grasp, does not in any respect elevate our Movement. Like a voracious boy beside a hedge thickly covered with blackberries, he plucks the fruit and leaves the naked vines till another season's recuperation enables him to come again and do likewise. The mind that devours spiritual wonders, and whose generosity and spirituality are not thereby increased, is no higher in development, than the hungry tramp who eagerly eats the food of two persons, and leaves without expressing thanks or doing an hour's useful work in consequence. O how many of such are in the ranks of Spiritualism. Their cry is "Give, give;" they are like a wall of rough, unshapen stones, without the cement of generous affection to bind them together. They shield neither from sunshine nor rain; and when the storm blows its hardest, they tumble down in ruins.

In the hearts of millions of spiritual seekers who have in private received and treasured up this unspeakable blessing, Spiritualism has won a very different character, and produced other fruits. But it is more particularly our business on the present occasion to observe the external form which our Movement presents as it recedes from the more interior chambers of man's consciousness, and takes septic outline as an expression of mental development.

Sought for under these auspices, we behold it wearing much more the aspect of selfishness than of beneficence. Our associations, committees, and societies of all kinds, manifest phases of conduct, exhibiting exactions and an approach to meanness and injustice—at any rate a very evident disregard for the rights and claims of others—which no one of the individuals composing such bodies would feel bold enough to exercise on their own personal account.

If then, these forms of associative action reduce the workers therein to a lower moral level than they individually hold, then such forms of associative operation must be wrong and essentially unspiritual in their nature. We have already then, the same anomaly in Spiritualism as is perceived in the churches. It is "our" society, "our" committee, "our" association, that has to be made great and propped up; not the cause of spirit-communion and the claims of spiritual truth. Just as with the sectarians, it is "our" church, "our" particular body, not the great and universal principles of religion which have to be upheld.

We may now ask why this is, and why a purely divine gift can thus have run to the opposite extreme of perversion. The reason is not far to seek. These spiritual works having been bestowed upon us "without money and without price," we have satiated our selfish natures therewith, till many feel, in the pride of their



intellectual prowess, thus fattened and bloated with spiritual facts, that they require henceforth neither to express gratitude to God nor love to man, having found in spirit-communication a grand position of independence—a cheap and convenient means of dispensing with both. The fruits of the Spirit and the fruits of selfishness are widely opposed to each other as the poles are asunder, and while in the individual the influences of the Spirit and the invaluable gift of spiritual manifestation are evoking, within select circles, the grandest heroism and the most heartfelt gratitude to the Giver, yet when a number of individuals come together with the avowed intention of promoting spiritual ends, the very opposite course of conduct and results are at once apparent. The work then becomes a business, often conducted in a manner not commendable. Having invested therein, the promoters of societies, committees and associations regard all as against them who are not working directly for them. No matter how devoted your life, and high your spiritual purpose may be—no matter how able you are to defend the truth—you will, instead of receiving countenance and assistance, meet with detraction and opposition if you venture within the territory of any of these “organisations,” and do not come under their auspices, and with your whole soul devoted to their sectarian service.

Yes, my friends, in these “days of progress” Modern Spiritualism has reached as high a degree of worldliness and corruption as the Judean Spiritualism did during the course of three centuries. The apostle of Spiritualism starts out, it may be with disinterested motives, but soon he becomes the emissary, not of Spiritualism, which is a secondary question, but of his own individual interests; and instead of pleading on behalf of the spirit-world, he pleads on behalf of those mundane agencies who make arrangements for him and provide him with bread. All efforts to promote Spiritualism, which do not operate through those mundane agencies, are by these traffickers regarded as in opposition to them, and treated with all the malice and rancour which selfishness can call to bear for its own protection. The holding of meetings for the promotion of Spiritualism becomes a vested interest; and however faithful and able you may be in the cause of truth, unless you deal at their shop, you are virtually an enemy.

Taking all these quickly-developing features of our Cause into consideration, I would lay down this principle: That pretended spiritual work which assumes a commercial basis is altogether unspiritual, and opposed to the genius and welfare of Spiritualism.

I thank God as a spiritual worker, that I have never promoted meetings or other operations in which it was my interest to proselytise and induce the public to leave any other place of meeting and attend that with which I was identified. I may have many reasons for discountenancing the public advocacy of certain individuals, but that would depend upon my want of confidence in their merits, and I would therefore be conscientiously bound to abstain from making myself their herald. If I conscientiously object to reducing Spiritualism to a mere trade in talk under my own management, surely I may be excused if I should object to becoming the instrument of others to effect a purpose of which I do not approve in my own case.

Necessarily there is involved in the promotion of Spiritualism the expenditure of means, but let the financial responsibility rest upon him who is impressed to undertake the work, and has the natural abilities to do so; and as far as that work recommends itself to our judgment, and thereby makes a claim upon our support, by all means let us freely add our mite to the general requirements, but under no circumstances should we compromise Spiritualism by making it synonymous with financial speculations.

The genius of Worldlyism endeavours, as I have hastily sketched out, to take Spiritualism in hand and prostitute it to its selfish and deteriorating requirements; but Worldlyism has a wife, her name is Ecclesiasticism, and she also labours to effect the purpose so dear to her husband. The most prominent feature of Ecclesiasticism is its ceaseless endeavour to persuade mankind that they cannot do their own thinking, but that a certain class of men must be supported to think aloud for them. This is quite as opposed to the genius of Spiritualism as are the tactics of Worldlyism. The manifestations were freely bestowed on individuals without recommendation or preparation, indicating most conclusively that the gift was not to a class that they might trade upon it, but to the people indiscriminately for the benefit of mankind.

When I look at the tendencies of Modern Spiritualism as now being exhibited, I am reminded of Dickens's ridicule of a temperance meeting, at which there was presented the inexhaustible garrulity of a number of individuals, each of them “fond of speaking.” We Spiritualists have little chance to meet together for an hour's social enjoyment and spiritual communion, but that the half of the time and the whole of our vitality and patience must be exhausted by “speaking”—not the heartfelt utterances of those who have a mission to perform, a message to present, but the talk-ware of those who deal in that article, and miss no opportunity of exhibiting the quality of their goods. We have, indeed, in Spiritualism far too much talking, and the committees, societies, and associations, with their much-speaking *protégés*, are endeavouring with all their might to reduce Spiritualism to the ecclesiastical level of professional talk. The effect of this course is becoming very evident upon public opinion. Spiritualism once consisted in demonstrated facts and undeniable personal experiences, but now these elements of conviction and instruction are being superseded by the *opinions* uttered by this speaker or that controlling spirit. My friends, as soon as we permit this popish and dogmatic influence to encroach upon us, our Cause is gone, and it will in a few years

become merged into the bickering sects which at present thrive upon the fruits of short-sighted opinion flourishing most luxuriantly in the soil of ignorance.

I therefore lay down this as a second principle: That our professional talking in the circle or on the platform, instead of helping on Spiritualism, is opposed to it, for by this talking habit the magnetic fluid is used up, upon which the ability to commune with the spirit-world depends, and time and attention are in addition directed from legitimate spiritual channels into the unproductive one of giving up your brains, vitality, and contributions for the benefit and support of a new order of priests.

Instead, then, of wasting our means, our time, and our energies in supporting this ecclesiastical and worldly movement in Spiritualism, let us begin to think for ourselves, and go direct to the spirit-world by our own firesides or in our private chambers, and ask it to help us. Then, instead of being listless hearers, we will become spiritual teachers and workers for the enlightenment of those with whom we come in contact.

I had a letter yesterday from a valued friend in which he stated that “the Adversary” was in great power at the present time, and that all who are engaged in the promotion of spiritual truth necessarily suffer from this adversarial opposition. This caused me to ask: What is “the Adversary,” and who are his emissaries? Am I engaged in his service, or do I take part on the side to which he is opposed? The chapter which has just been read alludes to this conflict with the powers of darkness, and the word “devil” is distinctly used as personifying these shadowy and malign influences. To my mind we have only in this modern age penetrated but a little way into Spiritualism. As yet phenomenal facts, addressed to the most superficial plane of the intellect, have only reached us, and though we talk very much of the “philosophy of Spiritualism,” yet there is a more important department of the subject, and which indeed is the subsoil from the properties of which all our fruits are grown, and this subsoil we have not yet taken into consideration.

Theology means a discourse about God, or the science of the deity and divine relations. This term is abhorred by some Spiritualists because of the unwarrantable use to which it has been put by ecclesiastics; and we have the anomaly of Spiritualists saying, “they believe in religion, but not in theology.” Verily I think many people do not know what they believe in, for to my mind it is impossible to have religion without theology, for by this term I mean our idea of the relative degrees of spiritual development, from the very lowest, most depraved, and miserable, to the most exalted, enlightened, and felicitous. The attributes applied to the extremes of the scale are, good and evil; or as personified, God and Devil. God is the positive, Devil the negative pole. From the absolute Good, as the culmination of tropical luxuriousness, abounding with light, heat, and vital energy, we pass through a variety of climates indicated by a falling temperature, a decreasing vitality, longer nights, and less sunshine, till we come to the arctic regions and the icy pole, where the influence of the solar orb is at its minimum. Thus Andrew Jackson Davis has most significantly termed the heavenly spheres, the abode of the good, “Summerland;” and the hellish, the abode of the evil, “Winterland.”

Theology, then, is the science of this state of things, and furnishes the scheme by which the relations of all the spiritual zones to the absolute Good are determined. Religion is of the love principle, while Theology is of the intellect. Religion is consolidating, sympathetic, and unites to his prime source, man as a sentient being who has lost his spiritual light and energy, and has receded towards the arctic regions of Winterland, from that divine Sun of which he is a spiritual satellite, and of whose substance his most interior being is created. Theology is separative, analytical; it divides, classifies, and denominates. The truth may be placed in a nutshell. God and Devil, Good and evil; Summerland and Winterland, tropical luxuriousness and polar frigidity; “the Adversary” and that which he opposes are to be found in human nature itself. If we take man striving for selfish purposes, his self-love, his plans of action based thereon exclusively, then we have a veritable demon, who scruples not at taking life, blasting reputation, purloining goods, and destroying whatever is fair and valuable, if thereby he can serve his insensate purpose. The promptings and necessities which induce this devilish characteristic are located in man's outer personality, which enforces upon him demands of a purely temporal and sensuous character. But that is not the all of man, nor is it even truly man in a limited sense. Spiritualism demonstrates to us the never-ending continuity of individual existence, and in our moments of truly human ecstasy, when the animal is entirely lost sight of, we feel elevated to that plane of spiritual beauty and moral purity, in which the battle of mundane existence is hushed to silence, and the conflict of our external circumstances is stilled for the moment, and we realise how utterly impossible it would be for us to perform any of those unholy and selfish acts which make up the great bulk of life in man's ordinary state. We feel at these times that this interior life is the life of God himself, that it is the self-existent principle within us, that it shall endure for ever—aye, when time ceases to exist; older than the most distant ages, because it is eternal. The external man, in which our present recognised personality is manifested, shall pass away. A few short years and it is modified, to be repeatedly modified till we are at one with the deific principle.

Who, then, is “the Adversary?” Where is the Equatorial line to be drawn which divides the hemisphere of “the Adversary” from that which he opposes? Who is the angel of Ormuzd, and



who that of Abri-man? To my mind there need be but little doubt about the matter. When you act from an impulse purely impersonal and unselfish, and in which you have no individual interest whatever, but rather must suffer, on account of your action for a good purpose, then you are on the side of God. When selfish motives underlie your action, and when, to gratify some personal ambition—to satisfy some individual craving, or other short-sighted and unenduring impulse—you do a certain thing, then you are on the side of "the Adversary." "Be faithful, even unto death;" the witness of God is within you, and if you listen for "the still, small voice," and if your care be towards the Light, you will always be able to determine in which path your course should lie, and it will be certain to you which side you are on. I very much fear, from reasons that have been stated, that a great number of those who take upon themselves official positions on behalf of Spiritualism, and put themselves forward in ways other than that which a purely private individual ought to hold, are on the side of "the Adversary." Who can we trust? Who is there to appeal to in the time of need? Where are the brothers to receive us, and the friendly arms to enfold us, and protect us from impending danger? I say, nowhere. Do not seek for such help, for such succour amongst men, otherwise you give your best friends an opportunity for asserting their selfish control over your work and your interests. Look alone to God, the eternal bright and luminous Sun of your being, for that which you require, and it will come to you. Others who are His servants will be actuated by His messengers to come to your relief; but if you make your complaint to the external world, the plane of "the Adversary," you will have the forces of darkness more completely surrounding you, to hedge you in and destroy you.

