

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

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 474.—VOL. X.]

LONDON, MAY 2, 1879.

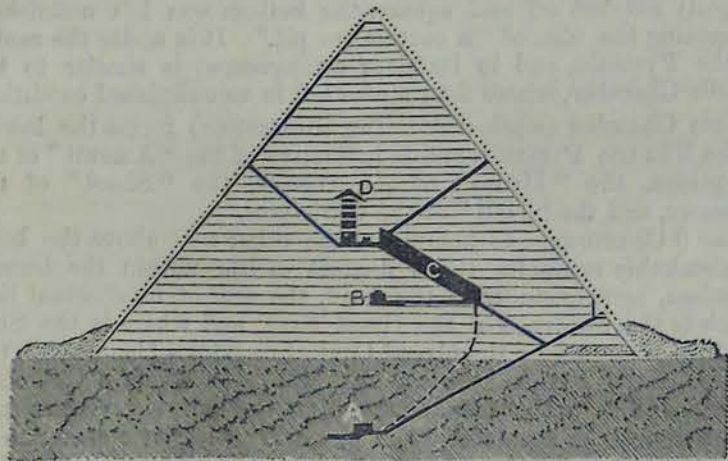
[PRICE 1½d.]

THE GREAT PYRAMID OF JEEZEH IN EGYPT.

BY WILLIAM OXLEY.

III.

Where wast thou when I laid the foundations of the earth?
 Declare if thou hast understanding.
 Who hath laid the measures thereof, if thou knowest?
 Or who hath stretched the line upon it?
 Whereupon are the foundations thereof fastened?
 Or who laid the corner-stones thereof?—
 When the morning stars sang together,
 And all the sons of God shouted for joy!



In my last paper I noticed the fact of the special locality of the Great Pyramid, viz., that it was placed in the 30th parallel of latitude. Another reason why it should be fixed on that particular spot was connected with the object of its construction; for undoubtedly, though it was erected to embody natural scientific truths, yet, combined with that, it had another bearing upon the spiritual records of humanity. It was at once a scientific repertory of facts pertaining to geometry, mathematics, and astronomy, and a Temple dedicated to the worship of the Mighty Power which built the earth and the solar system of which it forms a part, and which recognised the sun as the great centre, the Life and Light Giver to all the planets which owned and were subject to his sway. When I come to treat of the religious elements, the character of the worship and its mode as exemplified in those times and at that age will be noticed more fully.

It was a *Temple of the Sun*, not erected to the honour of the central orb of our system, as a god, but only recognising *that* orb as a symbol of a still mightier orb from which it drew and received its light-giving, and physical-life-sustaining power.

No greater fallacy exists, than to suppose that the early Egyptians, and especially those that rose into a great nation shortly after the date of the building of the Pyramid (for we may safely conclude that its date marked the commencement of the rise of the Egyptian power), were idolaters; the initiated, at least, knew what they worshipped. They were pre-eminently a deeply religious people, and none can read the records of that age, and the monumental remains, without seeing at once that religion,—all that pertains to the present and future state beyond the grave, was with them the chief aim and object; and there will be no difficulty in showing that even what is called the Christian religion, with its

doctrines, and even its rituals and mode of worship, was anticipated nearly 4,000 years ago by these Egyptians; and more, the identity between the two is so close, that it proves one (the modern) is the perpetuation and outcome of the other; and it is not overstepping the bonds of truth, to say that the most cherished doctrines of even evangelical Christendom had their counterparts in the system of that bygone age; but more of this by-and-by.

The Pyramid was truly orientated, i.e., its four faces were opposite the four cardinal points, according to astronomical (not magnetic) position. From the situation of the Pyramid on that particular parallel of latitude, the sun, twice a year, for 14 days before the vernal, and 14 days after the autumnal equinoxes, would cease to cast a shadow at mid-day, and for some moments, seen from the base at the north side, the majestic disc of the sun would appear as though it rested on the summit or apex, thus the Building would appear as a pedestal for the glorious orb of day. The same may be said of the full moon of the equinoxes when it takes place in this parallel. A fact like this is too important to be left out of consideration, for it supplies the key to unlock many, what would otherwise be incomprehensible mysteries. These twice 14 will be referred to again, when treating of the majestic hall inside the Pyramid, known as the Grand Gallery, where it appears in symbols in what are known as ramp holes, backed by stone crosses, which are quite useless in an architectural or even ornamental point of view, and therefore sustaining the representative character of the whole structure.

My object in writing these papers is to show—

- 1st. That the Great Pyramid embodied the principles of natural science, and reflected in miniature the principles on which the physical earth was formed and is sustained in its place in space.
- 2nd. That it symbolised the relationship existing between the earth, its sister planets and the central orbs, and the whole with the stellar universe, thus linking together the vast Kosmos visible to the outer eye, and by that, as a medium, enabling man to measure off times and seasons in the cycle of eternity, of which his sojourn upon this planet corresponds in time to what the earth itself does in point of size and importance by comparison with the vast and infinite series of worlds and systems of worlds of which it forms but an infinitesimal part.
- 3rd. That its symbols of construction represent another and distinct order of verities which pertain to man as a spiritual and immortal being, and because of these, linking Humanity with Divinity and connecting every individual atom of human life with every order of Spiritual, Angelic, and Deific existences.
- 4th. That it teaches those who have eyes to see and hearts to understand, the method and plan of the outer universe, as to how the foundations are laid, and by looking upward, the embodied spirit-atom may read in the passage of the central orb through the constellated galaxy of the skies, the history of its own progress through the cycle of infinity, to which cycle there is, in reality, neither beginning nor end, thus learning that as an atom in the infinite whole, the individuated spirit is infinitely little, yet by virtue of being a part, its possibilities and powers of development in its onward progress make it conscious of an infinite greatness.

Such, to my mind, are the ethics of the philosophy unfolded by the religious experiences of the soul and the wondrous perceptive

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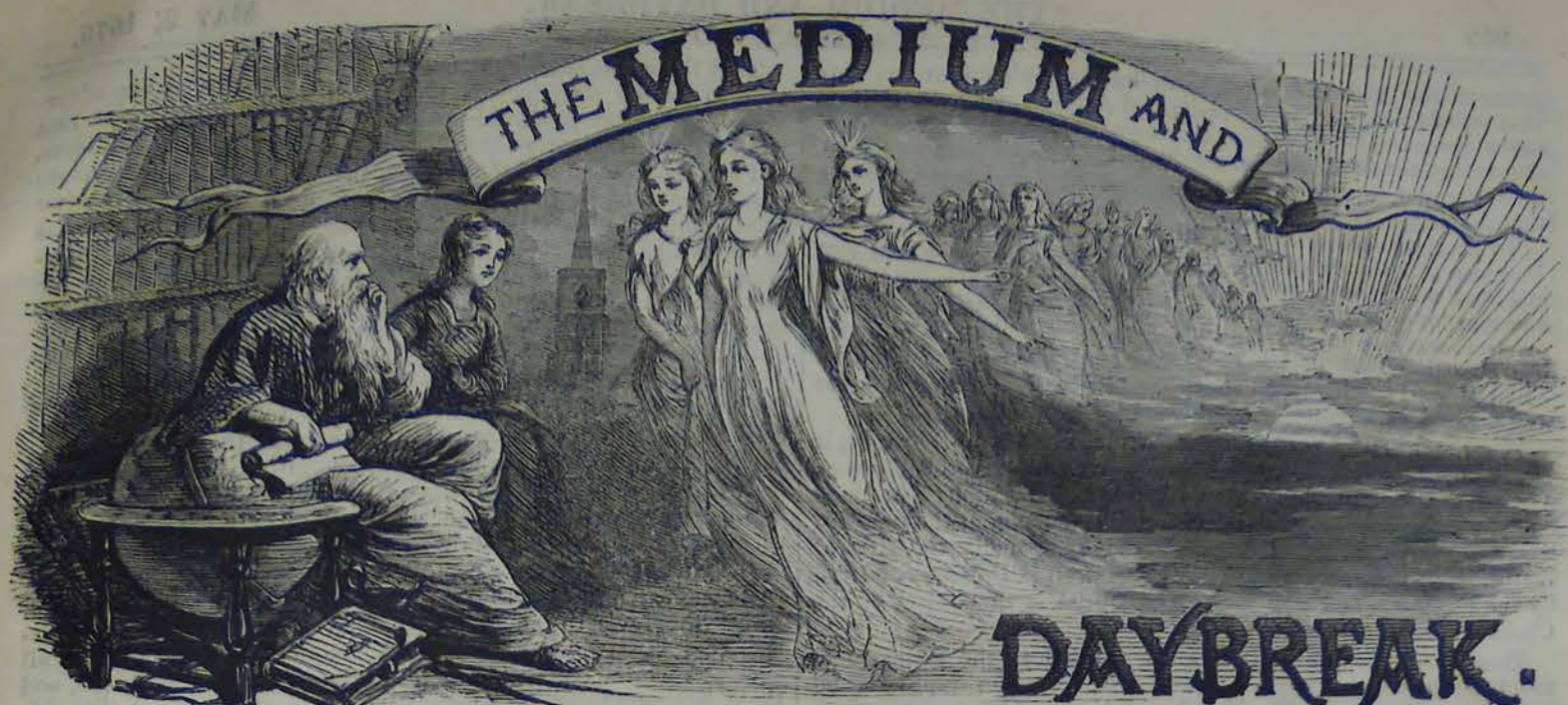
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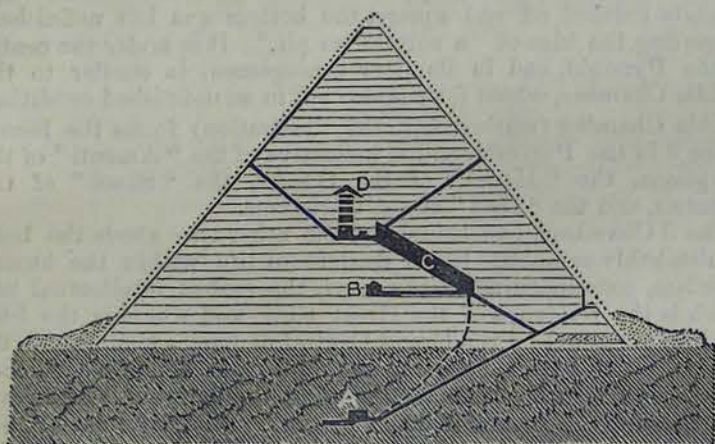
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power of the spirit within, when exalted by a view into the vista that reveals the workings of the Grand Artificer, who everywhere, in the heavens above and the earth beneath—by the phenomena of alternating times and seasons, light and darkness, heat and cold, mortality and immortality, matter and spirit—manifests a wisdom that is infinite and a love that is eternal.

To pourtray such truths and to elucidate such a philosophy, the Designer and Constructor of the Great Pyramid was gifted and endowed with power to devise and skill to execute, above the common lot of mortals. Who and what He was, still remains a mystery, wrapped in impenetrable secrecy; for like the work He left behind, which points upward, such knowledge cannot be obtained until the inquiring spirit has passed into higher spheres and changed personality and individuality for identity.

The Name of the Builder, as to his personality and history, is but of small consequence. He may have been, and probably was, a prophet, priest, and king in his day and generation; but these offices were undoubtedly held in trust, acknowledging the power of "One who was greater than he;" and who, under the title of Krishna, was worshipped by the Indian, who as Osiris was adored by the Egyptian, and who as the Christ is the object of the Christian's hope and love.

These three are convertible terms, adapted to the language of the different peoples, applied to one and the same Supreme, and which literally mean "The Manifested God." One and all these names—or more properly speaking, titles—have an interior meaning, and apply to the sun, not as a material object, but as a spiritual verity, and refer to "the Sun of the Soul," the Great Heat-Imparter and Light-Giver to the spirit proper in its own world or sphere.

It would startle the scientist and philosopher, were I to say that the central orb of our planetary system is not the material object that it appears to be, but that its appearance in a point of space is phenomenal, is due to causes which are dependent upon certain conditions of earthly existence. A truer conception, and which ultimately will come to be recognised as a scientific fact, would be to regard that object which we term the sun as a mirror, reflecting that which it receives and throws off as rays from the true spiritual sun, and which assume the form they do by virtue of reaction from the earth: for in every part of the line of the ray there is the image of the original, and consequently when it strikes the retina of the human eye a circular disc or sphere is apparent. It is this image contained in the ray or beam, at the time and point of contact, that causes the phenomenon, and not the direct sight of the sun itself, for that, in point of time and space, had passed away from the position in the heavens which it appears at the time to be located in.

In any case, I wish to redeem the worship of the ancient Egyptians from the charge of a degrading idolatry, paid to the sun as a material object: the more ancient monuments still existing in that country, and even their rituals—written, it may be, now in a corrupted form,—emphatically pronounce against such a verdict, as I shall show when touching upon the special subject of worship, springing, as it undoubtedly did, from the presence and teachings of the Great Pyramid and its Constructor.

I now refer to the details of its construction.

The entrance is on the north side, about 900 inches high from the base level, not quite in the centre, but at some distance to the east of the centre line. Why this departure from what would be thought to be the right place, has been shown by an eminent engineer and scientist to have a significant meaning—viz., that it showed the obliquity of the polar axis of the earth, or how much it is out of the vertical line, and which he demonstrates to be correct and in accordance with scientific fact. The correspondence of this with the mental and spiritual state of mankind is very striking, but your space prevents me from more than noting it here, as more is involved in making it plain than your space entitles me to take for its enunciation. For this departure from the vertical, how long it has been so, and how it came to pass, is representative of the spiritual states of mankind upon the earth's surface, and the change in direction of the polar axis, is the true index of those changes in the bygone history of the inhabitants of the planet, and mark the various stages or epochs which have transpired in the mighty Past, the records of which are still to be found embedded beneath the present surface of the earth. An understanding and knowledge of these changes in the bygone ages of the past will reconcile science and revelation, and the conflict between the assertions of the one and the teachings of the other will cease.

Directly over the entrance is a symbol, which is one of the principal keys to unlock the mysteries contained within. It is built in the solid masonry, but covered over, as was the entrance itself, by the outer or casing stones, which concealed and hermetically sealed the interior apartments and passages of the Pyramid. Doubtless, at the period of its erection, and probably for a short time after, there would be steps leading up the slope to the entrance, as it is difficult to conceive that it would not, for a time at least, be used for the celebration of the rites pertaining to the worship which the Building was intended to inaugurate.

These rites and ceremonials would be enigmatical to all except the initiated, but before the final sealing and closing up of the majestic fane to the outside world, we may conclude with tolerable certainty, that the Designer, and all directly associated with him, in carrying out his plans, would take part in the celebration of the opening and conclusion of the mighty work in which he and they had been so long occupied.

That there was some spiritual teaching and the revealing of certain truths and doctrines, is undoubted, for from thence at that period, arose that profound system of religious worship and ideas, which so pre-eminently characterised the ancient Egyptian nation; and the development of those ideas and conceptions, was in after ages manifested in that system which arose therefrom, and has left its impress upon all Western nations. The very word, "Mysteries," which until the Christian era, was in constant use to express the observances of Divine worship, conclusively evidences that the act of worship as practised in those early times, was expressive of interior or spiritual verities shadowed forth by such observances.

We can trace Egyptian ecclesiastical history up to the date of the Great Pyramid, from which it began to develop into a concrete form, so that we may more than assume, that to the Fathers of that nation and "Church" were committed the truths oracularly delivered by the Originator of the Pyramid.

The symbol over the entrance is formed by a large square stone, surmounted by two (in height) triangular arch stones, indicative of the Good and the True combined in nature, corresponding with the comprehension of the natural degree of the human mind. This symbol was to the Egyptian, what the Cross is to the Christian, and the Crescent to the Mahometan; each represented all that was contained with their respective systems or religions, and these figures express, in geometrical forms, the cardinal thoughts and doctrines of their respective systems.

The dual triangle and square was the emblem of the religion of Osiris, proving that the Pyramid was a Temple dedicated to the manifestation and comprehension of the one Great God, expressed by the name or title—Osiris. What this really meant has already been stated. The term "Sun-God" has lost its meaning in the present day to those who, in the arrogance of ignorance, can see the embodiment and appreciation of Divine Truth in no system but their own. Not so, however, to those who can see within the veil of the outer covering of rites and ceremonies; for they discover in the Symbolism of every system, the expression of the deep hidden thoughts and aspirations of the worshipper, to whom the things of eternity, and progress and condition of the soul after physical dissolution, were matters of the most momentous import.

From the entrance, the passage (which roughly expressed is 4 feet high by $3\frac{1}{2}$ feet wide, and which dimensions are maintained through the system of passages) descends at an angle of 26 deg. 18 min. 10 thirds, to a distance of about 375 feet, where it enters a chamber hewn out of the solid rock, and which is about 50 cubits below the base line of Pyramid.

This subterranean Chamber is 550 inches long, 330 broad, and varies in depth from 50 to 150 inches. A striking feature connected with the Chamber is, that while the roof and walls are properly finished off and square, the bottom was left unfinished, suggesting the idea of "a bottomless pit." It is under the centre of the Pyramid, and in its floor arrangement is similar to the Middle Chamber, whose floor is also left in an unfinished condition.

This Chamber (marked A in the illustration) forms the lowest of the 3 in the Pyramid, and is indicative of the "Amenti" of the Egyptians, the "Hades" of the Greeks, the "Sheol" of the Hebrews, and the "Hell" of the Christians.

The 3 Chambers, one below and the other two above the base, unmistakably symbolise the 3 degrees of life within the human organism, corresponding to the head, the seat of intellectual life, which is the residence of the Great King, and where is the Shekinah, represented by the Grand Central or King's Chamber in the centre of the Pyramid; next, the Middle or Queen's Chamber, corresponding to the trunk, containing the internal viscera and which cannot be separated from the other without a cessation of life, as is shown by the passages to both Chambers commencing from one point, hence the organic life functions are situate in this division. Like the Spirit and the Soul, these are never separated, and while preserving their distinctive expressions, yet must ever be associated together.

The third or lowest Chamber under the base line corresponds to the extraneous limbs, or third division of the physical human frame, and the outer or natural sensuous degree of life. At dissolution, this outer part never ascends with the soul-clothed spirit (for after the dissolution or separation of the physical parts, the soul forms the covering of the spirit), although from it there is drawn a sublimated ethereal substance with which the new-clothed spirit ascends into the higher sphere of existence. This fact and connection of nature with spirit, is symbolised by a tortuous ascending shaft leading from this Chamber, and communicating with the Grand Gallery near its commencement, but which communication was concealed. To obtain an entrance into the interior regions above, it was necessary to use violence or force, as the well mouth at the top of the passage leading from the lowest Chamber was closed over by a large and heavy stone. This is the stone at the mouth of the Sepulchre. And the fact of violence having to be used to remove this stone and thus force an entrance from beneath into the higher regions, is a powerful symbol of the pain and suffering which must be undergone by the spirit with its soul covering, ere it can be released from its prison, the physical body.

Every atom of human spirit-life that descends into the physical form, or comes into contact with matter, must go down into the depths to become personified, and when ultimated into those conditions of physical life symbolised by the lowest Chamber, it is only by looking upward, (the roof or ceiling being the only part that bears any semblance of finish), that it calls to remembrance the fact of its fall or descent into nature, its imprisonment therein,

hereby engendering a desire to ascend to a higher and more perfect state of being.

Here, in the state symbolised by the position of this subterranean Chamber, is the Infernus, Tartarus, and Region of the Valley and Shadow of Death, which is inseparable from all and every religious system, and consequently in the corresponding degree of human life (whether in outer or inner nature), is evil only to be found, for above the earth and its surrounding spheres, sin and iniquity have no place.

Another truth is shown by this Chamber and its descending passage, which relates to the spiritual states of mankind while embodied on the earth. Every dispensation which lays claim to be a religious system, possessing a knowledge of divine truth, is called a church, (and which is only another name for a circle or new development or manifestation of truth in the cycle of human earthly existence), and the history of these churches or systems, those still in vogue, as well as those that have passed away, bears testimony to the fact of their *declension* from a state of comparative light and purity at their commencement, to one of darkness and impurity; and it is from out of existing systems, that the new truth is born, only to follow the example of all that preceded it.

This truth was concealed in the myth of the Phoenix, which, at the end of every 600 years, was supposed to die by fire, and from its own ashes rose again into a new and more beautiful form; why this took place at the end of every 600 years will be shown in following chapters.

Returning to the entrance of the passage, after descending 350 inches, there are two fine vertical lines on each side wall of the passage, which by astronomical calculation, indicate the date at which the Pyramid was built, viz., 2170 B.C., for at that particular time the star *a Draconis* was on the meridian below the pole, while the Pleiades was exactly on the meridian above the pole, i.e., when these particular stars were in a position exactly opposite to each other, equidistant from a point called the pole, and at a certain distance down the slope, the angle of which was determined by this fact, and which was so constructed as to commemorate it, this phenomenon could be observed within the vista of the opening formed by the mouth of the passage. Concerning this I shall have more to say when treating of the astronomical and astrological symbolism of the Pyramid.

This truth is shown by one of the lines; the other line refers to a not less remarkable fact, viz., that from that point to the entrance of the Grand Gallery is exactly 2,170 inches, so that two important epochs in Pyramid teachings are noticed from that standpoint, the one, by looking outward, fixes the date of the erection of the Building, which relates to time; the other, by looking inward, points to the entrance of a Grand majestic Hall (or Gallery as it is usually termed), which symbolises another series of facts relating to the mental and spiritual states of mankind, thus referring to state. By some this point at the entrance of the Grand Gallery is supposed to fix the date of the commencement of the Christian era by the birth of Christ; but of this more anon.

Proceeding further down the inclined passage to a distance of 980 inches, there are two stones in the floor, of material hard as flint, which still preserve their integrity, while all the rest of the flooring of the passage has gone to decay and lost its original form. The joints of these stones are diagonal, while all the others are rectangular to the line of passage. Such a striking feature could not be without a meaning, and that is discovered by standing on the stones and looking upward, for there in the roof, immediately over these peculiar stones, is a square opening leading to the interior chambers by another passage striking off from this point at an opposite angle to the descending one. This entrance is effectually closed by the insertion of granite stones, the full size of the opening, reaching inward some fifteen feet and tapering downwards towards the opening, and such an obstruction was not possible to be removed by any effort made in the passage. But the stone which closed the mouth of this ascending passage was tapered from the outside, so that it was possible to remove this, although its presence was so carefully concealed. It was evidently designed by the Architect, who, as a prophet, saw into the future, that these two flooring stones, by still preserving their position, would attract the attention of the inquirer and explorer, and though an attempt should be made to remove the entrance stone, yet all further progress by that route would be effectually barred, and entrance to the interior must be made some other way than through that gate. It was only by *apparent accident* that the ascending passage was discovered, for the workmen employed by the Khalif Al-Mamun, in forcing a passage into the interior of the Pyramid, heard a loud noise caused by the falling of this stone into the true entrance passage, which was loosened by their blasting operations, and following the direction from whence the noise came, they forced an opening into the passage; and thus was revealed for the first time since the sealing up of the Pyramid, the series of internal arrangements which ever since have been a source of wonder and astonishment to all who have visited and studied this ancient structure.

The falling of this stone, and the forcible intrusion other than by the real and true entrance, throws a light upon a somewhat mysterious statement contained in the New Testament: "And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." So wrote the Recorder of that day and generation, who himself was an initiate of an Order of Brotherhood which possessed secrets that had descended from a still more ancient date down to his day, and who used those symbols with which the hierophants were familiar

and cognisant of their true meaning, to give expression to truths that would affect the destiny of coming generations.

A "Stone," to the initiated of that Order, did not refer to a natural substance quarried out of the physical earth, but to a genuine pure *spiritual truth*, prepared beforehand in a sphere where all truths are seen in their real light, and when the time or state was ready—i.e., when men's minds were in a state to receive it—such new presentation of divine truth, prepared in the heavens, was given to men through special messengers: hence such new presentation is regarded, and justly so, as a revelation from heaven.

To fall upon such a stone will result in breakage—for those who come in contact with and are affected by such new truths, of necessity have all their old ideas, thoughts, and doctrines "broken up," and until the new truths are comprehended, the mind is left in a state of obscurity, mystery, and indecision.

If the stone should "fall" on any one, that is when the truth descends with a power that cannot be resisted, and enters into the mind and heart with overwhelming force, then it "grinds to powder," i.e., all old notions, errors, and darkness pass away and are dissipated, and thus cease to preserve the concrete form which previously they had assumed.

Having now traversed down to the deep or subterranean Chamber, and returned to the entrance leading to the higher series of Chambers; in my next, I shall ascend with your readers, and show them some of the wonders pertaining to the interior system, which will ultimately land us in the Grand Central Hall, containing the jewel, of which an illustration will be given as a heading to next chapter.