It is said that Spiritualism cannot be a religion, because it has no worship. What is worship? 't is the recognition of superiority and obedience, or submission thereto. In Spiritualism we are woefully lacking in obedience; but the difficulty is to know to what—to whom we are to be obedient. Do I demand obedience of my brother Spiritualist? No. If so, then is it the right of another human being, or any number of human beings, to demand obedience? I say, no. Our worship, our obedience is alone to the God in our nature, not the graven or mental image set up by the human intellect. We may not be able to comprehend God; we know that we cannot comprehend ourselves. The essentials of our own existence are a mystery to us; but we love life, nevertheless, though we cannot fathom its import;—and I remember the words of a writer in the MEDIUM a few weeks ago, who urged us to love God, whatever He may be, and not, in pride of intellect, endeavour to erect ourselves as of equal stature with Him, and exhaust the knowledge of Him, before we love and trust Him. As well might we expect that time could unfold the mystery of eternity, or that the external man, with his shallow mind, would be able to grasp the magnificence of the spiritual germ within Him.

Worship is the essence of religion; it is the recognition of the truths of theology; it is the subjection of the outer realm of our nature to the divinity which reigns within, and enlightens and leads into higher moods and pleasanter pastures. The real Spiritualist does not require to set apart certain times for worship; it is not necessary for him to repeat a verbal formula. In every transaction of life there may be an act of worship. He is continually confronted by two considerations: that which affects his allegiance towards the God within him, or that which would tempt him aside into the service of "the Adversary," the purely selfish part of his nature. At all times let him, then, in humility, be ready to subject these adversarial impulses and requirements, and, at the sacrifice of them, boldly serve his true King, and his life must become one continuous act of worship.

We have no worship in Spiritualism, and we have not, as a movement, become religious, though there are many millions of religious individuals who have embraced Spiritualism; because, as has been stated in the opening of this discourse, we have regarded Spiritualism purely in an intellectual light as a series of facts which feed our individual requirements. On this purely self-regarding plane, without responsibility on our part, without sacrifice to balance accounts for what we have received, and without gratitude to God by a surrender of our egotism to the divine light within, we have given an expression to Spiritualism which does not legitimately belong to it. Instead of its being a revelation of the spirit-world, it is a revelation of our own deformity. What wonder is it that investigators get frivolous, and oftentimes revolting messages when they play with planchettes? What wonder is it that spiritual teaching of the greatest magnitude amongst us is regarded as unworthy to exist? It is because men have not taken Spiritualism into their affections. They have taken into the sensuous apartments of their minds certain manifestations and notions which they reason upon as they would upon a fossil, and they see no spiritual light therein any more than the materialist traces divine wisdom in external nature. In truth, the mind of many so-called Spiritualists is as "external" as is the mental position of the materialist. The thing is simply a curiosity, soon exhausted, and when that is done, let it pass without further bother.

We are on the threshold of true Spiritualism. When we get the starch of self-conceit washed out of us, and allow our science to become somewhat subservient to that divine love which will render us missionaries of goodness to the world, and eager to know the will of the Spiritual Monitor within, rather than try to abide by the decisions of a spirit-blind intellect, then we shall take the first step within the Temple. It is "more blessed to give than to

receive" spiritual benefits. Let us forget ourselves for the time, our personal case, our itching requirements, and say: "Infinite Soul, I am Thine: what wilt Thou have me do?" It is only by love, devotion, sincere worship, that we can relate ourselves to the higher spheres, and thereby make our work really and truly a spiritual blessing; our present agencies are, most of them, mere scaffolding for temporary use, and which hides the beauty of the building. Till every man and woman, in their social relations as placed by nature, begin the work of personal spiritual development, and by practical experience learn the laws of spiritual life within them, and determine to live and abide by these laws when discovered, we can make but little substantial headway in our work. By that spiritual ammunition, and each one will then be a skilful, and well-equipped soldier in this glorious campaign. Then officialism and ecclesiasticism will find no folly amongst us to feed upon, and the whole of our spiritual work will be to show the people how to emancipate themselves from that dark ignorance which makes them the prey of professionalism in all its tyrannical and hideous forms, from the unpatriotic monarch, who is not ashamed to be a burden to the people, down to the most obscure soothsayer that accepts a small piece of silver to tell a fortune. Instead of introducing a new race of priests, officials, and professionals, as some would make it appear, the object of Spiritualism is to do away with the whole fraternity. We shall always have servants to help the weak, teachers to enlighten the ignorant, and the pure and spiritual to elevate and guide the erring; but with these angels of God it will be a labour of love, and while they by their industry earn food for their bodies, they will by spiritual devotion to the needs of God's creatures provide for themselves eternal habitations.

Then there will be none of the intriguing, and slandering, and proselytising that infests as a plague the external work of Spiritualism now. For then it will be purely a spiritual process by which the external shell of worldliness shall be cracked and cleared away, allowing that winged thing of beauty, the Soul, to flit at freedom throughout the multitudinous avenues by which the life of man expresses itself.

O, Soul Divine, image of the Infinite Unity, hear Thou in the recesses of Thy holy habitation, the fervent petition that spiritual want wrings from the lips of flesh. Come to our aid, O powerful and beneficent One. Make Thy way to us through the channels of our affections, purify these corridors of our tabernacle, that the angels may pass there-along in all their loveliness and spotless brightness. Sit with us, speak with us, enlighten us, be our guest in the outer vestibule of our nature, the intellect. Help us in wisdom, guide us in love to move aright in the ways of life. And to Thee, O Soul, shall all fruits and service be, till through the conflict with the material and phenomenal—Thy Adversary—we triumph, not of ourselves, but by Thy aid, and become eventually at one with Thee and the Infinite for ever.

#### HISTORICAL CONTROLS.

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

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

GENGHIS KHAN.

December 8th, 1878.

The spirit thus commenced:

"How many years has my body lain beneath in its beautiful burying-place, the bright and beautiful valley—oh, how many years! Yes, in earth-life I was known amongst men as Genghis Khan, the greatest conqueror that the world had ever seen. But a child, but a mere boy, when my father went into real life; I was but thirteen or fourteen years of age. The warlike tribes whom he commanded turned away in fierce disdain from my boyish rule. Young as I was, I swore that the revolting tribes should feel my vengeance; and years afterwards, when I was enabled to conquer them, I then, in my unchangeable mood, proceeded to a fierce vengeance. I boiled three hundred of them in cauldrons. I ravaged with fire and sword their habitations, and I also took their inhabitants and enslaved them. Such are the acts towards which revenge urges the soul of man; acts which take centuries of earth's time to obliterate. You are talking—at least you moderns are talking—of extraordinary marches of troops and forces. You have doubtless heard (you that are the soul to record) that with my troops I made the circuit of the Caspian Sea, a feat never attempted before, nor since. With over three hundred thousand troops I conquered the Mogul Empire, that extended from the Persian frontier to the Indus. Have you moderns gained possession of China yet? Are there at the present day one or two Emperors in that Flowery Land? There were two in my time. The Emperor of the Northern Provinces wrote to me (Genghis Khan) for tribute payment, for the Mogul tribes had paid tribute to the Chinese Emperor. I answered him by preparing my troops. I say my troops. Why were they mine? I will tell you; I had made them soldiers by law. When elevated as the great Khan of the Mogul Empire, I intimated that I intended to form a new code of laws, and also to give my people a fixed religion—a basis rather for men to start from—a great task,



but mine was a great mind. The laws that I made punished with death the robber, the assassin, the adulterer, even the stealer of a horse or an ox, animals deemed so necessary to Tartaric migration. I also laid down strict and unalterable laws regarding the chase. I freed my followers from manual labour: captives or slaves performing those tasks, and if at any time there were not sufficient, it was done by the paid labour of strangers. My laws next turned their attention to the army; naming the weapons they should bear—the sword, the dagger, the iron mace, and the long-bow, a weapon in which I (Genghis Khan) excelled above all my countrymen. I made all the officers of my army responsible for their brother officers' safety: the responsibility to be decided by twenty-four of the grade of the accused. I divided my army into hundreds, thousands, and tens of thousands, under distinct and separate commands. I have had in the field at one time between five and six hundred thousand trained soldiers. I am not exaggerating the number; I am fully aware of your numerals. This statement will undoubtedly be contradicted, but it is true, and truth cannot be altered.

"When the legions of the Chinese Emperor saw my soldiers—hardy, trained, muscular, sinewy men, with not an ounce of superfluous flesh about them—men who could make a hearty and thankful meal of a hastily-cooked rye cake, and running water from any stream—warriors who could swing their iron mace, the lightest being forty pounds, and ranging from that weight to one hundred and twenty pounds (this will be deemed an exaggeration, but they are still in existence for those who like to seek for them; I wielded one easily between sixty and seventy pounds in weight, carrying it with me on my marches),—they, the Chinese, who were arrayed against us, were hidden behind hideously-constructed mechanical shields, on the face of which were portrayed hideous caricatures of the human countenance, which, through the aid of revolving wheels, made hideous grimaces. We gave different work to these wheels and their shield ere we had done with their owners. If numbers could have given them the victory, it would have done so, for they were simply uncountable, for they were as thick as forest leaves; my soldiers' arms ached with the slaughter; we were paying tribute with a vengeance. Ninety of their cities fell into my hands; five of their finest provinces also fell into my hands, tendering me their allegiance.

"I am a Mogul King now in spirit-life. I realised, when I was the supreme ruler of the Moguls, a God in Unity; I learned my religious ideas from him who is a teacher in our spheres, and who is standing now near you, watching the movement of your pen. His name is Zoroaster. By the Magi, or teachers of these doctrines, I was initiated into the mysteries of Zoroaster's teachings, and when such a noble disciple as myself knelt at their feet (I may justly call myself noble), all the insolent trappings of mysticism were flung aside, and the secret veil was lifted, disclosing to my eyes all the beauties of Zoroaster's teachings. First I asked, 'Did he who founded this belief of a God in Unity, leave any laws behind him for man's guidance?' They answered, 'He did.' I said, 'Then I will judge him by his laws; let me look at them;' and they unfolded the secrets of the Zendavesta, and I looked myself at it, but could not understand it, although I had a large and extensive knowledge of languages. They told me that the language of the Zendavesta was obsolete, but that the Magi, or teachers, had had handed down to them from generation to generation, the knowledge of that obsolete language, and that they could read the laws for me. Fixing my eyes on him who addressed me, I said, 'Read, but beware how you alter the text.' The words were of honey that dropped from his lips: 'The first law to mankind was the observance of agricultural pursuits before ritualistic ordinances.' 'You are right,' I answered, 'he is a law-giver indeed; God has given him knowledge. Avaunt for the future all ceremony of ritualistic observances; all kneelings and bowings eastward or westward. You have run your course, Genghis Khan. No more will Genghis Khan tolerate with his countenance such false services, veils, and mummeries. Zoroaster and his first law have changed the heart of Genghis Khan.' I then had read to me all his other laws. So deeply versed was he with mankind, their wants and necessities, that his laws provided for them from their infancy to the closing scenes of their lives; dealing largely with all required sanitary arrangements, and each and all of his laws inculcating the fact that the highest moral duty was 'to do to others as you would have others do to you.' His religion commenced with this: 'I acknowledge two principles in nature, and I acknowledge a Supreme Chief Lord of these two principles, the Supreme Chief and Author of all created things. I acknowledge that I am inadequate to name Him; I am unable to name Him, but the designation that I choose is "Time without Bounds." I wish to start with no metaphysical disquisition; I acknowledge that I accept Him as the Summit of Intelligence—an Intelligence infallible, the faint representation of which abides in man. I acknowledge that nations before me and in the present time have had and have for Him different designations; some calling Him the Power, the First or Primal Cause, the Great Spirit, the God, the Prime Mover. It is from no egotism that I designate Him as "Time without Bounds," acknowledging Intelligence individually and the Power of Personality upon assumption. There are two principles over which He governs; these I designate Musrood (? Ormuzd) and Ahriman—Good and Evil; and that they are never found in nature separated.'