Higher Broughton, Manchester.

(To be continued.)

HISTORICAL CONTROLS.

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

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

LORD LYNDBURST.

March 11, 1879.

This has been a very curious control. The foreshadowing of the coming Control was made through spirit-pictures done by the father of the intending Control, he being Copley, the artist, and these pictures were intended to illustrate a not unimportant part of the early life of the Control, as will be seen in this record. The medium in trance, but not under control, spoke as follows:—

"How old is he, do you think? He must be nearly one hundred years of age. How strangely he is accompanied; not by individual spirits the same as myself, but he is surrounded with spirit-pictures. Those that are standing near him say, or tell me to say, that the pictures are the impressions of his thoughts or unexpressed memories. I have never seen so strange a spirit set, what does it mean? It strongly interests me, and I argue that in the event of not being able to control, he will trust to my description, helped by this pictorial aid. Is it not strange? Never before have I seen a spirit so accompanied. The groundwork of each picture is a glowing, shining white, and the figures of each picture are formed of colours resembling the delicate and beautiful rainbow. Oh, it is beautiful to see them; they move when he moves; they are many in number, and their subjects are various; shall I describe them to you, dear soul? The first represents a large stone building, erected upon a great height, upon which is detailed the surrounding beautiful scenery; the name which glows in white, bright characters under this particular picture is Mount Vernon. The surrounding scenery represents a well-wooded river-side, the river also is portrayed, and it is a larger river and a wider one than any I have ever seen during my earth-experience. The name that glows under it is the Potomac. Again, another glowing message or dwelling; part of the description of this particular picture (why is my body so cold?) is the Presidential Home of a Nation's Liberator. How peaceful is the surrounding scenery of this huge stone building; its most prominent figures are men in a half-nude state; their complexion is unlike the complexion of the body I possess. I should have said, unlike the body I sometimes possess. I am but in half possession of my body. They are red, a very dark red; they have no hair on their faces; a look of fear overspreads their countenances; their position is the position of service—the position of servant; they labour under the knowledge that they are in the presence of a superior and governing race. He that draws these pictures, and portrays these forms, is standing side by side with the picture; he is what you would expect yonder elder spirit to have been in his younger days. He nods his head consentingly to this my description, acknowledging in conversation now to me, that he himself is there represented. The picture means his youthful or younger experience whilst on earth, whilst fulfilling required duties as a travelling Bachelor to his Alma Mater, Trinity College, Cambridge. This picture has gone from me, and another has taken its place. I would rather leave the body, and let him tell his own tale. He shakes his head seemingly in sadness at my remarks, and bids me to proceed. He

further states that his brief spirit-experience makes him chary of once more taking possession of the human frame; a dreaded responsibility for the failure in which he would be answerable to God. Bid him try. The name he gives is John Copley, three times Lord Chancellor of England. He bids me go on; he presents to me, nearer and nearer, another beautiful portrayal of savage barbaric life; there are in this picture, hundreds of dark, tawny, savage-looking men sitting in a circle; some have in their possession fire-arms, whilst others have in their possession the less harmful bow-and-arrow. They have bright hatchets, the hall of which is thrust through a belt which they wear round their loins; this belt is made from the hides or skins of wild animals peculiar to the country. These belts are ornamented with shells artistically placed; they have beautiful ornamented shoes on their feet; the most wise and the most good of those in this circle have their faces turned towards the setting sun, and they are engaged in council. The same white spirit that is showing me this, is present. They record their conclusions upon their split shells; at the corners of this picture are various portrayed episodes in their manner of living, of warfare, of the treatment of prisoners, of their knowledge of medicine, and also of their ideas of the Supreme God the Father. Shall I describe these corners to you? The first one on the left hand side represents their inhuman torturing of a prisoner, with various episodes, leading up to this sanguinary feeling on their part for blood and sacrifice. The first episode being their own sports and pastimes; the throwing of their bright hatchets at each other, with more or less successful accuracy; proving their disdain of fear, their undoubted right to be called courageous. The second episode being, one of them having been made a prisoner by an opposing tribe; he is exhibited as being firm and unyielding under the tortures and indignities by which he is being assailed. Then comes the large corner picture; how wonderful it seems, the very characters seem to breathe in these pictures; they have a captive white soul, having bound him to a charred sapling, and the arrows are whirling so near him, and yet are not touching him; the white man is portrayed as being stoical and indifferent to the utmost they can do to him. He says his father is the painter. He comes towards me, and the other pictures are gone. He bends over my body; the spirit of a greater mind than his own has come to help him; he was his companion in his early earthly travelling; his name is Volney. I will return to thorough consciousness, making this my body meet for the reception of another spirit."

Here the medium went under control, and spoke as follows:—

"In this year of grace, one indeed of greater experience is occurring to me, one so far in advance of all other experiences, that I can indeed term it a year of grace. Sixteen years is but a brief time, filled indeed with but a few experiences to dilate upon; yet this number of years comprises the time I have escaped from earth. Experiences!—oh what a realisation for a soul thus being enabled to acknowledge himself in possession of a power, of a help which places him above time. My years upon earth were many, but, in comparison with this my life in eternity, they seem but a shortened dream; all the incidents of that earth-life being so strongly remembered, that they are mirrored from that remembrance, enabling the seer to see these thoughts, being placed before him pictorially. Aid has been needed to give him this mirroring consistency. That aid has been furnished by my father, the painter, who, desirous of my success in communicating, determined to avoid failure, so that if the communication failed, directly, by presenting it pictorially, by the aid of him whom I respected on earth, that soul of free thought, apart from rigid rule or generally accepted theories, the author of the 'Ruin of Empires,' Volney. I am enabled by his aid to speak once more through lips of flesh; when I foresee failure of power or want of knowledge in this communication, I will fall back to the tendered help of my father. The pictures, described by the spirit-proper of this body, were the scenes through which I passed; the experiences which I realised in my after visit to my native country. I was but an infant when I came over to England, at least but a child. The reason of my father's visit to England, accompanied by his family, was brought about by the success of his celebrated picture, 'The Boy and the Squirrel,' and he settled in London in George Street, Hanover Square, where I passed nearly the whole of my life. The date of my birth in Boston was the 21st of May, 1772. My father's success in London was an undoubted one, and consequently he was enabled through that success to give me that start in life so necessary for success. I was educated in my earlier days at Chiswick, under the tuition of the celebrated Dr. Thorne—I say celebrated because his son was also, like myself, one of the highest legal luminaries, being at one time Solicitor-General. On July the 18th, 1790, I commenced my college career at Trinity, Cambridge, at Trinity College, although by no means a Trinitarian. Four and a half years after my entry I succeeded as a second wrangler and first Smith's prizeman, and afterwards entered as a student at Lincoln's Inn.

"It had long been a wavering point with me what should be my future services—the mechanical arts, the sciences, or the law; but, once having made my choice, I became in very deed a student. The pictures described, and which were spiritually portrayed, were my travelling experiences as a travelling Bachelor to the University of Cambridge in 1795 and following years, and which were described to the Reverend the Vice-Chancellor in letters written in that language with which you are so well acquainted—Latin. To me my American experiences of travelling, and the entering upon incidents and adventures for the purposes of forming information, this journey and these duties constituted my most pleasurable

remembrances, and my often-referred-to conversation in after life. I returned after an absence of three or four years; if my memory is correct, it was in the year 1798 that I returned. I was not called to the Bar until the fourth year in this century. I joined at first the Midland Circuit. I am thinking of the keen, bitter disappointment I experienced. Month succeeded month, and year succeeded year, listening eagerly—I will say savagely—to the examination of every witness, sitting in the second row, tracing in my mind, without either book or note before me, every legal argument bearing on the case which was brought before the attention of the court. I was described as having a restless, eager, eagle eye, noting the slightest incident or circumstance,—commencing my political opinions with what would now be termed as those of an advanced liberal or lukewarm Radical. To continue—he that patiently abides his time, awaiting and accepting the offered opportunity, must and does meet with it. The case that brought me into prominent notice whilst I was in the advocacy of Radical views, was that which was known as the Spa Field riots case, derivative of its location near the celebrated Spa waters. I was a junior counsel in the case, and defended one of the conspirators on the charge of High treason, being specially engaged for the elder Watson. I felt this to be the offering opportunity; I had waited for it for years (by the way of parenthesis, allow me to remark the loss of opportunity of the junior counsel in the case of this spirit that holds this body; this was an opportunity going begging; there were more legal celebrities watching that case than were represented in the flesh). To resume; whether it was that the jury felt themselves jealous of anything approaching to aristocratical oppression or not, but they returned, at all events, a verdict of 'Not Guilty' for my client—'Copley and Liberty' was the watchword all over this Capital. But the good effect of this success did not end with the people's approbation only, for I soon ceased to be their idol, but it opened to me a road to power. The pocket borough of Yarmouth in the Isle of Wight was offered to me and accepted. I need not say by whom it was offered; the then Tory Government realised the want of young, active, and aspiring minds. In the latter part of 1817 I was elected, and I took my seat in the following March, 1818."

I here, during a break, paid the Control a compliment on his general character for ability and clear-headedness.

"I thank you for the compliment you have paid me; as to my clearness, I always endeavoured to be brief, truly precise, and clear in my argument. The approbation of my worth (pray do not think me egotistical) was followed by my appointment in the following year as Solicitor-General. It is not necessary to go through the cases that came before my notice, but one may be in your remembrance. I am about to speak of the O'Meara case; there I think that I may take a little credit for saving a great amount of scandal. You know that O'Meara was appointed the doctor in charge of Napoleon the First at St. Helena. He (O'Meara), published a volume of the daily annoyances practised by the Governor, Sir Hudson Lowe. The Government, stung into action by the appointment of insufficient men to fill important posts under them, determined upon prosecuting O'Meara; but the evidence privately submitted to my perusal proved the fact, that O'Meara's account might well have been added to, and that there was nothing to be subtracted from it, the depositions proving that Sir Hudson Lowe's daily conduct was a course of petty and unnecessary cruelties to his illustrious prisoner. I credit myself with having performed a great act in preventing the Government proving its own weakness. I lost nothing by that step, but gained the good-will of all; I was then Solicitor-General."

Here I was forced to rest, consequently there was a break in the Control's recordings, the substance of some of the matters I will give at the end. He said, on resuming:—

"I remember well my passing away. My words on passing away, not those of my lips, but those issuing from my heart, were—'I am so happy, so happy.' You have told me of many regrets that you now feel, and that you will have to expiate for the acts that caused them. Like you, there were with me many incidents that I would blot out from the pages of my life, but the greatest of God's mercies was revealed to me before I passed away—the reality of the after existence—putting aside the long life half-doubtings as to the future. Suffice it, then, in continuation of my account, to say that the proceedings against O'Meara were, by my advice, abandoned. This was followed by the ministerial favour of being made Attorney-General in 1824, and later in the same year Master of the Rolls; and in April, 1827, for the first time, appointed to that post to which all ambitious barristers aspire—the Chancellorship. Previously to this I had been returned for more important places than Yarmouth. I represented Asburton, and afterwards the University of Cambridge. I surrendered the Great Seal in 1830, and, as an act of justice by the incoming ministers, I was appointed Chief Baron of the Exchequer, which I resigned in 1834, and was again made Lord Chancellor; and in 1835 again resigned the seals. I then received the High Post of Honour, above which no mind can soar—that of Lord High Stewart of Cambridge University. I remember the fall of Lord Melbourne's ministry, it was in 1841."

I here said, I thought it was in 1842. He said:—

"I remember well the date. I am certain about the date, because I then received the advice of the present Prime Minister of England to commence a series of speeches at the close of the sessions, expatiating on the failures of the Whig ministry. I then next held the Chancellorship for five or six years, until 1846. I am glad to see you particular about dates. Chronology is a bitter thorn. Men fence with it, walk and march around it. The

truest test of truthfulness in individuality of control is to inquire as to incidents, day, and dates. I do not refer to all dates, but to the most important ones. I was four-score and three years old when I made my speech on that question which to-day holds the minds of English statesmen. I was eighty-three years of age when my warning voice was raised against the encroachments of England's natural foe; eighty-three, and yet I described with clearness the aims of England's Northern foe. What I then foresaw has now commenced. Five years later, when other men's minds at such an age are enfeebled by bodily ailments, I was enabled to lay the foundation of England's naval strength, raising, or being the cause of raising, England's defences to the present high state of efficiency. A warning given by Lord Lyndhurst at such a mature age was not to be disregarded. Men's relaxations from work are many and various. I am referring to the relaxation, the love of order, and harmony around and about your country home. What is not generally known, and what formed my favourite relaxation, was experimental chemistry; and I state that I was peculiarly an adept in these experiments; forming, in fact, my greatest pleasure, until God's fiat became known to me, until life's duties had ended. Strong in faith—an abiding faith in God's mercy—I was borne from earth's scenes to the higher life, buoyed up by these hopes, and strengthened by this faithful trust; finding that the highest of my hopes, whilst departing, were more than realised; entering with others with joyous acclaims, with heart-praises to our God. May He bless you, P. May you make yourself worthy of His love, and a fitting companion of those whom you will meet. May God bless and protect you. Good-day." Finis.