"I want you to think of this admission of Zoroaster, that good and evil are never found separated\* in nature. I, during the

remainder of my earth-life, realised perfect and accurate truth. His argument why this was, ran thus (I am but summarising what was read to me briefly): "Time without Bounds" is life pure and undefiled, existing unseen, unfelt, in and under different forms, from the lowest type of life, the insect, to the highest form thereof, the erect, the God-like form of man. The life proceeding from "Time without Bounds" outside of nature formed but an atom of a complete whole, having no separate existence, but separated and yet joined, like the unborn embryo. But upon life's introduction to matter commenced the grand and mystical event of a distinct living or separation from the grand Primal Source, the Eternal, the Unchangeable; though in a minute atomic form, yet possessing all the wondrous qualities which are the legitimate possessions of "Time or Life without Bounds." Perishable was a term, before its introduction to matter, a perfect misnomer, for its life was eternal and imperishable from the very fact of the source from whence it sprang. Then the introduction had but tended to introduce it to something defective. Yes, Zoroaster concludes, 'this is indeed so: the Principle of Perfection is introduced by and through matter for the first time to perishable imperfection. Therefore he calls matter the second principle over which God rules, as the Evil Principle of life.' He further acknowledges that, by a wise ordination of 'Time without Bounds,' every succeeding year of earth's experiences forms, personifies, or individualises this primal atom, and that eventually it ceases to be a part of the whole, obtaining for itself, by earth experience, a distinct nature side by side with the knowledge intuitively given of its primal source; and from the earliest remembrances of men's lives to the day of their removal from earth, there is one continual, unceasing battle between Perfection—the soul, the one primal atom from the source—the main source—of life, of Time without Bounds, of Nature's Ruler, of Nature's Creator—and Matter; but that eventually perfection will have the best of the battle, rising triumphantly from every defeat in the flesh, flinging aside, as eternity proceeds, earth's clings, earth's imperfections, materialistic shortcomings, taking upon itself once more its robe of perfection, with this addition: a personal affection, a distinct life with an overflowing sympathy towards those who are passing through the same mud and mire which have so successfully terminated for it.

"I answered the Magi: 'This is, indeed, from God. No wonder that your worshippings are free from ritualistic ceremonies, and take place where nature is all aglow in her beauty. The charge has been brought against you of worshipping the moon, the stars, and Mithra, the sun, but your worshipping God in His highest creation is perfection, and my mind responds to Zoroaster's conclusions. I am a better, a brighter, and a happier man from my visit. God helping me, my life shall be an untarnished one unto the day of my departure from earth.' This was my concluding remark to the Magi.

"May He who has sent me bless you; may He whose care is always exercised over man, bless and guide and govern you. It is him, it is Zoroaster; he is in the same sphere as he who now guides you. May God in heaven bless you. I am going." Finis.

As far as history goes, the general outline that Genghis Khan gives of himself corresponds with it. His age at his father's death, his wars, his conquests, and the vast armies he led into the field, and his legislation, related out of the medium's mouth, are all to be found in history; but in the short account I referred to, I find no allusion to his conference with the Magi, the teachers of the religion founded by Zoroaster. Modern civilisation (and, as a rule, historians pander to the taste of the day) utterly ignores everything connected with what is called heathen myth, and passes by with contempt the profound philosophy of the ancient minds that have cropped out now and then in the world's history. History does not forget to record the most patent absurdities, and to treat with reverence ill-digested tales, against which, even a child's intellect rebels until it has been tortured into shape.

#### MISS WOOD'S MEDIUMSHIP.

The work by Mr. Adshead on "Miss Wood in Derbyshire," is at present passing through the press, and the following is the introduction:—

So little is as yet known of the proper use of mediums, that it is not to be wondered at if they occasionally suffer from the circumstances in which they are placed. The "exposure" of mediums is one of the most prominent forms of thought in the public mind as regards Spiritualism. Those who know most of the subject are influenced in the least degree by this kind of rumour. The greater number of said "exposures" have been no exposures at all; they have either been the result of wilful conspiracy and direct lying, to injure the character of the medium, and thereby interrupt the progress of Spiritualism, or said exposures have proceeded from ambiguous phenomena, the nature of which the sitters were not in a position to decide upon. This contumely which has been heaped upon mediums, has proceeded principally from the false method which has been employed, of placing the sole responsibility of results upon the medium, whereas this burden should be borne by the sitters—those who constitute the circle.

Let us for a moment inquire what a medium is, and under what circumstances a medium performs the work. A physical medium is entirely passive, and, in truth, performs no work at all. He or she places him or herself into the hands of the circle or investigators, sits in whatever position he or she is assigned, undergoes any tests or fastenings which may be adjudged necessary to render it certain that the phenomena observed are not due to the tricks of said medium; and thus actually the responsibility is taken off the

\* Are not good and evil, like heat and cold, matters of degree?—A.T.T.P.



medium's shoulders as far as possible, and placed on to those of the investigators. If this is not so, what, in the name of common sense, is the use of all these protections? If the responsibility were understood to remain on the medium, all these fastenings and tests would be dispensed with.

The medium is evidently regarded by such investigators as an unworthy person who is not to be trusted, or, that the influences operating upon the medium while unconscious are of a kind which cannot be thoroughly relied upon. On this very low basis a great many investigations by non-Spiritualists and investigators are conducted, and to this class of minds and circumstances have mediums sometimes to subject themselves. Alas poor medium!

The medium, having been thus placed by the circle, generally passes into the unconscious trance, and loses his or her individuality, as when in deep sleep, till the conclusion of the seance, and in this state the medium is supposed to be subject to the control of his or her own particular guides. But when the circle is constituted of unfriendly individuals, enemies indeed, whose sole object it is to discover the medium tripping, and discredit Spiritualism as far as possible, the sphere of the circle becomes so adverse, that the guides of the medium are not able to control, and the field is left open to the spiritual influences associated with the opposition. Under such circumstances, no wonder that anomalous manifestations should occur. The medium may be made to personate physicalised spirit-forms, by adopting some disguise derived from some portion of his or her garments. It is well known that spirits can carry objects great distances, and introduce them into closed rooms, and, possibly, opposition spirits may introduce articles into the circle, whereby to incriminate the mediums. By this process of antagonism to mediumship, exercised by spirits with adverse motives, mediums have been placed in positions, and thereby exposed to reproach, who would never have sought such a means of imposing upon the public, because the attempt would have without fail exposed them to detection.

To show that these phenomena representing spirits in the physical form may be obtained without doubt and free from any suspicion of trick from adverse controls or on the part of the medium, this little work is published. It records a great variety of experiments, and extends over a considerable period of time.

To prove that Miss Wood's mediumship is a perennial and genuine fact, the following case, only recently reported, is taken from the beginning of her career many years ago, and when a knowledge of her powers was only known to her immediate friends and the members of the Newcastle Society for the Investigation of Spiritualism.

#### "THE FIRST MONEY THAT MISS WOOD RECEIVED FOR ANY SEANCE."

"This was what we called a 'dark seance'; nearly all our seances at this time were held in the dark, when the tying and untying of the medium, the ring test, and other physical phenomena took place. On the present occasion, one of our members, thinking himself more expert in tying knots than his fellow-members, would venture a sixpence that he would tie her so securely that the spirits could not unloose her, nor could she possibly unloose herself. Permission was given. To work he went with as much cord and time as he chose to take, and he took some time to secure the medium and save his sixpence. First he tied the right hand at the wrist to the side of the chair, and then he tied the left; next he tied the elbows, then her feet to the chair rail, afterwards passing the cord around her waist, through the back of the chair, under and over her shoulders, crossing it over her back, and securing the ends behind the chair. He then expressed himself satisfied with this tying, and would give the medium sixpence if she or the spirits could undo the tying. I ought to state that flour was put into her hand as a further test. The table (not a small one) stood in the middle of the room, the gas chandelier was suspended above the middle of the table; there was quite sufficient room for two or three chairs between the table and the walls on all sides. All being ready, one of the members was requested to stand with matches in hand, ready to put out the gas and relight at command, while all the rest of the company took their seats. The medium (under control) now gave the word, 'Put out the light,' and in the same breath, 'Light up,' which was done instantly, when the medium and chair were found to have been lifted on to the table.

"After examining the tying, and seeing that all was right, the light was again put out and instantly relighted, when the medium and chair were found to be on the floor. This was repeated three or four times. The medium and chair were now on the table, the cords, &c., closely examined, and as Mr. P— was not willing to lose his sixpence without having his sixpennyworth, he, in particular, examined the fastenings and other precautions against trickery very minutely, and expressed his entire satisfaction. It ought to be stated that the medium was entranced all the time, and spoke under control. Two iron rings, five inches in diameter, made of quarter-inch iron, were next laid on the table, and the light ordered to be put out and immediately relighted. This was done, and one of the iron rings was found to be on the right arm of the medium between the tyings on her wrist and elbow. Another close examination of the fastenings was now made, with the result of finding them to be thoroughly secure, and, amidst exclamations of astonishment, one person was asking another such questions as 'How did the ring get on to the arm? Matter through matter! Did it pass through the arm, or the arm through it?' Who can tell?

"Order having been restored, and all seated, except Mr.—, who stood, match in hand, ready to obey the order, which was given; 'Light out,'—'Quick, relight,' but before the light was well out, the ring was thrown against the opposite wall and fell on the floor with a ringing noise. The light was once more ordered to be extinguished, and in less than one minute the cords were thrown in the face of Mr.—, who at once confessed he was beaten, and handed over to Miss Wood the first sixpence she received for the exercise of her mediumship. No more severe test could possibly be applied, in a dark seance, than that to which Miss Wood was subjected on this occasion, to the complete satisfaction of all present.

"WILLIAM ARMSTRONG.

"Cross Houses, Upper Claremont, Newcastle-on-Tyne."

At the present time Miss Wood is sitting for materialisations in the light, before the members and friends of the same society. The following is a report of one of her usual seances, published in the *Medium and Daybreak*, Oct. 25, 1878:

#### "SUCCESSFUL EXPERIMENTAL SEANCE."

"This morning, Oct. 20, I had the pleasure of witnessing some very convincing form manifestations through the medial power of Miss C. E. Wood, at the Newcastle society's rooms. I will spare unnecessary detail, and shortly say that the cabinet, which consisted of a curtain suspended across the corner of the room, was inspected by myself and others, both previous to and after the seance. The medium sat outside of the cabinet in full view of all the sitters, numbering nineteen, the whole of the time, and was never once out of their sight. Three forms successively appeared, the first purporting to be a woman, who, after several efforts, walked out of the cabinet and passed round the medium, and re-entered the cabinet on the other side of her. At the solicitation of the sitters she repeated this. The next form purported to be a child, who came out of the cabinet, and succeeded in getting about two feet clear of the medium, but could not get round her. The last form was a large one, and purported to be that of a man, but did not succeed in getting far out.

"The only improvement I could have wished was for the light to have been stronger; but as it was I could see all the sitters and the medium distinctly. 'Pocka' controlled and spoke through the medium whilst the last two forms were out. Now the value of this to me, Sir, is that I never lost sight of the medium from first to last, and I am certain none of the sitters left their seats and went into the cabinet.—I am, Sir, yours truly,

"Newcastle-on-Tyne.

"H. A. KERSEY.

"We, the undersigned, testify to the correctness of the above report—

"John Hare, Chester Cresc.	"Jane Hammarbom, Northumberland Street.
"Martha Hare, "	"Jno. Mould, 12, St. Thomas Cres.
"Nellie Hare, "	"Jas. Cameron, Gallowgate Steam Mills.
"H. Norris, 59, Newgate St.	"W. C. Robson, 8, Brandling Pl."
"E. Sanderson, "	

A diagram of the society's seance-room is given at page 49 of this volume.

Miss Wood is equally successful in obtaining manifestations when she visits honest investigators in their own rooms. The following instance is quoted from the *Medium and Daybreak*, Feb. 28, 1879:—

#### "A DECEASED WIFE MATERIALISES AND IS RECOGNISED BY HER HUSBAND."

"To the Editor.—Sir,—I think it my duty to inform the readers of your paper of a grand materialisation seance, held at the house of Mr. Ridley, Portobello. There were twenty-four persons present, including the medium, Miss Wood, who had sat the same morning at Newcastle; after the seance there, she had to walk to Portobello, as no trains run on the Team Valley line on Sundays. The weather being very unfavourable, it showed great willingness on the part of Miss Wood to walk a distance of seven miles. After the medium had received a little refreshment, we all took our seats in the room fitted up for the seance.

"The medium gave notice that she was quite willing to sit under any reasonable tests that any sitter had a desire to propose, but as many of us had sat with her before, we were quite convinced of the genuineness of her mediumship, therefore, she retired into the cabinet. After singing a hymn, 'Pocka' controlled, and held a lively conversation with us; then 'Pocka' gave us some singing through her medium.

"We then commenced singing; but had scarcely finished, when the spirit-form of one of our friends appeared—a lady who had passed away some weeks ago, whose name is 'Mrs. B——.' Her husband who was present, recognised her, and held communication with her. After the spirit had shaken hands with some of the sitters, she retired to the cabinet. Then from the cabinet came the spirit-form of 'Pocka,' who talked to us in the direct voice, then patted and kissed Mr. Livingston on the cheek; her little, dark face felt quite warm. After letting us all see her, she retired to the cabinet. Then came the spirit-form of one of Mr. Livingston's guides, who gave his name as 'Sephrafer.' This spirit promised through his medium the night before, that he would materialise himself through Miss Wood, and this had not been made known to her. He is an ancient Egyptian, and is very tall in stature; his height would be about five feet ten inches, which formed a great contrast to the form of 'Pocka.' He then retired to the cabinet. We then commenced singing. After that re-appeared the form of 'Pocka,' who requested us to give her the baby of a lady who was



present, which we gave to 'Pocka,' who carried it to the medium in the cabinet, after which she controlled her medium, and told us the power was exhausted. Mr. Livingston's guide then offered up an invocation and we separated, much pleased with what we had seen and heard.—Yours truly,

"MR. RIDLEY, Chairman.

"MR. GARDNER, Secretary.

"MR. LIVINGSTON, Treasurer.

"Portobello, near Chester-le-Street."

Miss Wood was not in view, or fastened on the above occasion; but the great difference in the size of the physicalised spirits, and the fact that one was recognised and that another appeared in accordance with a previous promise, is direct evidence of identity, even superior to seeing the medium at the same time with the spirit. "Pocka," Miss Wood's spirit-friend, is of small stature—a mere child—and black in the face, being a negro or Indian. These three very different spirits appearing within a few minutes of one another is corroborative of the results recorded by Mr. Kersey above.

On Sunday morning, March 16, 1879, Mr. John Tyerman, of Australia, was present at the usual weekly sitting given by Miss Wood, and he thus reports in the *Medium* for April 4, 1879:—

"The morning I was there Miss Wood sat outside of the curtains, which formed a sort of cabinet, and was visible to all present; and besides being in sight, she kept speaking, under control, every minute or two, and especially when any form appeared or other manifestation was taking place, so that there could be no doubt as to her position. A materialised form appeared several times, and once moved slowly from one side of the curtain, around the medium, and in at the opposite side. I never before saw a form and the medium at the same time so distinctly. And while the form and the medium were both visible outside the curtain, a bell was rung, chairs were moved about, and other things were done inside the curtains, which all present heard. I then held a walking-stick inside the curtains, and it was taken out of my hand. A white pocket-handkerchief was laid on a chair just outside the curtains, and it was taken up on one end of the stick. It was next tied to the stick, and was then thrust out at the openings of the curtains, and waved repeatedly as a flag. The form finally came outside the curtains—the medium being outside all the time, bear in mind—and handed me the extemporised flag, which I took from it. After a few other things were done, the seance terminated. When the sitting was over the curtains were thrown back, and the keenest sceptic would have found nothing but plain solid walls and floor—nothing to facilitate trickery by confederates. Besides, Mr. Mould, Mr. Kersey, Mr. Burnside, and other gentlemen who were present, had the whole conditions of their own arranging, and as they have no personal ends to serve, but are simply trying to get at genuine facts, the idea of imposture is, in view of all the facts of the case, utterly impossible."

No more need be added. The facts, recorded under strict mechanical tests by Mr. Adshhead, are amply sustained by similar phenomena obtained under other tests of various kinds, both before and since the occurrence of the Derbyshire experiences.

#### MISS WOOD AS A MEDIUM.

To the Editor.—Dear Sir,—I was much gratified with my recent visit to Newcastle. The meetings were large and enthusiastic, evidencing a widespread interest in Spiritualism in that district, and I cannot but hope that good was done to the spiritual movement. Such meetings would not have been possible a few years ago. The excellent efforts of Mr. Morse and other brethren on the platform, and the influence of circles, of Spiritualistic and Freethought literature, and of other agencies that have been employed, have already borne good fruit; and there are evidently many people in Newcastle and neighbourhood who are either avowed Spiritualists, or considerably interested in the subject. Mr. Barkas has, in various ways contributed a good deal towards the improved position which the Cause now presents, as compared with its status a few years ago.

But my chief object in addressing a few lines to you at present, is to relate what I saw of Miss Wood's mediumship, at a seance I attended while in Newcastle. An experimental seance is held in the rooms of the Association every Sunday morning. The friends are patiently pursuing their investigations, and have already obtained some good results, with the reasonable promise of increasing success. [Mr. Tyerman's observations are given above, in the article on Miss Wood's mediumship.]

It would be well for all circles sitting for materialisations to try to get them with the medium outside of the cabinet, and visible to all present. If not in sight, and a form appears, there will often be room to doubt its genuineness.

The singing at the Newcastle circle struck me very forcibly, but not favourably. Cannot the good friends find something more in harmony with the principles of Spiritualism than some of the absurd orthodox hymns they sing? And one or two of the brethren might sing with a little less vigour, without detracting from the desired object of music in a circle. There is a slight difference between a seance in a small room and an open-air camp-meeting. A word to the wise is sufficient.

I heard excellent accounts of the mediumship of Mrs. Mellon and other friends in Newcastle, and regretted that I had not time to witness any manifestations of their gifts.—Yours fraternally,

J. TYERMAN.

Mr. T. M. Brown expects to be at Stockton-on-Tees about the middle of next week. Address, care of Mr. H. Freund, 2, Silver Street.

#### THE FAREWELL ENTERTAINMENT TO MR. J. TYERMAN.

Wellington Hall, Islington, is one of the most comfortable places that Spiritualists have as yet occupied in London, and it was graced by a company worthy of it on Monday evening, March 24. The audience was harmonious, select, and without numerous. Miss Close, assisted by other ladies, supplied instrumental music during the early part of the evening. The programme was opened by a song from Miss Sparey. Mr. R. Crawford, Glasgow, recited "The White Squall," (Thackeray). Mr. Cartwright gave a recitation, and Mr. Iver Macdonnell recited a humorous narrative of his own composition, which, with the other pieces given during the evening, were keenly appreciated. Then there were a song by Miss Swindin; two songs by Mr. Cartwright. Mrs. Weldon sang repeatedly, and, as usual, elicited repeated encores.

A portion of the evening was devoted to speech-making. Mr. J. Carson, of Melbourne, presided, and introduced the special business of the evening, with a comprehensive speech on the inter-relations which of late years have sprung up between the various colonies of the British empire. This facility of foreign travel very much liberalised and expanded the minds of men, and had of itself a progressive tendency. Society in new countries he found to be much more spontaneous than in the mother country. It was impossible to imagine from London experiences, the enthusiasm which pervaded the cause of Spiritualism in Australia, where upwards of 2,000 persons attended the meetings held by Dr. Peebles, and many were turned away unable to obtain admittance. At one of Mrs. Hardinge-Britten's meetings £60 had been taken for admission at the doors. When Mr. Tyerman came out from the church as an advocate of Spiritualism, he met with a reception the grandeur of which the present audience could form no conception of. In this country Spiritualists seemed to think that the Cause required no countenance and support, such as they had given to the churches in years past. Mr. Carson after expressing himself warmly on the merits of the gentleman whom they had met that evening to entertain, called upon an old colonist to address the meeting.

Mr. Yeates said he recalled with pleasure Mr. Tyerman's first appearance as a lecturer on Spiritualism at Masonic Hall, Melbourne, where he publicly avowed his sincere conviction of the truth of spirit-communion in a straightforward, manly manner, and thus severed his connection with the Church. Mr. Yeates then went heartily into the merits of Mr. Tyerman's advocacy, and his powerful defence of the truth against the clerical opposition that was brought against him. Such testimony coming from the Chairman and Mr. Yeates spoke well for the brotherly feeling that exists amongst Australian Spiritualists.

Mr. J. J. Morse, entranced, paid tribute to the worth of their visitor, who had made a sacrifice so uncommon in leaving a position in which he was well provided for, to spread abroad truths sacred to his convictions and conscience. England's Spiritualists gave to their brethren in that far distant land a greeting through the person of the gentleman whom they had the honour to entertain on that occasion.

Mr. E. W. Wallis, during his speech, remarked that testimonials to spiritual workers would be unnecessary if Spiritualists seconded their efforts by securing them work to do, and adequate pay for it when done. Such social meetings as the one he addressed, he thought, were of great benefit to the Cause.

Mr. J. W. Fletcher said he was certain that if the meeting had been one to welcome Mr. Tyerman rather than to say farewell to him, the attendance would have been even larger.

Miss Swindin now stepped forward and presented Mr. Tyerman with a purse of money, saying: "I have great pleasure in presenting you with this purse of money, contributed by friends of the Cause of Spiritualism, who appreciate your noble work as an advocate of that great truth, and desire you to accept this slight gift as an aid to your mission." Miss Swindin performed her part of the ceremony in a very graceful and satisfactory manner.

Mr. Tyerman on rising was received with most hearty demonstrations from all parts of the hall. His words, he said, were probably the last he would ever utter in the hearing of his London friends. He alluded to the pictures of Colonial Spiritualism, which had been sketched by the chairman and Mr. Yeates, and expressed his deep gratitude for the noble support which had been afforded him in his work by his brethren in the Cause in Australia. On the occasion of Archbishop Vaughan's attack, Protestants and Catholics leagued themselves together to overthrow Spiritualism, but in Mr. Tyerman's reply thereto the friends of Progress came out so boldly that he had 3,000 persons to hear him, and many were unable to gain admittance. He admonished English Spiritualists to support more heartily those who worked in the Cause, and he hoped the suggestions to that end which had been thrown out by the chairman would not be overlooked. As he was about to leave the country it was no concern of his, but his last words would be to urge Spiritualists to rally round their workers and aid them all in their power to carry on the noble work which the spirit-world had put in their hands. He was glad to observe how much the Cause was spreading everywhere, and though Mrs. Grundy had not yet been converted, yet there was an under-current permeating society which was significant and encouraging. He desired to see a more outspoken and consistent advocacy of the principles of Spiritualism. In conclusion he warmly thanked all who had been so kind to him during his short sojourn in his native land. He spoke warmly of



the reception he had met with in the Newcastle district and other places in the North. He thanked all those who had taken part in the social meetings which had commenced and ended his visit, and all who had promoted his mission in London and elsewhere.

Mr. Tyerman's speech was one of the most remarkable features of the evening. He wound up with a grand display of feeling and eloquence, which aroused great enthusiasm on the part of the audience.

At the close of the meeting there was a call for Mr. Burns, who had been busy all the evening in making necessary arrangements. He said he had already expressed very fully his love for, and admiration of, Mr. Tyerman: not in empty words, but in actions, working shoulder to shoulder with their visitor in all he had done during his stay in England.

The evening closed most agreeably with dancing and social converse.

### THE SPIRIT OF A SUICIDE.

On my way to Mrs. Mellon's first seance at West Auckland, on Saturday evening, February 22, those who walked with me spoke of two suicides that had lately taken place in the village. One, a man—the father of a family, depressed by the appeals of his little ones for bread, went to an empty cottage which stood amidst the fields, and there hanged himself. I felt deeply impressed by this narrative, and a feeling of sympathy went out towards him in his state of suffering in the spirit-world. I had myself suffered much by the trials of life, and in my innermost soul felt thankful that a sustaining power had upheld me amidst all my difficulties; and then the sense of utter abandonment seized me, experienced by those who are not upheld by the strength of the spirit, and by their own hand tumble into the dark abyss of hopeless souls.

As I passed over these snow-covered fields all alone on my way to Bishop Auckland, on the Monday night after the third of Mrs. Mellon's seances, my thoughts reverted to the unhoused soul of the suicide. I had a hospitable friend's comfortable home to go to, and I realised that my soul was in God's keeping. How wretched, I thought, would be the poor man who had no home on such a night, and no food or protection for his family; but more deplorable still, I considered, the fate of him to be whose soul was plunged in moral darkness and spiritual destitution. Were I a spirit-seer, I thought to myself, I might perceive that poor man now, and how unbearably sad would be the spectacle.