The legal element is becoming strong: I have latterly had several legal celebrities, and was much pleased to have one nearer my own time. For a long time the control was very weak; I had two or three times during this seance, to place the sensitive back in the easy chair, and to place my hands on his head, which operation, with breathing on the forehead, gives considerable strength to the control. This fortifies me in the opinion I have long entertained that the spirit of the departed can alone control by aid of the life-body of man,—that, in fact, the power of control can only be exercised when there is present in the living body an available power of imparting force to the disembodied spirit. Grossetete, Bishop of Lincoln, when narrating to me the fact of his having manifested to Pope Innocent the Fourth, said he had only discovered within the last 27 or 28 years that the pope was a sensitive and imparted power, and this had enabled him to appear. I found in the present case, that towards the end, when I was very nearly exhausted, the control got stronger and stronger. During these breaks, however, the time was not altogether lost. I had a very pleasant conversation. We discussed law, politics, and America. Several old law jokes, which he (Lord L.) was said to have been guilty of, were mentioned, and the peculiarities of several of the old lawyers whom we both knew were discussed,—I referred, among others, to Wakefield, Bethel, and others. When I started the joke, he on several occasions picked it up and finished it. By way of example: an old joke was told of one of the legal celebrities, who quoted "Qui facit per aliam facit per se," on which Lord L. is reported to have said, "Stop, brother; 'Qui facit per aliam facit per se.'" Here I began, and he ended, the joke.

He spoke highly about D'Israeli; he said his was the farthest seeing mind of the day. He put him far beyond Bismarck. He spoke of Gladstone, pitying his being a victim to disappointed ambition; but said at the same time that Gladstone was a man of most wonderful mind. I asked him whether it was true, that up to the very last he put to memory a certain number of verses daily to prevent memory failing; all of which he confirmed appropriately. I spoke of a sister of his, a very old lady named Green, whom I had seen in 1859 walking about Boston; on all of which subjects he talked as if he were in the flesh. I asked him whether he recollected at the Bar a relative of mine, T.E.M.T. He said: "I feel his influence in this room. There is a military man, a son of his, has been here lately." This was a fact; I had parted with him on the previous week on his return to his regiment in India. He explained to me that by the aid of his father he had placed pictorially before the sensitive, scenes in his American tour as travelling Bachelor. He said he had been an honoured guest at Washington's house, Mount Vernon; and that he had been present at several meetings of the Delaware Indians. All these things he portrayed pictorially, in case he should fail to control and speak through the medium. During one of these breaks he took up a pen and wrote in a beautifully small and clear hand one or two sentences. I asked him whether that was like his handwriting. He said, "Yes, as far as I could control the medium's will; but I will try and give you a fac-simile of one of my Latin letters to the Vice-Chancellor of Cambridge during my travelling Bachelorship."

THE CONFERENCE at the Turkish Baths, Clyde Terrace, Bishop Auckland, on Sunday, will commence at two o'clock in the afternoon.

NO. 1 INSTITUTION SEANCES.—On Tuesday evening, fifteen persons present, complete harmony and quite a spiritual conference. Eleven persons received most truthful tests, which were honestly acknowledged. It was an evening of experience, on spontaneous prayer, and the results of the medium's power of healing a perfect stranger, were particularly listened to. Another person in the circle gave his experience of prayer at a death-bed scene lately. The medium under control gave a complete analysis of the circumstances.—J. KING, O.S.T.

ULRICI ON THE SPIRITUAL BODY.

The following summary of views of a leading continental philosopher, are, through the kindness of a lady correspondent, culled from "Boston Monday Lectures." We would be glad of similar extracts, met with by our friends in the course of their reading, if they would have the kindness to prepare them for our use.

It is on the manner of the personal continuance of the soul after death, that German philosophy now bends an intense, prolonged, reverent gaze. Whoever is in accord with this school, which now leads the most intellectual and learned nation of our time, will find himself in most emphatic antagonism to the English materialistic school. This latter, however, has nothing to say that is new to Germany.

Lotze, Ulrici, Wundt, Helmholtz, Draper, Carpenter, and Beale teach that the nervous mechanism, in its influential arc, is plainly so constructed that we must suppose it to be set in motion by an agent outside of it.

Every change must have an adequate cause.

It is the supreme law of philosophy that *involution* and *evolution* are an eternal equation. Materialism is marked by perhaps nothing more superficial than the attempt to avoid the force of that law in the explanation of living tissues. Materialism astounds us by the assertion that physical and chemical forces are enough to explain the formation of living tissues; but no man has shown that in these forces there can be an involution equal to the evolution we call organism and life. The evolution in man is intelligence, imagination, emotion, will, or all that we call the soul; and the involution, therefore, must have in it the equivalents of these qualities. For ever and for ever it will be true that you can find in living tissue and take out of it only what is put into it, visibly or invisibly.

The nature of what Aristotle called the animating principle, or the soul, is to be inductively inferred by an inflexible application of the principle, that *involution must equal evolution*. In living tissues, as everywhere else, every change must have an adequate cause.

The co-ordination of tissues in a living organism must proceed from a sufficient cause, defined as one in which involution is equal to evolution, and which, therefore, must possess not only intelligence, but permanence and unity, in all the flux of the atoms of the body.

The unity of consciousness requires the same.

The persistence of the sense of personal identity requires the same. The immense facts that each individual feels himself to be one, and that his identity through life is a certainty, in spite of the flux of the particles of the body, are to be accounted for. It is enough to the acute Ulrici to know that he has an ineradicable sense of personal identity, and that his consciousness is a unit, to cause him to repel the idea that all we call the soul is the result of an almost infinitely complex arrangement of atoms. The late German philosophy holds the view that the soul must be conceived as a property or occupant of a fluid similar to the ether.

This fluid, however, does not, like the ether, consist of atoms. It is the doctrine of the non-atomic ether or soul-fluid which Ulrici advocates; and he believes that the soul occupies this ether that fills the whole form and lies behind the mysterious weaving of the tissues. This non-atomic fluid is absolutely continuous with itself. Its chief centre of force is the brain; but it extends outward from that centre, and permeates the whole atomic structure of the body. The soul, as an occupant of this ethereal ensowathment, operates in part unconsciously and in part consciously. It co-operates with the vital force. It is not identical with that force.

In order to explain living tissues, it is not necessary to assume the existence of what is called vital force; but it is necessary to assume the existence of an immaterial principle. Hermann Lotze takes great pains (as also does Ulrici) to show that the *immaterial principle is not necessarily to be thought of as identical with what has been called the vital force*. That which moves these bioplasts, and causes them to build on a plan, kept in view from the first, and maintained as a unit to the last, we say, must be an adequate cause of these motions; and that is not the vital force simply, although it may be the vital force with this outer psychical force behind it; and yet the two are always to be carefully distinguished from each other.

The soul has a different type for each organism. As it were folded up, it exists, of course in the embryonic germ of each organism—oak, lion, eagle, or man. It is the agent which weaves all living tissues. It spins nerves; it weaves the muscles, the tendons, the eye, the brain; it arranges each part in harmony with all the other parts of the organism.

When it rises to the state of consciousness it produces the phenomena known as thought, imagination, emotion, and will. So far as the ethereal ensowathment of the soul is non-atomic, it is immaterial.

Matter and mind, we have commonly said, include everything; but some are whispering, "Perhaps there is an invisible middle somewhat, for which we have no name, but which is remotely like the ether." Is it material? It is not atomic; and matter is. Now, Ulrici so far adopts this idea as to affirm explicitly that the ethereal ensowathment of the soul must be non-atomic, and so far not like matter. He thinks that the atomic constitution of this ensowathment would be absolutely inconsistent with the fact of the unity of consciousness. He holds that if the soul-fluid be made up of atoms there is no proof that it is not in flux with the flux of the particles of the body. But the persistence of our sense of individuality is proof that there is no such flux in the substance in which mental qualities inhere. We know that there are in us certain mental attributes, and that every attribute must have a substratum; and in the substratum in which anything permanent, like the sense of identity inheres, there must be no flux, but permanence. So, following the clue, that every change must have an adequate cause, Ulrici holds that the ensowathment of the soul, this ethereal body, is non-atomic and not in flux. Our sense of identity persists. Nevertheless, all the particles of the body are changing continually. Thus

* Boston Monday Lectures: BIOLOGY, with Preludes on Current Events. By Joseph Cook. Glasgow: David Bryce & Son, 129, Buchanan Street. 1878.

the cause of our sense of personal identity must be something that is not in perpetual change. We know that every coarser physical particle does change. There is nothing in my hand that there was seven years ago, except the plan of the material. The particles have been all changed, but the plan is just the same. That plan which does not change implies the existence in man of a substance which does not change; and although that substance is invisible, science thinks it is there, because it sees effects which can be explained only upon that supposition. That invisible somewhat, scholars in Germany call a *spiritual body*.

This non-atomic ethereal enswathement of the soul is conceivably separable from the body.

How shall I proceed, when thoughts crowd upon us here, too sacred except for the hushed chambers from which you and I must pass hence, each alone! Who has treated death inductively? What do the dying see? what do they hear? what do they fear, and what do they hope? I am asking of you only loyalty to the self-evident truth that *every change must have an adequate cause*. The Ariadne clue has now brought us mercilessly up to the certainty that the adequate cause of all this weaving of living tissues must be something having unity, something not in flux with the constant changes of the particles of the body.

Professor Beale says "that the force which weaves these tissues must be separable from the body," for it very plainly is not the result of the action of physical agents. You say that unless we can prove the existence of something for the substratum of mind, we may be doubtful about the persistency of memory after death; but what if this non-atomic ethereal body *goes out of the physical form at death*? In that case what materialist will be acute enough to show that memory does not go out also? You affirm that without matter there can be no activity of the mind, and that, although the mind may exist without matter, it cannot express itself. You say that unless certain material records remain in possession of the soul when it is out of the body, there must be oblivion of all that occurred in this life. But how are you to meet the newest form of science which gives the soul a non-atomic enswathement as the page on which to write its records? That page is never torn up. The acutest philosophy is now pondering what the possibilities of this non-atomic ethereal body are when separated from the fleshy body; and the opinion of Germany is coming to be emphatic that all that materialists have said about our memory ending when our physical bodies are dissolved, and about there being no possibility of the activity of the soul in separation from the physical body, is simply lack of education.

It becomes clear, therefore, that even in that state of existence which succeeds death, the soul may have a spiritual body. *A spiritual body!* That is a phrase we did not expect to hear in the name of science. It is the latest whisper of science, and ages ago it was a word of revelation.

The existence of that body preserves the memories acquired during life in the flesh.

If this ethereal enswathement of the soul be interpreted to mean what the Scriptures mean by a spiritual body, there is entire harmony between the latest results of science, and the inspired doctrine of the resurrection.

What if I should dissect a human body here? I might have a man made up of a skeleton; then I could have a human form made up of muscle. If I should take out the arteries, I should have another human form; and just so with the veins, and so with the nerves. Were they all taken out and held up here in their natural condition, they would have a human form would they not? Very well; now which form is the man? which is the most important? But behind the nerves are those bioplasts. If I could take out those bioplasts that weave the nerves, and hold them up here by the side of the nerves, all in their natural position, they would have a human form, would they not? And which is the man? Your muscles are more important than your bones; your arteries than your muscles; your nerves than your arteries; and your bioplasts that weave your nerves are more important than your nerves. But you do not reach the *last analysis* here; for if you unravel a man completely, there is something behind those bioplasts. There are many things we cannot see which we know to exist. I know there is in my body a nervous influence that plays up and down my nerves like electricity on the telegraphic wires. I never saw it; I have felt it. Suppose that I could take that out; suppose that just there is my man made up of nerves, and just yonder my man made up of red bioplasts; and that I have here what I call the nervous influence separated entirely from flesh. You would not see it, would you? But would not this be a man very much more than that, or that? *What if death thus dissolves the innermost from the outermost*. We absolutely know that that nervous influence is there. We know also that there is something behind the action of these bioplasts. If I could take out this which is a still finer thing than what we call nervous influence, and could have it held up to view, I do not know but that it would be ethereal enough to go into heaven; for the Bible itself speaks of a spiritual body. You know *it is there*, this nervous influence; you know it is there, this power behind the bioplasts. When the Bible speaks of a spiritual body, it does not imply that the soul is material; it does not teach materialism at all; it simply implies that the soul has a glorious enswathement which will accompany it in the next world.