On the Friday week, March 7, having arrived home two days previously, I attended the social sitting at the Spiritual Institution. "Daisy," the little spirit who gives descriptions of spiritual phenomena to visitors, had controlled her medium for some time, when, all at once, she caused the medium to shrink back with horror at something which appeared to her on the floor. It was a spirit the influence of which she dreaded, and she begged it to go away. Then becoming more collected, she said it only came to gain light, when another spirit, "The Nun," controlled, and caused the medium to fall upon her knees, and pray fervently for the uplifting of the spirit. We were then told the spirit was that of a poor man who had hung himself, and left his family unprotected, and the whole of his concern was for those he had thus neglected. I was strongly impressed that it was the West Auckland suicide, and was informed that my impression was correct.

Mr. King several times felt the influence of the spirit during the next few weeks, and offered up prayer for him. He was reported at a subsequent seance as improving in his conditions. On Friday March 21, the medium, in the midst of her work, under the influence of "Daisy," dropped from her chair on to the floor, as if in a fainting condition. I went up to her and addressed the spirit under whose influence she was. It was the suicide; he was still in a deplorable state, but could control the medium, and beg for our prayers, and that the spirit who had helped him before, and taken the rope from his neck, would come again. His deep regret was for his family, but "the Nun" had promised him that friends would be raised up to take care of them. I told him if he would retire from the medium, "the Nun" would no doubt come to his aid. She did so, and again prayed for the darkened one most fervently, apparently much to his benefit. The fearful sensation of hanging had clung to him till "the Nun" relieved him, and he in piteous accents begged that the horrid rope might not again gall his neck.

Reader, do not think of suicide; do the best you can, not the worst. The accumulation of evil is only increased by the addition of fresh guilt to the soul. A knowledge of spiritual science, and a means of healing the wounds in the inner nature of one another, would be of unspeakable benefit to men in their trials and difficulties of life. Spirit-communion is also a grand agency for raising those in despair who have gone to the other world without due preparation. The good which may come to this poor lost soul may in itself repay for all my labours in going to Bishop Auckland. Our work is not to be estimated by outward effects alone, for when we are true spiritual workers we subserve greater purposes on the invisible side of life than on the physical plane.

I would, in conclusion, ask our friends in West Auckland to supply, as far as they may be able, the needs of the survivors, and the blessing of him that was ready to perish will fall upon them.

J. BURNS, O.S.T.

Mr. W. J. FLETCHER has removed his Sunday-evening lectures to Steinway Hall, 15, Lower Seymour Street, Portman Square, Cavendish Rooms being too small. Steinway Hall, on Sunday next, at 7.30.

### SPIRITUAL PROMISES AND COMFORT.

[In a heap of papers we find the following verses, communicated from a spirit-friend to Dr. Brown of Burnley. The letter was received two or three weeks ago. How true it is that spirit-friends foresee our troubles, and in kindly love provide beforehand the antidote.]

How many sorrows you have seen,  
How many heavy burdens borne!  
Have men now made your path serene?  
No,—loaded you with spite and scorn.

How sad and weariful the days  
Since your up-hill career began:  
O when shall come the day of grace  
For noble work performed for man?

First must you leave the house of clay,  
And pass to yonder glorious spheres,  
Ere golden fruits fall in your way  
From seed sown 'midst your sighs and tears?

Fear not, brave Soul, for well I know  
Around, to guard, God's angels stand,  
And plenty from warm hearts will flow  
In kindly help on every hand.

From off your back the load of care,  
Now hung to ripeness, soon shall fall,  
And glorious blessings, sweet and rare,  
Repay your service done for all.

### LITTLE HELPS FROM FULL HEARTS.

Many little sums appear in the list of contributions to the Spiritual Institution. Some of them come from earnest brothers and sisters in humble life who suffer as much privation to spare a shilling, as others who see this would do to part with £100. One letter we have just met with—we receive many such, which indicates the useful nature of our work, and the feelings of loyal brotherhood which the MEDIUM evokes—we quote it entire:

"J. Burns.—My dear and respected Friend,—I have been a reader of your paper for these last five or six years—the MEDIUM AND DAYBREAK—which has been a blessing to me. My object in writing is to inform you that we had the medium, John Barker, down at Page Bank a fortnight since, and a circle was formed at my house by his assistance. I live in hopes of progress. I here remit you a small trifle of assistance. Yours very truly, THOS. WARD, Page Bank, Feb. 25, 1879."

In very many similar families, as well as those of the higher classes, where no circle has been formed, and where no manifestation has been yet witnessed, our paper has, for years, been the bearer of spiritual light and comfort to thousands. Knowing that the MEDIUM is the most widely operating and economical agent of spiritual instruction in our Movement, we are urged to strain every nerve to sustain it in quality, and give it the widest possible scope. Spiritualists cannot promote the Cause in any better way than to secure new readers for the MEDIUM.

### A STARTLING SITTING.

Dear Mr. Burns,—We held a family sitting on the 26th ultimo, when we were startled by an unexpected description of a spirit-visitor.

"What is this I see?" says our clairvoyant; "I see a stalwart warrior, clad in bright armour from head to foot, but his countenance is valiant. Who can he be? Ah! here comes an explanation. I now see the following in letters of fire:—'I washed my hands of his blood.' Then comes the name, 'Pontius Pilat.'"

Another medium was then instantly controlled, and exclaimed:—"But my cowardice! Oh! my cowardice, allowing the innocent to suffer an ignominious death." Holding the medium's arms and hands at full stretch he continued—"Thus I nailed him to the rugged tree, between earth and heaven. But I was forgiven. He even forgave me while yet on the cross, for he said, 'I knew not what I did.' I allowed him to be put to death through ambition, expecting to continue in my post of Governor of those despicable people. I have suffered for the bitter deed; bitterly, bitterly, have I repented the act; but have ultimately been rescued from its dire results, and am now in a state of happiness." To a question, he replied, "I am now over the eleven hundredth sphere."

He then departed, with the words, "May the blessing of the Holy One ever rest upon you."

So ended a short but remarkable sitting, which I have just extracted from our family minute-book, thinking it may interest some of your numerous readers.—I am, your humble comrade-in-arms,

March 4, 1879.

"THE OGMORE PIONEER."

### THE DEPARTURE OF MRS. BATIE FOR AMERICA.

Mr. A. D. Wilson writes: "Mrs. Batie went to America nearly a fortnight ago. Her husband, we understand, specially requested her to go immediately; consequently there could be no farewell *soirée*, as per preliminary notice. Yorkshire and Lancashire will miss an indefatigable and highly efficient worker. God speed her wherever she goes." Many will regret that they had not the pleasure of a last interview. Mrs. Batie has been an efficient and unselfish worker in the Cause.

THE *Psychological Review*.—We are informed that this excellent periodical, which has hitherto been published quarterly, will hereafter be issued in a more popular form, and at a price which will meet the wishes of a large number of Spiritualists. On and after April it will be published monthly, price 6d., with 48 pp., and of similar size to the old *Spiritual Magazine*. The contributions of able exponents of psychology, whose writings have given distinction to the *Psychological Review*, have been promised for the monthly issue. Annual subscription, 7s., can be sent by P.O. order to Hay Nisbet & Co., Ropework Lane, Glasgow, to whom also communications to the editor may be addressed.



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

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

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

SUNDAY, APRIL 6.—Mr. J. Burns, at 7. Lecture.

TUESDAY, APRIL 8.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, APRIL 9.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, APRIL 10.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, APRIL 11.—Social Sitings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 4, 1879.

## A VOICE FROM THE BATTLE-FIELD.

As Spiritualists we must admit, either that our Movement is a spiritual work, or that it is alien and antagonistic to the objects which it professes to subserve. It is a spiritual work, not only in that it is the outcome of effort which has its origin amongst the inhabitants of the spirit-world, but also because we enter into it and sustain it from spiritual considerations and motives which arise within our own minds. It matters not how much we call ourselves "Spiritualists;" unless there is spirituality of feeling on our part, and spiritual knowledge and advantages bestowed upon others through our work, we can lay no claim to be considered Spiritualists. Paradoxical as it may seem, all spirits, that is, disembodied men and women, are not "spiritual," but many of them are as spiritually blind and selfish as when they were on earth. It is therefore essential to the Spiritualist, that he have a pure spiritual motive within himself, or he may become the instrument of spirits that have ends in view utterly unspiritual.

There may, therefore, be a grand trade going on in spiritual appearances, and yet but little true spiritual result; indeed, there may be quite the opposite accruing. And, on the other hand, there may be an apparent disaster as regards external appearances, but in reality it may be a spiritual victory. The man who can stand firm on his spiritual legs, so to speak, when his material props have given way, most surely gives evidence of greater spiritual vigour than him who must have much material provision to maintain his position.

Last week it was impossible to rally the energy and other material conditions to publish a full number of the MEDIUM; but there was no surrender on that account. The spiritual flag waved calmly above the unoccupied earthworks. What matters it even if the animal spirits were depressed and the outlook was obscured? All the more genuine was the dependence placed upon the Power in command.

It was no dishonour to British bravery when, in Zululand, a few soldiers, after their scanty ammunition was spent, were overwhelmed by thousands of stalwart savages. The nation's military prowess is in no way affected, nor is its means of further operation cut short. It was not even a defeat.

Heroes can die as well as live and fight on. The fitfully throbbing heart may be making its last effort, and the fallen warrior have become a stumbling-block in the way of his comrades, but his COURAGE has not been conquered. It fires his soul with a Divine enthusiasm; and though his organic conditions have been taken from him, he still lives in the memory of mankind—a hero; because he did not *save* his body, but did his duty, at the expense of his body. He gave his all, and still his inexhaustible spirit was as fresh as at the beginning.

What insignificant dangers we have to meet, and what a paltry sacrifice we are called upon to make, on behalf of Spiritualism, and yet the glorious purpose we have in view is grander far than the miserable military expediences of ambitious rulers and mercenary colonists. To expend a shilling, to omit a gratification, to court a sneer, to endure the slightest privation in the promotion of this great work, is far too much to expect from the many. At the same time, be it remembered that there are more ways of killing a man than by gunshot or bayonet thrust, and the true soldier of progress may in civil life seal his faithfulness with his blood, as surely as he who falls in battle.

The soldier entering on a campaign does not argue the point as to whether he will fall or survive; whether the attack is wisely

or unwisely planned. He has received the order to advance, and that is enough for him. He has no quarrel to settle, no life to save, no personal end to win, but to do his duty. He has committed himself to a certain purpose. When he enters thereon, and takes the oath of obedience, he knows not where he will be carried before he gain his discharge. The disposing of himself is in other hands, and all attempts to protect himself are commendable only in so far as they do not stand in the way of the performance of his duty. Food or ammunition, clothing or arms, shelter during rest or a sufficiency of forces, may fall short, and as a consequence the campaign may be lost. The soldier is not disgraced thereby. His country yet remains, his cause is good, and his superiors make other arrangements whereby the desired end is attained.

Last week I was in the position of the soldier who is exhausted by long fighting, and is without the "sinews of war." But how unfit to wear the "livery of heaven" I would be if, in the hour of danger and difficulty, I deserted my cause and disgraced my colours. No, do not let me be overdone in bravery by the unlettered soldier, who stands up to be shot at for a shilling a day. My Commander has led me through many a hard-fought field, with victory perched upon our banner. There may be some cause for this retrograde movement, which I in my short-sightedness fail to see or appreciate. The field of conquest is yet before me, and if strength permit and supplies allow it, I, as a soul who can respect itself, must go forward.

Whatever be the result as regards myself, I know that my King will conquer, that the warfare is just. If I am slain or disabled, others will fill up the gap and carry on the fight. My sole concern is that I do my part, no matter what difficulties or hardship may impose upon me.

Reverting to the sentiment with which this article opens, it is a great consolation to me to know that I have never had one single personal end in view in prosecuting this work. Its spiritual beauty and advantage to the world charmed my intellect and enthralled my soul nearly twenty years ago. I had previously been in love with all mankind, and for years had laboured on behalf of my race, and I saw in this glorious spiritual truth the rarest jewel to adorn my beloved. As such I prized it; but had not the slightest ambition to put myself forward as its custodian. My personality—all thoughts of myself were absorbed, blotted-out in the dazzling brilliancy of this heavenly gem. To prepare mankind for it, to teach my brothers and sisters to value it, to wear it, was my sole delight.

In all my work for Spiritualism I have never entered into competition with any other worker. I was started on a path previously untrodden, and, led on by degrees, I was made the instrument of carrying out suggestive work, which others have taken up, adapted to their own purposes, and made it appear that I was opposing them. I am sincerely thankful that such is not the truth, and that in all I have done, I have never opposed or endeavoured to oust any predecessor, or taken a single step to gratify my own personal ambition. Every movement forward, every additional agency or plan employed, has been to me almost a work of insuperable difficulty. So that my own gratification in the matter is entirely out of the question.

Since I entered the field, many others have risen and fallen; but I have alone endured the whole term: and the reason is that I have not worked for J. Burns, but he has been the instrument of the spiritual world to effect spiritual results, and he will be upheld in his present or other position as long as the spirit-world requires it.

I know there are many, many Spiritualists who, from their heart, feel the truth of these statements. They have, as best they could, supplied from time to time, means to carry on the warfare. They have seen that their contributions, with much more added, were devoted to the public good. To the honour of Spiritualism, I heartily admit that the grand aggregate of true Spiritualists believe in the truth of this article, and are ready to declare that, in availing itself of my humble services, the spirit-world has not adopted an alien, but one who, though weak and humanly faulty, has, under all circumstances, done his best.

To all the Household of Faith, who accept me as a worthy brother, I am impressed to cry: LET US BE MORE UNITED. Why was the attack of weakness last week suffered to occur, unless it was to bring us into closer sympathy? The spirit-world has deigned to make use of me: it has still further use for me. To you I say: Make use of me also; I am your servant in all Spiritual work. The Spiritual Institution, which is in reality a spiritual manifestation, having been evolved step by step from impression, can be of immense use to the Cause in the future as it has been in the past. Many plans have yet to be brought into operation, and to do so an Institution with its agencies are needed, and a fitting medium therein through which this ever-unfolding progressive work can be carried on.

Let us have faith in one another and in the spirit-world, and we can triumph over all things. There is a mighty work before us: we have not yet well begun it. J. BURNS, O.S.T.

HERBERT, the little boy formerly of the Cardiff circle, whose experiences in the spirit-world are recorded in "Glimpses of Spirit-life," was for some time a student at the Progressive College, Grasmere. Mr. Burns's son was a fellow-student, and parted with him at Crewe Station, little thinking that such early and interesting tidings would be received from his young friend in spirit-land.



## MRS. HORN'S NEW BOOK.

It is with great pleasure we are enabled to report that Mrs. Horn, at present residing at the Spiritual Institution, has quite recovered her health, and will proceed home to America next week. She has written some valuable additions to her new book, "The Next World," the most notable paper being, "The Epic of a Soul," from the recently translated spirit who was known while on earth as the eminent author and philosopher, G. H. Lewes. This paper is so characteristically rich and glowing, that it cannot fail to create a sensation when it is printed. The spirit-editors have some other papers to add before the work is complete, and for that end apparently Mrs. Horn has been detained in Europe. Already additional papers from the late Pope, Thiers, and other men of eminence, who have recently departed from earth-life, have been added.

To Mrs. Horn's invaluable mediumship and lofty spiritual character we cannot do justice. She can only enter into sympathy with mediumistic spheres of the highest class, but when her capacity for spirit-communion is thus allied to suitable conditions, the spirit-world can manifest itself in a truly extraordinary degree. An atmosphere of inspiration pervades the whole house, and influences all who are spiritually susceptible. During our acquaintance with Spiritualism we have enjoyed many special privileges, but we think our acquaintance with this lady's distinguished capabilities as a medium surpasses all our former experiences. Mrs. Horn is a veritable medium, not one who merely speaks "under influence;" the spirits actually speak and write through her. The development of her organism is such that spirits of a high order can come and express themselves as if provided with a body of their own; in fact we are of opinion that some of these controls give utterance to higher thoughts through Mrs. Horn than they could when tenanted their earthly bodies.

This is mediumship indeed, for it enables the inhabitants of the spirit-world to speak spiritually as they feel in spirit-life. The messages, therefore, carry the atmosphere of the spirit-land with them, and have a spiritualising and all-absorbing effect on the mind of the reader, such as very few forms of literature possess.

The printing of "The Next World" is being pushed forward, and the book will be ready as soon as the concluded work of the spiritual collaborators will permit.

## MR. TYERMAN'S LAST MEETINGS AND DEPARTURE.

During his short visit to his friends in the North, Mr. Tyerman was not idle. His Newcastle meetings we have already reported as successful beyond expectation. Mr. Tyerman lectured at Whitby, near his native place, on his way North, and the effect was so gratifying that he was re-engaged to give a second lecture on the Friday evening, on his way to London. He reached the Spiritual Institution on Saturday evening, March 22, having been the guest of Mr. and Mrs. Burns during his stay in London. On the Sunday evening following, he lectured to a crowded audience in Doughty Hall. It is evident that if Mr. Tyerman had the opportunity, he could build up a congregation of his own in London.

On Monday evening he attended the entertainment at Wellington Hall, and embarked on board the "Cusco" steamship on Tuesday, March 25. We received a letter from him, posted at Plymouth on March 27, being the last English port at which the vessel would touch. We hope that he is having a pleasant voyage, and that he will arrive at his home safely and much improved in health after his year's trip and spiritual mission around the globe.

## NOTES AND COMMENTS.

THE FREE GOSPEL OF SPIRITUALISM.—On Sunday evening at 7 o'clock, Mr. Burns will take part in the meeting at the Spiritual Institution, 15, Southampton Row, W.C.

THERE is an extraordinary coincidence between ideas recorded in the "Historical Control" this week, and those expressed by Mr. Burns in his lecture. It is only proper to state that Mr. Burns had no knowledge of the contents of A. T. T. P.'s communication, till he read the proof late on Wednesday night, after he had corrected the proof of his own lecture; with these two articles there is also great harmony apparent in "Glimpses of Spirit-life." Upon the whole the MEDIUM indicates great wealth of spiritual life, which, without doubt, means the continuance of a body to express itself through.

GRATEFUL thanks are given to many kind correspondents for their friendly letters, some of them enclosing substantial aid, for which we made no direct appeal; but it is all the more valuable, being spontaneous. We will notice the kindness of friends more particularly next week.

## A SUPPLEMENT TO THE "MEDIUM."

As last week's MEDIUM consisted only of four pages, a series of supplements will be given, to make up the difference. This week we give Gerald Massey's excellent tract. Please hand it to a receptive friend.

THERE is some difficulty in obtaining the hall at the time desired, so that Mr. Burns cannot visit Preston at present.

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## GLIMPSES OF SPIRIT-LIFE.—V.

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

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

## DISPENSATIONS, OLD AND NEW.

We now travelled to a distant place, where we were welcomed by a number of bright and intelligent spirits. The sight was a great relief to us after what we had witnessed in the city. They were holding one of their grand ceremonies in a grove. A number of priests, clothed in beautiful attire, stood around a magnificent altar, on which was something very bright and luminous, having the appearance of fire. "This," said they who had welcomed us, "is a symbol of the Great Spirit-Power that rules the universe." Their belief when on earth had been that Deity was a vast globe of fire, and in their worship they turned their faces to the sun, which they regarded as a representation of Deity. All had their heads uncovered, and they formed six circles around the priests. The circle around the altar was that more immediately in sympathy with the higher spheres. The outer circles kept away undue influences, while the remaining inner circles were to supply the priests with the requisite elements. Each priest, in his turn, addressed them most eloquently, stating that he was under the influence of higher spirits. After they had finished their addresses, the spirit who had controlled the priests appeared on the side of the altar, spoke to the people, and gave them much information.

Our guide said, "If the circles on earth were held in a similar manner, the inhabitants of the spirit-world would be enabled to address them freely."

We were then taken to a far-off and beautiful country, and were met by a spirit whose face shone as brightly as the sun. He said, "Welcome friends," and inquired if we had come to witness some of the deep mysteries of life. "Pearl" replied, "We have come to see whatever you can show us, so that we may return and inform the inhabitants of earth." "I am pleased you have told us your mission," he said. "I will show you as many things as I dare to, but on one condition: that you will not reveal the secret to the inhabitants of earth." We promised we would not reveal it, and were then conducted to a magnificent building, where a host of bright spirits had assembled, not for the purpose of hearing an address, but for the purpose of investigating and applying the various forces of nature.

Our guides took us to an ante-room, and produced for our inspection some mysterious substance in a large globe. He said, "Take notice. A small portion of this enables us to instil new life into millions of created forms. Here is the great secret. We will show you the combination of this wondrous force." After he had demonstrated this power to us he said, "A few of earth's inhabitants, during the Egyptian dynasties, when Egypt was great and powerful, were in possession of this secret."

He inquired if we knew much of the inhabitants of the earth, and on our replying yes, he inquired concerning the present dispensation. We replied, it was the Christ dispensation, which, he said, was now in its decline. "Follow us," he said, and there we saw a host of bright and powerful spirits. We desired to know the purpose of this host, and he said, "They are training in the study and knowledge of the forces of nature, so as to enable them to take rule, and govern the coming dispensation." We inquired if the next dispensation would be much in advance of the present. He replied, "It will, as the host of spirits which you have seen are preparing themselves, and by their acquired knowledge of the principle and secret of life will cause a great change in the atmospheric condition of the earth, which will be followed by a corresponding change in the mental condition of mankind. At the close of the old dispensation there will be fearful and devastating wars, in consequence of the elemental strife which will necessarily take place in the removing of old landmarks of the past and of long usage. When, however, the new influence is in its fruition, it will bring forth such a state of harmony and progress that the earth will be like a paradise, and light and truth will reign supreme." We inquired of the guide if this change would be long in coming. He replied that the mental agitation had already commenced.

He cried, "Behold!" and we saw an innumerable multitude of bright spirits. "You shall see the power we possess," he said. We looked, and there appeared a large tract of country, barren and unproductive. They poured out from the vessel some portion of the mysterious fluid, and the place that was before barren now appeared like a paradise. The guide said, "You see we are now masters of the position." "But earth conditions are very different," said "Pearl." The guide replied, "We should not be able to produce the result so rapidly on the earth, but it would eventually be brought about." These spirits belong to the Osiris and Isis dispensation. They will be assisted by other highly advanced spirits. Our guide requested us to wait for a short time, to witness another manifestation of power. We then observed a number of still brighter spirits, hovering to and fro like vivid flashes of light. These, our guide said, were the instructors of the coming dispensation on earth. We looked again, and there



appeared to be chariots of fire rushing to and fro, from which flashes of light were leaping out from one place to another. Our guide informed us this was a congress of spirits directing the operations for others to fulfil. The congress are spirits who have progressed to a very high condition. They are appointed the chief directors in the new dispensation. Our guide then informed us that those who had lived under the Osiris dispensation had been instructed in the various experiments, so that when they have to govern this new dispensation they will be sufficiently qualified to rule it properly. Our guide then said he wished to show us another scene. This time Herbert was left behind. We travelled to some distant sphere, and here the sight was astounding. For some time we could distinguish nothing but flashes of fire, and on looking around, we found ourselves enveloped in a mist of fire. We inquired the meaning of this. The guide informed us we were approaching the locality of some very high and advanced spirits. As we approached nearer we begged of our guide to allow us to stay awhile, as the light was so intense that we were quite prostrated. We then passed gently onward, until we saw at some distance an immense bright globe which appeared to be throwing out oceans of fire. The light was so intense, and the glory by which it was surrounded, that we could not approach it. Before us we perceived also a great mountain as of light, surrounded by a glory likewise. We requested our guide to allow us to retire, for we could not stand before it. He immediately cast something over us which enabled us to approach a little nearer. The glory and beauty of the surroundings were such that no language is adequate to describe it to earth's inhabitants. The approach to the celestial city was perfectly transparent, and every atom appeared to be a revolving light. We were transfixed, and stood still, silent and amazed. Our guide informed us it was impossible to get nearer. "Here," he said, "reside a number of spirits who were the chief rulers of the Osiris dispensation. Through their increasing power and knowledge they have been appointed to rule again. They dwell here, and are rulers of worlds in the immensity of space." We asked if we might be permitted to make this known to the inhabitants of earth. "You may do so if you can," he replied; "as yet you have only seen the exterior; the interior you are not yet able to see, but on some future occasion you will be enabled to do so, and we shall be glad to show it you." He requested us to take a farewell look. It was indescribably beautiful, and left an impression on our minds never to be forgotten. We travelled back swiftly, and found Herbert trying to gain information from the spirit-friends. We arrived at home, and partook of that rest which, after our experiences, we so greatly required.