I believe that it is a distinct biblical doctrine that there is a spiritual body, as there is a natural body, and that the former has extraordinary powers. It is a body which apparently makes nothing of passing through what we call ordinary matter. Our Lord had that body after his resurrection. He appeared suddenly in the midst of his disciples, although the doors were shut. I tread here upon the edge of immortal mysteries; but the great proposition I wish to emphasize is, that science in the name of the microscope and the scalpel, begins to whisper what revelation ages ago uttered in thunders, that there is a spiritual body with glorious capacities.

This is a sad world, if death be a leap in the dark! But now we are following haughty axiomatic certainty. In cool and clear precision, science comes to the idea of a spiritual body. We must not forget that this conclusion is proclaimed in the name of philosophy of the severest sort. The verdict is scientific; it happens also to be biblical.

In every leaf on the summer boughs there is a net-work which may be dissolved out of the verdant portion, and yet retain, as a ghost, the shape which it gave the leaf from which it came. In every human

form, growing as a leaf, we know that net-work lies within net-work. Each web of organs, if taken separately, would have a form like that of man. There might be placed by itself the muscular portion of the human form, or the osseous portion, or the veins, or the arteries, and each would show a human shape. If the nerves could be dissolved out, and held up, they would be a white form coincident everywhere with the human physical outline. But the invisible nervous force is more ethereal than this ghost of nerves. The fluid in which the nervous waves occur is finer than the nervous filaments. What if it could be separated from its environment and held up? It could not be seen; it could not be touched. The hand might be passed through it; the eyes of men in their present state would detect no trace of it, *but it would be there!*

Ulrici, Lotze, Beale, all adhere unflinchingly to the scientific method. The self-evident axiom, that every change must have an adequate cause, requires us to hold that there exists behind the nerves a non-atomic ethereal enswathement for the soul, which death dissolves out from all complex contact with mere flesh, and which death, thus unfettering without disembodiment, leaves free before God for all the development with which God can inspire it!

The foregoing have been the teachings which for years we have urged upon many a platform in this country, and the materialisation of spirits—the resurrection, so frequent in spirit-circles—solves the mystery of the hitherto inscrutable relation existing between the invisible and the atomic bodies, or the spiritual and the physical. Our clairvoyants continually see the evidences of this inner fluidic body, so fully dwelt upon by Allan Kardec.

After all, is it not likely that these German scientists have been dipping into Kardec's works, also into the views of Andrew Jackson Davis, the clairvoyant, communicated to the world upwards of thirty years ago? The aid that Spiritualism is lending to science is abundantly seen in these modern scientific views: views which have been for nearly thirty years familiar to the most humble seekers after spiritual truth in the family circle. These ideas have been in the atmosphere a long time, and now the scientific intellect has awoke up to a tardy acknowledgment thereof. How far in the dark our English materialistic scientists remain! Theirs is the science of shells, husks, and offal. Our Tyndalls, Carpenters, and Huxleys are mere babes, with eyes to see, but lacking the mature minds to understand what they do see.

LECTURE BY MR. BARKAS, F.G.S. AT LEEDS.

From the *Yorkshire Post and Leeds Intelligencer*.

Mr. T. P. Barkas, F.G.S., of Newcastle, delivered a lecture, entitled "The Reality of the Phenomena of Modern Spiritualism," in the Leeds Philosophical Hall last night. The audience numbered about 300 persons, including several gentlemen well known in local medical and scientific circles. Ald. Tatham presided, and briefly introduced Mr. Barkas.

The lecturer said his object was to submit some of the experiences of Modern Spiritualism which had come under his own observation, and for which he could vouch. The "exposures" of the phenomena of Spiritualism, which had taken place in the neighbourhood, were not really exposures at all, and he would show that phenomena similar to those which were said to have been exposed might be produced at seances, under very different conditions, and from very different causes to those to which they had been attributed. Occurrences at seances were sometimes under such conditions that any careful investigator would accept them as probable, and he was surprised that so many persons declined to enter into a full and fair examination of the alleged facts. He divided the results of his observations, extending over twenty-five years, into two classes—physical and psychological—and said he found that at the back of all the manifestations there appeared to be a more or less intelligent operator. First, treating of the more elementary manifestations of Spiritualism, he described how various tables had moved at his bidding, after which, he instanced cases in which questions had been correctly answered in a way which could not be accounted for on the theory of coincidence, or any kindred theory. Amid much laughter, Mr. Barkas declared that at his request a table had floated up to a height of eighteen inches, and, slowly descending, had gently pressed the light from the wick of a candle. At the back of all that, said he, there was an intelligence, though perhaps not a very brilliant one; but its workings could not be accounted for on any other theory than that of Spiritualism. Passing to the more occult mysteries of the phenomena, Mr. Barkas said he had been touched with a human hand when no embodied human being was within seven feet of him, and he had seen young women and children walk from behind curtains and pass before him in a room where he had, as he thought, the clearest physical evidence that no such embodied human beings were in the apartment. In a case where a stout matronly lady was secured behind a curtain in a room, he had a short time afterwards seen a lady in white, suspiciously like the medium, walk from behind the screen, but this form had been followed by another who was taller by inches than the medium. He recollected one case, in which, whilst the medium was lying upon a sofa outside the cabinet all the while, a tall female walked from behind a curtain. He said to the figure, "Will you allow me to measure your height by standing sideways." This request being complied with, he found she was a number of inches taller than the medium. He then said, "Will you allow me to feel your pulse? If you will lay your hand on mine and allow me, I shall be obliged." He felt the pulse, which was beating at about the normal pace. If that were an apparition—and, personally, he had no doubt it was—(laughter)—then spiritual phenomena simulated not only the human form, but something analogous to human flesh and blood, or

the vital internal operations of a human being. In another instance, three ladies walked out of a cabinet, one of whom, who professed to be the mother of a lady in the room, stood near to him and he observed her whole countenance. At his request, the supposed daughter described her mother, and the description was as exact as a photograph. He had seen living human forms grow up, so to speak, in the middle of a room gradually, walk about the room, shake hands with the audience, show signs of affection, and then as gradually as they appeared, vanish away. On one occasion two senior wranglers bound and sealed two young women to the floor behind a curtain, and having assured themselves that no one was behind that curtain, they saw a human form walk out and retire. In reply to his inquiries, an "automatic sensitive"—a very ordinarily educated woman with whom he sat in a room alone—had answered at once and correctly the most abstruse questions in biology and psychology, and in another case he had had answers written in good German and Russ whilst the medium knew nothing of those languages. After quoting other "revelations" of the phenomena, the lecturer concluded by remarking that, notwithstanding some real and many supposed exposures, there remained a large body of incontrovertible facts connected with Spiritualism for which no ordinary scientific theory as yet could account.

The chairman said it struck him that if Spiritualism were true it was a pity that so little benefit had resulted to anyone from the supposed revelations of the spirits. (Hear, hear.)

Mr. Barkas having invited questions, a large number were asked, evidently both by friends of Spiritualism and by sceptics. Alluding to the chairman's observation, the lecturer said that Spiritualism had shown us that we must broaden our knowledge of natural laws, that the limitations of natural laws now laid down were untenable, and that there were laws and forces which we must learn to recognise. Then, too, investigations of spiritual phenomena had a tendency to lead materialists to believe in a future world, in which the happiness was proportioned to human conduct in this world. Answering his questioners, Mr. Barkas said he declined to enter into the Scriptural aspects of the question. It was next to impossible for twelve persons to sit around a table in a room for the purpose of getting elementary spiritual manifestations without finding them in a short time, although more advanced phenomena required more patience. If even conjurers would set themselves seriously to find phenomenal effects they could do so. He had seen apparitions in the form of strong men—so strong that he had had to ask them not to press his hand so strongly lest they squeezed out blood. (Laughter.) Altogether, he thought he had seen almost an equal number of male and female apparitions. The majority of mediums with whom he had sat had been women or young men, although he had also sat with full-grown strong colliers, engineers, and all kinds of men.

He would give to the chairman the name of the senior wrangler, and of a Quaker lady whose connection with the seances he had alluded to in his lecture. Spiritualism had very materially increased his knowledge of science, and there were hundreds of cases in which persons had, through the suggestions of the beings they called spirits, obtained a knowledge of the machinery of natural science which they did not previously possess. With regard to Dr. Monck, his impression was that he had been very much traduced, though he had never sat with him. Although Dr. Monck had talked a good deal of nonsense, phenomena analogous to those which are alleged to take place through his mediumship, had taken place under the instrumentality of other mediums. He could not say how the forms which he had seen growing out of the middle of a room—(laughter)—came to be clothed, any more than he or anyone else could tell how beings saw. Spiritualism gave men a better idea of the world to come, and in keeping with Isaac Taylor's "Physical Theory of the Future World," it taught that there was progress in the next world, that spirits were not divided into two, but many classes; that there was a condition they might call hell, and another condition they might call heaven, as well as an intermediate state. He was quite free to admit that many of the things attributed to the action of spiritual phenomena were very absurd, ridiculous, and painful to a well-organised mind; but there were living persons who performed feats, and others who went to see them, who were quite as great fools as the spirits whose absurdity they laughed at. Some of the most extraordinary of the phenomena he had described took place in the office of his son, over which he had perfect control. Writing upon a slate had been produced in numerous instances upon, as well as under, a table.

Though he believed the facts of Spiritualism to be true, he was not so much the champion of any particular medium as to induce him to take one with him to illustrate his lectures. Some people were so susceptible of subjective illusions that their evidence would be of no value; he knew men and women whom he could make to see ghosts innumerable. He had mesmerised occasionally for forty years; but, though he had subjected himself to many powerful mesmerists, he had never felt any sort of influence. It was, however, as unlikely that twelve persons sitting in a room would be subject to the same illusion as that all seeds would be influenced alike.

At the close of the proceedings, which extended over two hours and a half, a hearty vote of thanks was accorded to Mr. Barkas.

Mr. A. R. Wilson, York, writes: "I went to Leeds to hear Mr. Barkas deliver his lecture on Spiritualism, and I must say it was a treat to me, and must have been to all present. As a lecturer on Spiritualism

he is just the man. Eloquent, earnest (so much so as to impress his hearers that he means what he says), and very clear, making his audience understand what Spiritualism is. For an hour he discoursed with remarkable calmness, considering the laughter and 'oh, oh's' from several of his audience, and then for about an hour and a half he subjected himself to such questioning, and at times insults, that it opened my eyes very much as to the painful experience of a lecturer on Modern Spiritualism."

Mr. Wilson then comments at length on the able and good-natured way in which Mr. Barkas met the heterogeneous questions submitted to him, and that no apologists for the conjurers were heard, and concludes: "Some good would be the result, for the lecture was a masterly one; and after it a great many copies of the *Monitor* were given away. Since I came home I have been thinking how it is that people are so stupid about Spiritualism. For a great many years it has been before the public. Able men have publicly defended it, ably-written books have been published on it, and yet ignorance prevails to a most pitiable extent."

Mr. Wilson recommends home circles, but first we must reach the people. It would be well to get up such meetings as those addressed by Mr. Barkas, Mr. Burns, and others, at every place where there is any conjuring opposition or other stir on the subject. Where a meeting is not practicable, printed information may be circulated at the meetings of the opposition. If Spiritualists would only work with a little more zeal, every intelligent person in the land might soon know of Spiritualism—but Spiritualists are almost as apathetic as the public.

A NEW SPIRITUAL PERIODICAL.