Our next visit was to that part of the spirit-world where the Jews are to be found. We arrived at a beautiful country, amongst graceful palm-trees, and silvery lakes. We came to a large and magnificent building wherein the Jews assembled for worship and instruction. Priests officiated in their beautiful garments within the tabernacle. They had the altar, the candlesticks, and all the paraphernalia belonging to the Jewish ceremonies. Those who had assembled were such as had progressed, and amongst them were a number of spirits who had been over a very long time, who were taking part in the ceremonies. These spirits appeared to be very earnest as teachers to instruct the others, and urge them to wipe off some of the stains of earth-life.

Moses was there, acting amongst his people. Our guide said, he was now a great and advanced teacher. In earth-life he had imbibed a great deal of the teachings of Osiris. The ten commandments, and the code of laws which Moses gave to the people, were the teachings of Osiris put in another form. Moses had gained, while in Egypt, a knowledge of the subtle forces of nature, and being a Cabalist, he used this knowledge, and attributed the results to the power of God. Moses understood the science of psychology, and was also acquainted with psychometry, and he was thus enabled to choose men for the priesthood who would be under his control, and so fully carry out his designs. Moses, our guide further informed us, had suffered mentally most acutely in consequence of his wrong doings while in earth-life. He had expected to find rest amongst the followers of Osiris, but they at once told him that he must make compensation for his wrongdoings, and must remain with his people to instruct them in the truthful teachings of Osiris. Since then he had been an active and diligent teacher amongst his people, being incited to worthy deeds by the thought of the follies of his past career, and he was now a very advanced spirit.

Some hundreds of years after Moses had entered spirit-life, the controlling band which had been over the Jews on earth, was removed from amongst them, and appointed to minister to others who were in spirit-life. This led to the breaking up of the Jewish kingdom on earth, and caused the Jews to become scattered amongst every nation. The band of spirit-guides of the Jews were ordained to teach the higher truths to the people in spirit-life who were ready to accept them. This they had failed to do with the Jewish people on earth, in consequence of their selfish disposition, and the deficiency of the love-principle in their organisations. Failing, therefore, to accomplish their mission, they were obliged to leave them, and to adopt other means to bring about the desired end.

The old Jewish priesthood and poets who lived on earth, could foretell what the Jewish nation might have been if they had remained faithful to their charge. The priests, when they entered into the interior state, could see clairvoyantly the glorious times which would come to earth, and they would then burst forth into joyful rhapsody, foretelling the grandeur of the future, but when they returned to their normal state, would wail and lament at the continued ignorance of the people.

Our guide said that the Jews had adopted a great part of their teachings from Osiris, which was in consequence of the teachings of Moses having become better understood. The followers of the Osiris dispensation believed that Osiris was slain, and that he would rise again in the spirit-world to judge the dead. This was only a glimmer of his mission, as it was not only to judge, but also to instruct them in the knowledge he professed.

There grew eventually from the sects of the Jews, a portion who were known as the Essenes. They studied the secret forces of nature, and after they had become adepts in this knowledge, they sent forth missionaries to heal the sick and work wonders. They were a sect living retired and apart from others. The Jewish people sent their priests to them, to be instructed in the peculiar knowledge which they

possessed. Owing to their mode of life, they had strong magnetic influences. The spirit-guides, seeing this was the only means of preserving the priesthood, endowed them with very great power. The Essenes became so learned in the occult sciences, that the Jews were brought prominently before the world. They finally gained a knowledge of the method of making themselves invisible when required, also of transporting themselves at pleasure from place to place. The old Jewish prophets were likewise well versed in this knowledge.

The Essenes were cognisant of the forthcoming birth of Jesus. He was trained and dwelt amongst them for many years, and having the love principle very largely developed within him, and to a much greater extent developed by the teaching he received from them, our guide informed us that after Jesus had received his education with the Essenes he went forth amongst his people, and taught them the truths he had learned, as his power of impressing the people was very great. He also had obtained the power of making himself visible and invisible at will. Having individually obtained such command of the forces of Nature, and possessing such great power over his followers, he thought he could perform the mission he had set before him without any other assistance. His power continued for some time, but owing to its continual application it naturally began to wane, and he was then taken by the Jews and crucified.

Our guide further informed us that Jesus, after his death, visited the old Essene teachers in spirit-life, and solicited them to assist him to demonstrate to the world that he lived again. They willingly did so, and the result was his appearance again in earth-life, when he admonished his disciples to be obedient to the teachings they had received, and promised, if they would meet together and give him the proper conditions, he would come amongst them, and endow them with the same power as he possessed. They met and, as promised, he endowed them with this power, which they termed the anointed from Jesus. His followers, however, in consequence of their ignorance, failed to develop the power, and fell into grievous errors.

People of all nations were sent to the Essenes for instruction in their knowledge, which is the cause of the diversity of ideas from the original and primitive teachings. The society of Essenes in spirit-life are in harmony with those who are now about bringing to the world a new dispensation.

(To be continued.)

## Questions and Answers.

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

### ANSWERS.

8. A. R. S. appears to be a sensitive, and there are thousands of such. He says: "Although I am no coward, yet, when alone in the dark, everything around seems to be possessed with life, which gives me a dread of being so, yet the presence of even a child will dispel all these stray fancies. Also I can think or write poetry, and compose music in the dark, when in the daylight I can not do it with half the ease."

Psychical influences seem to have, on most temperaments, greater power in the dark than in the light. This is possibly because while in the light our mind is occupied by the influence of external objects through the sense of sight, but when darkness prevails, the consciousness has to exert itself through other channels. Our correspondent is probably large in the organs of Cautiousness and Sublimity, which will lead to a feeling of dread accompanying the perception of psychical surroundings. Company, in such cases, supplies to the nerves the fluid derived from another's nervous system, and thus affords a sustaining power. Also another object of interest to the mind is thereby supplied, which prevents that interior state taking place which renders us so much more conscious of spiritual beings.

The dread of seeing ghosts or spirits does not proceed from the mere sight of the object expected, but from the interblending of the sphere of the seer with that of the ghost or spirit. Sensitives when thus brought in contact with spiritual beings, really feel the peculiar nature of the spirit psychometrically, and if it is of an unpleasant kind, it has such a contaminating and horrible effect on the sensations, that the sensitive naturally recoils from the contact. These psychometric senses are given to man for his protection, and he should be guided by them. We have known several good mediums who have been much injured by being forced to sit with sitters whose influence they recoiled from. Non-sensitives are very arrogant and tyrannical in these matters, and we have even seen fathers force their own children or female relatives, in the most inconsiderate manner, to sit with persons, and under conditions from which they recoiled.

If the psychical atmosphere of the land were pure and wholesome and free from low and evil influences, we think this feeling of dread would not be experienced. We shall be glad to have the thoughts of observers on this important subject which, as far as we can recollect, has not been discussed in our literature.

To our correspondent we would say, be careful with whom you associate, either in the spirit-circle or at other times. When the influence of any person or place is repulsive and you have an impression to leave the place, do so at once, and let your sense of fitness in all such matters be your guide. You will thereby develop to more perfection this sense, and it will be of great use to you.

Do not sit too frequently for psychical or spiritual purposes. Cultivate a positive habit by bustling about, taking interest in external events, and bracing the nerves with cold bathing, judiciously applied, such as rubbing the body with a wet towel. The indiscriminate use of the sensitive faculties, if we may so express ourselves, cannot but lead to mischievous results. There is rule and reason in all things, and to find out how, when, and in what way to use our gifts, is the only way to be sure that we possess them.

MRS. MELLON is having very successful seances in Glasgow.



## MR. JESSE SHEPARD IN AUSTRALIA.

We have received the following cutting from an Australian paper, which will interest the friends in this country who knew the medium alluded to, when he was here years ago:—

Mr. Jesse Shepard, an American gentleman, gave last night, at the Academy of Music Picture Gallery, what is termed a "Grand Psychological, Mesmeric, Clairvoyant, and Musical Soirée," in the presence of a select and very attentive audience. Without attempting to analyse or offer explanation as to the active agent or power employed to produce effects in this instance, the performance throughout was most astonishing, and should form an endless source of interesting discussion and inquiry. Though many persons present were not strangers to similar entertainments, the majority agreed in classing the present as one of the most successful yet given here, especially the clairvoyant portion, in which Mr. Shepard delineated the particular gifts and capabilities of certain of his audience; which delineation, it was agreed, was in every respect truthful, notwithstanding the avowed fact that the professor and his subjects were previous strangers. Another highly curious performance was the rendering of musical selections, amongst the items being an "Assyrian March," of weird, and at times grand harmony, together with operatic and other numbers, this section closing with a duet, sung by Mr. Shepard in perfect soprano and bass, though this latter was insignificant compared with certain astonishing information imparted to those present during the clairvoyant portion of the entertainment.

Mrs. Berry encloses another cutting, giving the text of a testimonial and poem from "Sontag," read at the entertainment in question. Mr. Shepard's merits as a medium have given rise to considerable discussion.

## PROGRESS AT THE PEAK.

Sir,—Progress doesn't always give satisfaction, especially when that progression tends to run counter to opinions which may have become stereotyped. Abuse, and slander, and vituperation, pass off for arguments, and a spirit of animosity and hate shows itself in place of love, condiality, or justice. One of our local preachers, whose conspicuousness in opposing the principles of Spiritualism has been much above his reasoning faculty, must forsooth be immortalised. A few days since he undertook to give a lecture on the "Phenomenal Aspect of Spiritualism," including "table movement, raps, spirit-lights, clairvoyance, clairaudience, trance," &c. At this meeting his superintendent minister ventured the remark that he believed Mr. Buckley was an instrument raised up by an all-wise Providence, along with Mr. Ashcroft, I presume, to put down this heresy. Need I say that it still lives, and though I had appealed to this gentleman to come and show me I had been tricked, he himself was led to the platform of a conjuring entertainment in order that the wizard might show him how it was done. Now, Sir, for some weeks past, some of his orthodox friends, or probably acquaintances, have been writing this theory down, and there is one who writes somewhat prophetically, because he signs himself "Old Bogey," and dates his letters from the spirit-office, seventh sphere. There cannot be much mistake when people tell you plain what they are, and when "Old Bogey" comes, it is always a treat to look at his effusions, because I never heard of an "Old Bogey" yet who kept strictly to principles of truth. The "devil is a liar from the beginning," and I suppose "Old Bogey" is proud of his noble ancestry.

I will now, with your permission, give you the results of a circumstance which has come within my acquaintance. If "Old Bogey" can with reason upset it, he is at liberty. For its truth I can vouch, but am not allowed to use names. A gentleman, a resident in Manchester, whom we will call Mr. W—, and who is a local preacher amongst one of the Methodist bodies in that city, lost his wife somewhat suddenly a short time ago. After the funeral was over and a few days had passed, he came over to see some friends in the neighbourhood, and the subject of Spiritualism was mentioned to him—I might say it was not to my house. He candidly stated his disbelief in it, but when pressed, he consented to go and hear a trance medium (Mr. Wright), but came out of the meeting disappointed, and I think somewhat disgusted. After reaching his friend's house he began to upbraid them for having anything to do with it, and they suggested that they should try the table—he didn't believe it. The table was got out, and by-and-by his wife spelt her name out from the questions put to it, but he wouldn't touch the table himself. He however thought he would test her, and began to question the table, or the control at the table, and in answer to questions he was told where some money had been placed previous to her death, and the exact amount, and on going home he searched the place out and found the amount to a fraction, which had been given to him through the table. I might say that previous to his wife's death, she had told him she had put a "nest-egg" aside for a contingency; and after her death, knowing of this, he had searched in vain to find it, and might never have found it, had the place not been given to him through the table-movement. If this does not show an intelligence apart from the minds of the sitters, what does it show? If it does show an influence apart from the minds of the sitters, can that influence be anything but an intelligent influence, and if it is an intelligent influence it must perforce be a mind influence, and being a mind influence it must be a spirit.—I am yours,

I. THOMPSON.

ASHINGTON.—We had Mr. T. M. Brown with us last week, and a few of our members got some good tests, also some useful information for conducting their circles in the best manner. Mr. Westgarth will be with us on the 29th and 30th inst., and we hope to have Mr. Wallis on the 12th and 13th April, when he will deliver three addresses. Subjects: "Jesus—his Mission, Crucifixion, and Resurrection," "The Trinity—a Criticism and Definition," and a subject to be chosen by the audience.—THOMAS WILSON, March 3.