We have received the first twelve numbers of the *Spiritual Record*, Chicago, a periodical on which it gives us pleasure to bestow our unconditional and hearty approval. Each number is composed wholly of a discourse by Mrs. Cora L. V. Richmond, with the addition of a poem or two. It was commenced at the beginning of the present year by the first society of Spiritualists of Chicago, in response to numerous and repeated requests from representative Spiritualists. The function which we exercised in respect to Mrs. Richmond (Tappan) while she was in this country has proved so suggestive that a special organ is now in existence to carry on the work of presenting her teachings to the reading public. We hesitate not to say that we would rather have this little sheet, so consistent and brimful with inspiration, than any spiritual (so-called) paper in America, with their weary columns of gossip and ignorant speculation, more deeply shaded with theories and negations which threaten to crush out Spiritualism altogether. The price is 8s. 6d. per annum post free. We will gladly receive orders, and supply the requirements of all who have a kindly remembrance of Mrs. Richmond, and would be pleased to read one of her orations weekly.

A MEMORY OF THOMAS MOORE. By S. C. HALL, F.S.A. Price 1s. The proceeds to be added to a fund for placing a memorial window in the church at Bromham, adjoining Slapton, Wilts, where the poet is buried. London: Virtue.

It is with a force of truth which only the poet-soul can realise, that the author of this delightful "memory" exclaims: "The biographers of poets are almost proverbial for diminishing the giant to the dwarf." Only a poet can understand a poet, and with pen and ink pourtray him truly. The ignoble fry of scribblers whose most lofty flight it is to fill so many columns at a penny a line, envy the poet his warmth, his power in friendship, his demand on love and esteem; and they hunt amidst the scenes of a life, whose privacy is made public, for invalidating points wherewith to reduce the giant stature to the dwarfish level of the biographer. No doubt the path of all mankind is through mud, but why bespatter the fair face of the divine image with that which only claims affinity with the feet? The love of the heroic and the genius-crowned in man is a step towards the love of God; and it is equally a religious duty and a beneficent act to set forth the fair fame of those whose grand mission on earth it was to evoke love and stimulate to wholesome imitation, as it is to enkindle in the heart the worship of the Supreme Mind, who is the real Author. Worship is not towards the object; but it is the echo of spirit answering to spirit wherever spirituality is made manifest. O, then, for gracious-tongued biographers, who, with spirits undimmed, reflect without spot or blemish the spiritual beauties of their heroes. Heroes! Yes; let us have more of them; may we all be worthy of recognition in some degree, whatever our duty on earth may be.

This glimpse at a sweet-voiced singer is varied and comprehensive. Like the views in a kaleidoscope, it reveals fresh beauties on every page that is turned, and yet it is not scrappy and hurried in style. The spiritual effect on the reader is most valuable. The mind is lifted away from the lower spheres, and a balmy inner soul-life of peace, beauty, and love, expands the higher sentiments. If every intelligent person could read, and be well impressed with, such a biography as this is once a month, much of the harshness and iniquity of the world would no longer occur.

This is Mr. S. C. Hall's latest work, and dating fifty-nine years from the time of his first essay as an author. How he can expect much for the Memorial Window Fund out of such a good shilling'sworth is more than we can understand; but surely no reader will be able to withhold his generosity from adding something to the desired amount, in which, all who have felt blessed by the soothing sadness of the "Last Rose of Summer," should esteem it a privilege to participate. The work contains several engravings, one of which is an excellent likeness of the poet, in addition to which there is a photograph of another much-admired portrait of Moore. This is a book to be read and read again, to be handed to our children, and those we love to exalt and morally benefit.

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

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

SUNDAY, MAY 4.—Mr. J. Burns, at 7. Lecture.

TUESDAY, MAY 6.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, MAY 7.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

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

FRIDAY, MAY 9.—Social Sitings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 2, 1879.

PORTRAIT OF WILLIAM HOWITT NEXT WEEK.

In our next number we will give a fine engraving of William Howitt, and some reminiscences of him by Mr. S. C. Hall, and a phrenological delineation by Professor L. N. Fowler, also some remarks of our own, forming altogether an interesting narrative of one of the earliest of the eminent men who took up the Spiritual Cause in this country.

Next number, in addition to its usual contents, will contain a report of the meeting at Langham Hall on May-Day, and the speeches of Mr. Enmore Jones, Mr. S. C. Hall, Major Forster, Mr. Cromwell F. Varley, Mrs. Georgina Weldon, and others. It will be a splendid number for wide circulation; but, on account of the extra expense attending it, we can not supply it for distribution at less than 8s. per 100. If every little party of Spiritualists would club together, procure 100, and give them to boys to sell on the streets, or circulate them in their districts, it would do great good.

DR. MONCK.

We are sorry to learn from a correspondent that Dr. Monck is far from recovery and re-establishment of health. He has left Naples, and has to make his return to Switzerland by easy stages. There is wide-felt sympathy for him both at home and abroad. He was reckless of health to demonstrate to the world the truth of Spiritualism in its highest phases; for that was accomplished through him, as reported in our pages, which had never been dreamed of before, neither has been paralleled since. But the first symptoms of his weakness and prostration appeared some two years ago, and were induced by the outrageous persecution he was subjected to by malignant foes, and the rabble of Huddersfield. His marvellous materialisations afterwards, so graphically described by a clergyman of the Church of England, and attested to by so many names of weight and influence, were a magnificent answer to the denunciations of the ignorant and the calumny and spite of the evil-minded.

However we earnestly trust that Dr. Monck's recovery may, with the genial and restorative warmth of summer, be rapid and complete; and believing in the things promised through him in the future, that shall outstrip even the wonderful past, we look upon his illness and present prostration as a means perhaps disciplinary to the end of bringing about those things predicted. Many hopes and expectations centre in him.

MRS. WELDON'S ENTERTAINMENT AT BRIXTON.
A PRELIMINARY SEANCE.

On Wednesday evening, May 7th, a seance will be held at the residence of Miss Murray, 164, Ferndale Road, Brixton. Several mediums are expected to be present. After the seance, the friends will adopt measures to render Mrs. Weldon's forthcoming entertainment at the Angell Town Institution a success. All Spiritualists in the district are cordially invited. J. BURNS, O.S.T.
15, Southampton Row, W.C.

THE SUNDAY MEETINGS AT THE SPIRITUAL INSTITUTION.

Mr. Burns lectured again on Sunday evening. We regret that our space has hitherto prevented any more of these novel and interesting lectures from being reported. The meetings are delightful. On Sunday, Miss Young will be present, and her guides will exercise her for the instruction of the audience. To commence at 7 o'clock.

A FATHER OF REFORM HAS PASSED AWAY.

William Oldham, a very noteworthy radical reformer, who exemplified self-conquest, and a living religion of the rational and broadest kind with a radiant zeal that is seldom seen, has recently passed painlessly from this life at the age of 89, retaining admirable health and youth-like cheerfulness and activity of spirits to the last. He was born in the year 1790, at Melton, near Woodbridge, in Suffolk, and for many years was a wholesale tradesman in London.

His acquaintance with the late T. C. Greaves about the year 1832, induced great changes in his life. From his teachings he saw that our selfish competitive system and the resultant false objects in life that we are trained to, mainly make us what we are, and cause the hollow lives of so many of the worldly rich, and the sufferings of the poor. He saw further that the highest kind of co-operation could alone, as a system, remedy this (if it has to be gradually achieved), and that righteousness and religion, worthy of a man, and of their name, consist in action, animated by a spirit of love that embraces all God's creatures; and that the daily doings of our lives are the only measure and real evidence of our trust therein. He therefore became a vegetarian, and a Spiritualist in the true sense, and at length relinquished all worldly business.

Then he devoted himself for twelve years at Alcott House, Ham Common, to a practical exposition of educative reform, and what he deemed the best and purest system of life, both for the young and old, based on the Fatherhood of God and the brotherhood of man: a life, too, of the simplest and fewest material needs, and innocent of animal slaughter for food. Combined herewith, enlightened soul-culture, healthful and cheerful industry, thorough cleanliness, sober and mutual respect won by worthy character, were the essentials practised; the main rule of life being that which is best for all and most in accordance with the love-spirit, instead of that which is the usual, or selfish soul-withering practice of the world. He was Pater of the Concordium, established on these principles at Ham Common, for some years after the school there was discontinued. His later years have been passed in quieter, but no less zealous efforts to engage others younger than himself in the same good work for the advancement of humanity.

A NEW BIBLE COMMENTARY.—A SUGGESTION.

Many biblical commentators who are in general use seem to obscure in many cases rather than explain the matters whereof they treat. Few of them apparently have had the lamp of spiritual knowledge within their own heart, or we should not find in commentaries such wholesale denunciations of "heathen" customs to the exaltation of Jewish magical usages.

The recognition of an inner or hidden meaning to the Scriptures would at once open up a source of knowledge hitherto almost totally ignored.

A commentary of real use has yet to be compiled. Such a work should be made up of short pithy sentences, often in the form of questions, sentences calculated to stimulate inquiry, not to stifle it, and to suggest amplification at the reader's pleasure; sentences to point to new regions of thought yet unexplored, and new problems as yet unsolved. Our aim should be to understand, as far as we may, all wisdom and all knowledge. We have had enough cut and dried remarks on the Bible, remarks which have been copied and stereotyped times without number. Let us break from this exclusive leaning on authority (which too frequently becomes a hindrance to freedom of thought, and thus defeats, more often than not, the very object held dear by the "authorities" themselves), remembering that *tempora mutantur, et nos mutamur in illis*—the times change and so do we.

Whilst variorum readings are unquestionably a great acquisition to a text (as in Dean Alford's new translation, published at 1s. 6d., a cheap but very valuable work), other than textual criticism should always be presented in a tentative rather than in a dogmatic form.

"CAMBOR."

MRS. MELLON AT NEWCASTLE-ON-TYNE.

Mrs. Mellon has now returned to Newcastle-on-Tyne, and will on Sunday first resume her seances at 28, New Bridge Street, at 10.30 a.m. prompt. Friends will do well to observe the time, as the Sunday morning seance is the only one she intends holding.

Dr. Brown's report of her seances at Burnly will appear in our next number.

A BAZAAR AT NEWCASTLE-ON-TYNE.

A few ladies belonging to the Newcastle-on-Tyne Spiritual Evidence Society have resolved to hold a bazaar for the benefit of a new hall in connection therewith, in the beginning of July. We shall feel greatly obliged if our spiritual friends will contribute their assistance to the same; money, goods, useful and ornamental articles of any description will be acceptable. Contributions will be received by Mrs. Hammarbom, Northumberland Street, Newcastle; Mrs. Mould, 12, St. Thomas's Crescent, Newcastle; Miss Elliott, 5, Albert Drive, Low Fell, Gateshead; Miss C. E. Wood, 3, Sunderland Street, Newcastle.

LYDIA J. BURTON.

Burton Street, Byker, Newcastle-on-Tyne.

Mr. T. M. BROWN expects to be at Choppington to-morrow (May 3). In another week he hopes to reach Barrow-in-Furness, after which he will proceed South, probably for his last visit. Early arrangements are requested. Miss Brown will also proceed South again very soon on another tour. Address, Howden-le-Wear, R.S.O., Durham.

CHRIST IS KNOCKING AT THY DOOR.

AN ALLEGORY.

When snows descend, and wintry winds
Are sweeping from the icy north,
By direst want poor sons of toil
To seek their bread are driven forth,
The tempest's withering blasts to brave,
And make their beds on earth's cold floor,—
Then, oh then, to Fortune's chosen,
Christ is knocking at the door.
Knocking, knocking, vainly knocking,
Pleading with you evermore;
While you pray to him you're mocking,
Mocking, driving from your door.

In a dark and dreary garret,
Down a narrow, filthy lane,
Lies a pale, fast-dying woman,
Parch'd with thirst and rack'd with pain.
As her life is swiftly ebbing
From her on the cold, damp floor,
With the cup of loving kindness
Go and open thou the door.
Christ is knocking, vainly knocking,
Pleading with you evermore;
While you're praying, mocking, mocking,
Him you're driving from your door.

In our vaunted Christian England
Men and women grim and gaunt
Hear the cry for bread from children
Who are wan and pale with want.
With whom the talents are entrusted
Do not earthly treasures store;
Use them well; go forth and answer
To the knocking at the door.
Christ is knocking, vainly knocking,
Pleading with you evermore;
While you're praying, mocking, mocking,
Him you're driving from your door.

Vain are titles, vain are riches,
When the race of life is run;
Vain are mock forms of devotion
If we leave Christ's work undone.
Popes, priests, bishops, emperors, kings,
In vain his mercy will implore,
If in vain he has been waiting,
Pleading gently at their door.
Knocking, knocking, vainly knocking,
Pleading, pleading, evermore;
While they pray to him they're mocking,
Mocking, driving from their door.

See yon bishop, with ambition
Stamped upon his haughty brow;
Child of Fortune—little reck he
How it fares with me or thou.
When his pilgrimage is over,
And he's gained the other shore,
Hear his doom: I know you not,
On earth you drove me from your door.
I was knocking, vainly knocking,
Pleading with you evermore;
You were praying, mocking, mocking,
Me you'd driven from your door.

In a far-off eastern country,
Many hundred years ago,
Thieves waylaid a weary traveller,
Stripped, and beat, and laid him low.
Priests in passing saw the stranger
Lying, weltering in his gore;
Heeded not, but turned a deaf ear
To the knocking at the door.
Christ was knocking, knocking, knocking,
Pleading, pleading, evermore;
Priests were praying, mocking, mocking,—
Him they'd driven from their door.

Then came by a poor Samaritan,
Who, though stranger in that land,
Looked with pity on the alien,
Kindly took him by the hand;
Shared with him his scanty raiment,
On his wounds sweet oil did pour;
Saw him safe, and thus did hearken
To the knocking at the door.
Christ was knocking; he unlocking,
Opening, making wide the door:
Giving welcome to his Master
Who will bless him evermore.

If with golden key thou canst not
Ope the door, yet thou canst cheer
With words of love, poor broken hearts
Whose paths through life are dark and drear.
Yes, with words and manner gentle,
Some soul-depressed thou mayst restore
To hope's bright sphere and serve Him, who
Is ever knocking at thy door.
Knocking, knocking, vainly knocking,
Gently pleading evermore;
Christian wake and cease thy mocking,
Go and open thou the door.

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ABOUT CANDLES AND SPIRITUAL LIGHT.

Spiritual work has at all times been carried on at a sacrifice, just as the light of the candle is the product of the consumption of tallow. No doubt if that rapidly diminishing tallow-candle could feel its loss, appreciate its situation, and, having utterance, be able to express its views thereon, it would most eloquently protest against that absurd and extravagant luxury, Light. "What does tallow want with light?" the fatty cylinder would exclaim, "I can do without it; in fact I *must* do without it, or sacrifice myself completely; it is a sheer waste of my means and substance, and adds nothing whatever to my bulk or quality in return." The logic of the candle is conclusive, and were tallow the highest possible good, it would be an unpardonable offence to consume it in the production of illumination. But, alas for the safety of our greasy friend, he is not formed in the image of his maker, (though he is flattered by some folks arguing too much in his style), and being only a means to an end—a creature of circumstances—he must resign himself to that use which circumstances have called him into existence to subserve.

Now, paradoxical as it may appear, if a candle is not like a man, a man is most certainly like a candle. He has form, bulk, and weight; so has a candle. In the candle there is a wick, and man is wick-ed; is he not? (Avaunt! Puck, and do not intrude your lightsome "control" into this solid subject). No, that is not what we mean: man has a nervous system, "the seat of the soul," running through him, as the wick runs through the candle. We cannot understand the human soul, but we can that of a candle, and hence we liken man to the candle, not the candle to man. From the contemplation of the lesser we may ascend to the comprehension of the greater. Well, the candle consists of two parts: the latent and the active, the glandular and the circulatory, the visceral and the mental, the negative and the positive, body and brain—represented by the solid cylinder and the flame which surmounts it. And the analysis of the tallow, how wonderful!—composed of the carbon of the earth and the hydrogen of the empyrean ether—spirit blended with matter, and transformed into LIGHT by the active intervention of oxygen representing inspiration—the soul-forces of a higher realm. The result of all this wonderful combination and transformation is a mimic semblance of the sun, the great luminary of our universe, the instrument of creative power, and the symbol of that divine vortex from whose ceaseless and inexhaustible streaming all things phenomenal have proceeded!

Well done, candle! You are not such a despicable thing, after all. Would that men were as divine, light-giving, and self-sacrificing as you appear to be. You are a physical representative of the power of God in creation, and in sincere worship to the source of being, you sacrifice yourself that you may become even as He is—Wisdom (light), Love (heat).

Man is a candle on the spiritual plane. His brain and nerves gather up and give off in mental phenomena the psychical fluids stored up in the body. As the body is purified and moulded, and as it is steadily consumed at the behests of the oxygen of a divine inspiration, so does man shine with radiance in the dark places of the earth, shedding around him a light which is the greatest blessing to himself and the means of safety and true direction to thousands. He is the image of God the Enlightener, exhibiting the powers of the Divine Mind in a small degree, even as the candle is an infinitesimal figure of the sun.

Thousands of years ago these things were perceived. They understood spiritual science in those days, but used symbols, which the "light" could understand, but the "fat" stumbled over. (There must be a great deal of light in store, for the "fat" in this respect of understanding spiritual truth, or not understanding it, is over abundant just now.) The Wise Man says, "The spirit of man is the candle of the Lord searching all the inward parts of the belly" (Prov. xx. 27). This means that the vital fluids secreted within man should be expended in spiritual uses through the brain, and not poured out in sensuality. Solomon, no doubt, spoke from experience. In effect he says, "Do not let the candle gutter; trim the wick judiciously; do not snuff him out, but discipline him well, that all his substance may be turned into brilliant flame." The Israelitish singer says, "For Thou wilt light my candle" (Ps. xviii. 28); that is, my mental energies will be directed and set on flame by spiritual purposes. Otherwise the danger threatens, "How oft is the candle of the wicked put out!" (Job xxi. 17). A prophet says, "I will search Jerusalem with candles, and punish the men that are settled on their lees" (Zeph. i. 12). That process is just about to take place in Britain. These selfish, grabbing sensualists, who live and trade on the common wealth of the people, will be sadly perplexed when sufficient light is evolved from the

public mind to show the means of remedying existing abuses. Another great teacher says, "Neither do men light a candle and put it under a bushel, but on a candlestick" (Matt. v. 15). This is manifestly the highest duty of every man. There are many candles under bushels to-day in Britain, and in other parts of the world. For the moment the bushel is supreme, and the peoples grope and struggle in darkness. Every man whom God sets up as a candlestick must see that he keeps his light burning, otherwise "I will remove thy candlestick out of his place, except thou repent" (Rev. ii. 5). What grand teachings the old Light worshippers entertained! So many modern sects are content with the mere snuffings and save-alls of the "light of other days," that he who would venture forth into the gloom, even with a farthing rushlight is sadly out of fashion.

We began this article by saying that spiritual work has at all times been carried on at a sacrifice, and when these few words flowed from our pen we did not expect to say anything which has since been written. By a similar uncertain path have we been led these twenty years, not knowing when our foot was lifted where it would be placed down again,—and what a billowy tossing life that of the spiritual worker is, to be sure! A simple idea to write about the unworldliness and exhaustiveness of spiritual work comes into your head, and straightway you are hauled over page after page of disquisition, the ultimate progress of which, from line to line, you do not see. From the merry pranks of Puck to the most solemn considerations, from the earth to the Empyrean, from sects to inspiration, from the selfish holdfast methods of to-day to the self-denial and heroism of the long-ago, you are hurled like a football. The word is "go"—and go you must; "do it"—and compliance is imperative. You are no longer yourself ("fat"), you are God's ("light"). No indulgence is granted—no excuses are received. The Master of the vineyard keeps you at it, if you are worth keeping at all. Show the "white feather," that you wish to make a comfortable job of it in the least, and you are tossed over the fence, as were Adam and Eve, for their neglect of work and riotous indulgence. "To be, or not to be," is the question. There is no half and between way in it. He that is not for me, heart and soul, altogether, is against me, saith the spirit.

When the history of Spiritualism is written and read in future ages, one fact more glorious than all the others, will stand forth with a radiance that cannot be dimmed; and what is that fact do you think? It is that the heaviest responsibilities in the Cause were undertaken often by men who, from a worldly point of view, were quite incompetent and incapable to take them up, and that in all cases they were carried on at a harassing sacrifice. Christians repeat with unction, that "he had not where to lay his head," and that his followers were poor, illiterate fishermen, with nothing either in master or follower to recommend him, except spiritual qualities. But the world ignored those qualities then, and so it does now. The worshippers of Jesus to-day do not regard him for his spiritual qualities, but for fictitious attributes with which their own unspiritual fancy have invested him.

The "Fat" (the world) can never comprehend the "Light" (the spiritual) and even as Jesus was sacrificed because of his spirituality, so is every man to-day sacrificed and despised in proportion to the spirituality which he evinces in his character and works. If he professes to be making riches ("fat") he is "respectable," let him be never such an impecunious rogue; but if he is blessing thousands daily for time and for eternity, and is poor because of his devotion to that work, he is of no account whatever, and those who give him advice try to convince him that the accumulation of tallow is much to be preferred to the emission of light.

It is no secret that there never was a spiritual periodical in this country that paid its expenses; and we hear that the most famous ones in other countries are in a similar condition. However much we may differ from the management of some journals and deprecate their conduct towards ourselves, yet we heartily honour all who put themselves into straits and under obligations, that the work of truth may go on and prosper. The spiritual journalist is the only one in our Movement that has really to take on worldly burdens for the furtherance of the Cause. Others make sacrifices, without doubt, but these may be taken up and relinquished at pleasure to some extent, and the burdens may be accommodated to the strength of the back. But with the proprietor of a periodical it is vastly different; he must not permit his back to get weak, or down goes the burden altogether, and then the sufferings are not his own. Poor slave! he would be free were the load removed or the back broken, but the thousands for whom he laboured would send up a wail most piteous to listen to.

When our paper came out in deficient size one week, the alarm and deprivation caused thereby was painful to behold. To stop the paper would be to deprive thousands of weekly aliment, which they have no means of providing for themselves. The channel would also be closed to the spiritual teachers, whose the MEDIUM is, and the onward development of the work of spiritual evolution amongst mankind would be arrested till other means of expression could be provided.

All honour, then, to the brethren of the Pen, in all lands, for their faithfulness and endurance. The fact that they have to suffer many things which the eye of man will never become cognisant of, is their noblest service. That which feeds the body and fills the coffers is not spiritual work. And those who have no higher faculty than to amass means, should balance matters by bestowing a portion thereof on the work of those who are by nature fitted to perform the high duties of human enlightenment.

"ARE ENGLISHMEN ISRAELITES?"

The debate between Mr. E. Hine and Mr. R. Roberts, at Exeter Hall, on April 21, 22, and 23, was very amusing, much more so than instructive. Two men of more opposite characteristics it would be impossible to find, and yet in many points they are equally well qualified. They are both well versed in the Bible, and implicitly believe in it as the Word of God, and true in every particular. They also both regard it as treating specially of the return of "God's People" to Palestine, but who these people are is the bone of contention.

It is in temperamental constitution that the men essentially differ. Mr. Hine is a quaint-looking old gentleman, with long dark hair hanging on his shoulders, and a middle-length beard cut square at the ends, just as his hair is behind, and about of the same length, which makes him look as if he had pushed his head through a ruff or collar of hair, with a half-hood in the centre, and his face projecting out at one side of it. His phrenological organs indicating humour, playfulness, imagination, inspiration, adaptiveness, versatility, dignity, affectional emotion, and clear-headed reasoning power are very well developed. He is a stout, pale-faced man, somewhat swarthy, with very small hands and a gentle, enthusiastic tone of voice; the blood venous, and structures glandular, being a make-up altogether of the feminine mould, led by the affectional and religious emotions and ideas founded thereon; the sensuous intellect, giving memory of details and non-essential facts, is poor. He is a man that looks at things from the interior, from the spirit, more than from the external, the letter, and however much the outer props may be knocked down it does not ruffle his spiritual and inner serenity.

Mr. Roberts, the well-known Christadelphian, is, in temperament, a blending of the fibrous and arterial, surmounted by a large brain. He is of lithe, manly figure, with square shoulders, fresh complexion, sandy whiskers, and dark brown hair. His intellect is well developed, predominating very much over the affections; the head is high—a religious rationalist on the external plane. The voice is deep, somewhat hard and monotonous with the downward inflection, and when pressing a point, the expression is rather violent and emphatic, but he is a man of good culture, and keeps himself admirably in hand. He is, however, of the two, the man of the world—whereas his opponent may be termed odd—partaking of that materialistic and so-called "practical" view of life which is characteristic of Birmingham. Mr. Roberts is positive, Mr. Hine negative, and the debate was a kind of hare-and-hound chase right through. Mr. Hine commenced on the first night by reading a long array of texts without any particular logical application, but intended to indicate that Israel would return to their own land, be abundantly blessed, and that the British are that people. To our mind, no groundwork was laid on either side. Mr. Hine was for the Ten Tribes, the House of Israel; and Mr. Roberts for the Jews—the House of Judah—as far as we could grapple with their respective positions. Mr. Hine has a private interpretation on all essential and non-essential points, according as he views them as favourable and unfavourable to his position, and an unexpressed prophetic context which he relies on to sustain his interpretations; but these consoling adjuncts to Mr. Hine's theory did not effectually see the light, as far as we could perceive. Mr. Roberts has none of this poetical intuition. He reads the record as he would an invoice of goods; and with a memory and knowledge of scriptural detail which is astonishing, he hunts up all passages, giving chapter and verse, spending most of his time in reading extracts, of which he makes as little logical use as Mr. Hine does of his.