MR. S. PARKER (New Zealand) writes: "Nobly are you piloting the good ship of Spiritualism through the shoals and quicksands of bigotry and ignorance. The people have for so many ages been blinded with the sophistry of priestcraft, that the veil seems almost impenetrable now; its 'grim and ghastly pall' still hovers o'er the nation, endeavouring to make slaves of all. But let us hope the world is rising from its babyhood, and that truth will reign for evermore."

## WHERE HAS MOTHER GONE?

Oh father! why this silence keep,  
Your answer why so long delay;  
What makes you oft in secret weep  
Since darling mother went away?  
With us, it now seems hard to live,  
The days drag slow and weary on;  
An answer, too, you'll never give  
To where, oh where has mother gone?  
Upon that day so strangely drear,  
When came that dark-garbed, solemn train,  
You told us that our mother dear  
To us would soon come back again.  
To where they bore her from our cot,  
We asked that strange group one by one;  
An answer yet, we've never got,  
To where, oh where has mother gone?

That day she did not say good bye,  
She did not pat us on the head;  
That day what made you bitter cry  
As you leant o'er her strange-clad bed.  
Now days, and weeks, and months, and years  
Have their lone weary march dragged on;  
And still your answer is your tears,  
To where, oh where has mother gone?

A tear upon his cheek they saw,  
As he said, Lone has been my heart  
Since you and I, by Nature's law,  
Were from your mother doomed to part.  
But I have learned her presence bright  
Hath oft-times on our cottage shone;  
So I will tell to you to-night  
Where your long-absent mother's gone.

One day your mother fell asleep,  
And in a strange, bright land, awoke;  
And, what the grave has got to keep,  
Is that through which she breathed and spoke.  
But she herself, is oft-times here,  
She's looking now this hearth upon;  
She's striving now our paths to steer  
To that bright land where she has gone.

And oft-times, as in sleep you lie  
Unseen, she hovers round your beds.  
Oft, as unheard, she says good bye;  
Unfelt, she pats your little heads.  
So, when to evil deeds inclined,  
Remember she is looking on;  
Be ever honest, just, and kind,  
And you shall go where mother's gone.

Choppington Guide-post.

T. R.

ACCOMPLICES IN POSSIBLE MURDER.—Meantime, some children are dying of vaccination, and a much greater number are deformed and diseased. We have one number before us of *The National Anti-Compulsory-Vaccination Reporter*, which contains particulars of eighty-eight cases of "vaccination murders." For less than this Parliament passed an act against inoculation, which had previously been accepted and enthusiastically advocated. It is admitted on all hands, and by the highest medical authorities, that fatal blood-poisoning has followed vaccination in many cases; yet it is made compulsory by law. Parents are fined or imprisoned, not only once, but dozens of times, for refusing to be accomplices in the possible murder of their helpless offspring.—*Dr. J. L. Nicholls, in Herald of Health.*

CONSCIENTIOUS OPPONENTS OF VACCINATION.—Since the first hearing before Mr. D'Eyncourt, I have had no less than eleven summonses served against me; and what that means there are very few who can realise. I have had the vaccination officer intrude himself again and again into my house. He may be an honest right-minded man, striving to do his duty, but in his officious zeal he has gone into my house again and again, insisted upon seeing my wife, annoyed her with threats of summonses unless my child was vaccinated. I have had the intrusion of the policeman; I have had publication of the cases under the head of "Police News," and more than that; in May last Mr. Simpson, acting, I suppose, under the instructions of the guardians, deliberately asked his worship, Mr. Mansfield, if he would grant a summons against me for misdemeanour; simply because I refused to obey the order of the court to inflict a disease upon my child, and because I recognised the rights of conscience, and would not commit what I knew to be a serious and possibly lasting injury to her tender frame.—*From Mr. Tebb's speech before the Magistrate at Marylebone.*

THE ISANDULA MASSACRE.—Mr. Alfred J. Pearce, author of the "Text Book of Astrology," writes to us to say that the native accounts drawn up by Mr. Drummond, and printed in the *Daily Telegraph*, of the 17th ult., state that the Zulu king "had no intention of making any attack on Jan. 22, owing to the state of the moon being unfavourable"—"from a superstitious point of view" says Mr. Drummond. Mr. Pearce explains that the "unfavourable position" of the moon had reference to the solar eclipse which was visible in Zululand on Jan. 22; the moon when in conjunction with the sun (new moon) being held to be "combust" in astrological parlance, and as the moon is held to be (co-) significator of the attacking army in a pitched battle, the Zulus would not attack while the eclipse lasted. Unfortunately, Colonel Durnford's Basutos "discovered and fired on a Zulu regiment, which, springing up immediately, charged without orders, an example imitated by the whole army," and the battle commenced, which ended so disastrously for the British forces. It is a remarkable coincidence, to say the least. At page 37 of *Zadkiel's Almanac* for 1879, the words of Ramesey (a writer of the 17th century) were quoted, viz., a solar eclipse falling in the first decanate of Aquarius is said to cause "public sorrow and sadness."



## MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday and Monday, April 6 and 7.  
 LOW FELL.—Tuesday, April 8.  
 EDINBURGH.—Wednesday, April 9, Odd-Fellows' Hall, Forest Rd., 7.30.  
 GLASGOW.—April 13 and 14. LIVERPOOL.—April 20 and 21.  
 BIRMINGHAM.—April 27. MORTON.—April 28.  
 SUNDERLAND.—May 6.

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

## MIDLAND DISTRICT SPIRITUALISTS' COMMITTEE.

Miss E. A. Brown, trance speaker, of Howden-le-Wear, will address the following meetings for the above committee:—

LEICESTER.—Sunday, April 6, Lecture Hall, Silver Street, at 10.30 a.m. and 6.30 p.m.  
 BIRMINGHAM.—Tuesday, April 8, at 7.30 p.m.  
 WALSALL.—Wednesday, April 9, at 7.30 p.m.  
 DERBY.—Friday, April 11, No. 2 Room, Temperance Hall, at 7.30 p.m.

All communications for above committee to be directed to the Hon. Secretary, Mr. J. J. Morse, Elm-Tree Terrace, Uttoxeter Road, Derby.

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

Week's work for Lancashire Committee, April 6 to 11.

ASHINGTON COLLIERY.—April 12 and 13. NEWCASTLE.—April 20 and 21.  
 WEST PELTON.—April 16 and 17. GLASGOW.—April 27 and 28.

BIRMINGHAM.—On Sunday evening next in the meeting rooms, 312, Bridge Street West, a discourse will be given by an Old Guard. Subject: "A Looking-glass for Anti-Christ." Doors opened at half past six o'clock.

A PHYSICAL SEANCE will be held at 70, Mark Lane, City, on Sunday evening, April 6, at 8 o'clock, for the benefit of Mr. W. Shrobsbree, test medium. Two well-known mediums will attend. A collection at the close.

OWERBY BRIDGE LYCEUM.—On Sunday Mr. Robert Harper delivered two excellent discourses. The first describing two female spirits of the fifth sphere, who headed a band having for its object the purification of conjugal relations in the earth-sphere. The subject in the evening was "The Evolution of Morals."

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

EMERITUS PROF. F. W. NEWMAN ON THE VACCINATION TYRANNY.—You hardly look for reiteration of my wonder and my indignation that legislators of this country should dishonour themselves and betray the trust committed to them by delegating legislation to medical experts, and should be ignorant that they are committing usurpation by legislating against perfect health. The necessity of disestablishing and disendowing the medical clique which has fastened itself round the neck of this nation, and afflicted us by foul tyranny under false pretences of averting contagion, is the lesson which, I trust, is everywhere being learnt.—*Letter to Mr. William Tebb.*

Our readers who require weekly instructions in the management of their gardens can be served by *Gardening Illustrated*; full of illustrations and useful information, price 1d. "Gardening" is designed to aid all those interested in the medium and smaller sized gardens throughout the United Kingdom, both in cities and towns and their suburbs as well as in the country. Happily for most of us, the pleasures of a garden have little relation to its extent. Good health and pleasure can be secured by the busy man in no better way than by gardening. Town, suburban, and indoor gardens will receive a full share of attention in this periodical, while the household and the various incidentals to suburban and rural gardening, such as the management of bees, poultry, pigeons, &c., will also be treated of.

OBITUARY.—It will excite sorrow in many breasts to learn that M. Z. J. Pierart passed away at his residence at St. Maur, on February 14. He was born on May 15, at Douleurs (Nord). A sketch of his work, translated by Mr. F. Tennyson, appeared in the MEDIUM, Nos. 416 and 421, so that it need not be repeated. His last attempt was to establish a brotherhood after the monkish style, that there might be leisure afforded for spiritual study. He also had commenced his periodical, which was always on the side of freedom. He was much opposed to the reincarnation doctrine. We received recently from him a new work on the physical features of Europe in primitive times, before its present form was assumed; and with such an indication of his ability and energy before us, the sudden news of his death was more unlooked for.

## SOMETHING NEW IN SPIRITUALISM.

In HUMAN NATURE is given,

PHOTOGRAPH OF A SPIRIT-FORM TAKEN IN DAYLIGHT

At Edinburgh—Medium MISS FAIRLAMB (MRS. MELLON).

The August Number of *Human Nature* will be a double number (including photograph). Price 1s.

Orders should be sent in immediately, to secure an adequate supply. This photograph will be accompanied by a descriptive article, which will render the number the most trenchant testimony on behalf of spirit-communion ever offered to the public.

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## NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

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

## LECTURES FOR APRIL.

Sund., Apr. 6, 2.30 p.m. "Religious Life" ... Mr. J. J. Morse.  
 " " 6, 6.30 p.m. "The Banished Dead Brought Back" ... "  
 Mond., " 7, 8 p.m. "Three Curses" ... "  
 Sund., " 13, 6.30 p.m. Addresses, with Trance Tests & Clairvoyance } Mr. F. O. Matthews (of Birmingham)  
 " " 20, 2.30 p.m. "The Wrongs of Humanity, and How to Right Them" ... Mr. E. W. Wallis.  
 " " 20, 6.30 p.m. "Eternal Progression or Damnation" ... "  
 Mond., " 21, 8 p.m. "The Signs of the Times Spiritually Explained"  
 Sund., " 27, 6.30 p.m. Trance Address ... Miss E. A. Brown.  
 Admission free. A collection to defray expenses.

## WEEKLY SEANCES AND MEETINGS.

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

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

SPECIAL NOTICE.—The above lectures by Mr. Morse on April 6 and 7 will be delivered at the Mechanics' Institute, Newbridge Street, instead of the Society's Rooms as previously.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

MONDAY, APRIL 7.—8, Field View Terrace, London Fields, E. Seance at 8, Members only.  
 TUESDAY, APRIL 8.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.  
 WEDNESDAY, APRIL 9.—Mr. W. Wallace, 329, Kentish Town Road, at 8.  
 THURSDAY, APRIL 10.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E. Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.  
 FRIDAY, APRIL 11.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.  
 Mr. Savage's, 407, Bethnal Green Road, at 8.

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## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, APRIL 6, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.  
 ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.  
 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.  
 DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.  
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
 GLASGOW, 164, Trongate, at 6.30 p.m.  
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.  
 KEIGHLEY, 2 p.m. and 5.30 p.m.  
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.  
 OLDHAM, 186, Union Street, at 6.  
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
 TUESDAY, APRIL 8, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
 STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.  
 SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8. Inquirers. Thursday, Members only.  
 WEDNESDAY, APRIL 9, ASHTON-UNDER-LYNE, 28, Bentinck Street, at 8 p.m. for In 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.  
 DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.  
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
 THURSDAY, APRIL 10, GRIMSBY, at Mr. T. W. Asquith's, 213, Victoria Street South, at 8 p.m.  
 ADDINGHAM, Yorks, 4, Crag View. Developing Circle, at 8.  
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.  
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.



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