Lord William Lennox did the duties of the chair with dignity, but characterised somewhat by instances of "masterly inactivity." Mr. Hine had 25 minutes for his opening speech, and Mr. Roberts 35 minutes for his. Instead of giving speeches all the time, the disputants questioned one another at intervals. This part of the game was nearly all on Mr. Roberts's side, he having the positive and aggressive temperament, and being on the defensive, he threw himself at every opportunity into the breaches in the enemy's wall. But the worst of it was, when he did so he found no enemy. "Answer me, yes or no," he would emphatically insist; but it was all in vain. Mr. Hine would shrug his stout little body, smile, shake his head knowingly, and give a mild, shrewd answer, in his own way, as much as to say, "Your question is quite beside the question. You don't know; I do, but will keep you in the dark till you find out." This is where the fun lay, and had his antagonist been as positive as Mr. Roberts is himself, there would have been very high excitement; but Mr. Hine's elastic barriers sent back his opponent's missiles with a playful rebound, implying, "This kind of thing amuses you, and it does not hurt me."

Altogether there was too much parrying and fencing, too much conversatism. This is true of both sides. Mr. Hine would make no statement or admission that would lay him open to refutation, but he was eloquent on those "identities" which were inferential, and the opposite of which could not be established. Mr. Roberts did not boldly attack the position advanced by his antagonist, but by stratagem and higgling over texts carried on the warfare, by harassing and annoying the opposite side in detail. The greater part of the time was thus wasted by the combatants, either avoiding one another, or running around the bushes in such a way as to oppose any real advance. Truth was not so much the object as victory or resistance.

Contrary to all rules of debate, Mr. Roberts brought out his heaviest weapons in his closing ten minutes. All through, Mr. Hine was the smiling, long-suffering, do-as-you-like-about-it indi-

vidual. Mr. Roberts seemed to have it all his own way, announcing his forthcoming lectures and publications with business acuteness, while the noble lord in the chair laboriously endeavoured to note the progress of the clock on the wall at a great distance from him, and sound the bell at or near the right time. Had matters been otherwise, Mr. Roberts would never have been permitted to make slaughter of Mr. Hine, after that gentleman had no further power to protect himself, which somewhat excused him for his pertinacious ejaculations at what Mr. Roberts then advanced, who, in closing the debate, instead of replying to the previous expressions of his antagonist, began a tirade of dogmatic abuse of his position. He characterised the Anglo-Israel nation as theological quackery, and mischievous in its tendencies; and this mischief he defined to arise from the inordinate ideas of their own importance it was calculated to engraft on the British; and more than that, it diverted the minds of men from contemplating the true means of salvation, which God has in store for mankind. Now this was assumption, just as much as the postulates of Mr. Hine, and Mr. Roberts very properly censured Mr. Hine for advancing dogmas without proof; but he did the very same thing, and at a time, too, when there was no opportunity for reply.

Yet the disputants behaved well. Mr. Hine was absolutely indifferent to the effect the proceedings had on the audience, and with a quiet humour which meant many things, would answer, as regards Josephus: I accept his testimony just as far as it suits my purpose; and in respect to Bible texts: Oh, I never allow one part of the Word of God to contradict another. This laid him open to the offensive interpretations of opponents, while at the same time his own people evidently understood that he knew the subject from the inside view, and could make a proper use both of Josephus and Scripture. Mr. Roberts has no humour; he is serious matter-of-fact all through, and believes mechanically that which is written, because from a religious standpoint it is the proper thing to do. He must either be bound by the letter, or, not having the elastic yoke of the spirit, he would run to wild extremes of thought.

The partisans of the disputants were like themselves. The dark-eyed, olive-complexioned, plump-figured persons followed Mr. Hine. They cheered little, and hissed less; they were not demonstrative. When they did chalk a point, it was in reference to some mysterious interpretation or allusion which Mr. Roberts and his party would never have thought of looking for. The followers of Mr. Roberts were, like himself, of the fresh-complexioned, sandy-haired, ardent kind. Sitting on the platform facing the audience, it was easy to see how a few crude, muscular individuals, with a rapid arterial circulation by their emphatic clapping and shouts, to Mr. Hine, of "Chuck it up," "Why don't you say yes or no?" &c., could make it appear that a vast preponderance of opinion was in favour of their man. A party of them sat near to us and egged on the passionate regards of their party while Mr. Roberts was speaking, but when it was Mr. Hine's turn, they paid no attention but talked so loudly amongst themselves that the speaker could not be heard in their vicinity.

The meeting terminated in a storm of long-pent-up passion: groans, cheers, hisses, indescribable and animal noises, intended by the rival sides as an effectual settlement of the question; and so indeed it was, and almost quite as near the mark as the work of the three preceding evenings. Both men were convinced of certain points, and were determined to remain so, and hissing and cheering might have served their purpose as well as an attempt at argument. The audience was for the most part divided into two classes, who occupied similar mental positions. The impartial listener was either wearied, or saw that neither had a good case. There was not sufficient light on either side to clearly define the path which was being followed by the respective speakers.

These debates are futile. Men cannot see each other when they occupy mental planes so wide apart. Their arguments are neither received nor replied to. We think the true merits of the point contended for by Mr. Hine and Mr. Roberts is obscure to both of them. Their views thereon were badly put in the debate. Better satisfaction would be obtained from reading "Forty-seven Identifications," 6d., and other works by Mr. Hine, and Mr. Roberts's "Anglo-Israelism Refuted," 2d., and his publications on the Eastern Question and Prophecy.

WANTED, a Parlour, furnished, in the neighbourhood of Bloomsbury. For particulars, address S. B., 15, Southampton Row, W.C.

MR. T. O. MATHEWS, Trance and Inspirational Test Medium, of Birmingham, is engaged by Mr. Coates for the Glasgow Spiritualists' Association. Persons wishing to consult this wonderful medium can ascertain the terms by applying to Mr. Coates, 65, Jamaica Street, Glasgow.

LOW FELL.—Mr. Howard's friends are sore over the whipping they got on the occasion of Mr. Morse's recent lecture, and in correspondence endeavour to invalidate our reporter's notes, by statements which, on inquiry, we find to be not quite true. It is after all a mere matter of opinion as to the way in which a lecturer acquits himself, but in the case of a man who so far forgets himself as to endeavour to create a disturbance, not much reliance can be placed upon his judgment. Our journal is scarcely the place to ventilate grievances of the kind named. We have full confidence in the veracity and judgment of our reporter. His fault, if any, is that in alluding to Mr. Howard's letter, which he only heard read and quoted from memory, he used "scurvy trick" in place of the charitable phrases: "shameful way," "shuffling conduct." The quotations were ours. Altogether, Mr. Howard's letter is a choice specimen of epistolary Christianity, and our reporter would not pretend to be able to improve upon it.

GLIMPSES OF SPIRIT-LIFE.—IX.

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

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

THE PROTESTANTS (concluded).—Priestly arrogance rebuked—The Sphere of Self—Compensation to be made for wrong teaching—"Converted" Heathens—The elevating effect of charitable deeds—Magnetic healing in spirit-life.

We now passed on to another Protestant sphere. Here we found the different sects mingled together, engaged in discussing their respective tenets. Some held very fast to their old opinions, and when in their discussions they were shown by their opponents something in their views that was, or was asserted to be, an error, they often exhibited great warmth of temper. The ministers of the various denominations took much pleasure in the expression of their own opinions, and some of them who had been very popular on earth, took a high hand with the others, and endeavoured to make themselves appear of much self-importance. At the request of our guide, we left these for a short time, and travelled a little distance, where we found some bright spirits engaged in teaching the residents of this place. Our guide remarked, "These teachers are employed in the right place. They are endeavouring to educate the masses, and fit them in turn to become teachers also." They formed a striking contrast to those whom we had just left. He asked us if we had observed the manner of the former ministers. Herbert said he had observed that some of them appeared to think they knew a great deal. Our guide replied, "They will have to know a little more yet." On our returning to them again, we found them still in the midst of their discussion. Our guide said, "Remain quiet; some advanced spirits are expected to visit them." We could feel some genial influence, but those who were gathered together were not susceptible to it. The expected visitors came, and made themselves visible to all present. It was amusing to see the ministers drawing themselves up, thinking doubtless they were now to be rewarded for their labour. They exhibited great self-complacency, apparently regarding themselves as fit subjects to personally enter into the immediate presence even of the Supreme Being. The advanced spirits drew near, and we noticed some of the ministers pushing themselves forward, as if possessed of the idea that these bright messengers were bringing a special message from God to them. It must be remembered that these ministers arrogated to themselves great supremacy over others. Their visitors said they had a message, and it must commence with them, and then go on to the people. The ministers thought they had brought them good news. One of the advanced teachers spoke, and said, "First of all, I desire you to get out of yourselves, and to save yourselves, and then go and teach the people." At this, some of his hearers expressed dissent, and affirmed that they were out of themselves, and were the elect, and were saved. The messenger asked them who authorised them to teach, and what proof they had that their teaching was correct? One of them replied that he was called to preach when a youth, and the proof was that he stood up before the people and preached the gospel to them for upwards of two hours. The visitor said, "It is true you have the gift of speaking, but what Divine truth did you impart to the people? What spiritual light did you give them, and from whom did you receive your inspiration? Who told you to go to preach; and if anyone desired you to go, did they tell you what to teach? Friend, you did not do it for the love of truth, but from a selfish and vainglorious motive, thinking you would be invested with power and authority over the people." He replied, "I never questioned the authority." The visitor replied, "You had no authority to question but your own, and now see, in consequence of your selfish motives, by what misery you are surrounded, and see also the wretchedness you have entailed upon others by your self-conceit and vainglory. Better if you had but taught half-a-dozen words of truth and common sense, than have talked for two hours over matters which you had no real knowledge or understanding of." A great many of the ministers were dumb-founded, and on earnest and deep reflection they perceived it was true that they were in the sphere of self. These ministers had been many years in spirit-life, waiting for the long-wished-for "coming of Jesus" which they expected, but they had now become wearied of waiting, and were nearly prepared to receive spiritual advice and to seek higher things. The advanced teachers now told them, "You have to make compensation for your wrong teaching. Go now, and learn the way of truth and life, and then teach those whom you have led in the way of error." The ministers felt their position keenly, and our guide said that in the future they would become very earnest as teachers in the way of progressive truth.

These people were clothed in grey garments. Their homes, in consequence of their mental condition, were of a gloomy appearance. Their food consisted of fruits and vegetables.

We found those who were located in the cities had very little of the Christ principle developed in them. They were mean and selfish, and in our conversation with them we found they also still believed that Jesus was to come and remove them to a state of bliss, and that they were waiting for his coming. We noticed

some who had belonged to the coloured races of earth, who had been "converted" by the missionaries, and had gravitated to these spheres. These poor spirits could hardly define what would be their position, and being disappointed at not realising what the missionaries had promised them, they began to make inquiries where they should find Jesus. They were told that he would surely come. Feeling, however, no affinity with their surroundings, they would at once gravitate to their own green forests, and amongst their own kindred.

We were now invited by our guide to visit the next sphere, where dwelt those who had lived in a knowledge of principles. We found them in a superior condition, as the performance of deeds of kindness, and the expression of fraternal love on earth had paved the way for a rich enjoyment in their new home. Some were here who had not been long in spirit-life, but who had done good and charitable deeds on earth, and they were prepared to accept higher truths. The mental atmosphere was very superior to that we had just left.

Many were employed in ministering to those who were passing from earth-life. They had large homes ready for their reception, as, when they leave earth for the spirit-world, they bring the germs of disease with them. Some of the medical men who come over from earth-life, wish to administer their usual allopathic treatment, but this band of spirits object to it, and desire them instead, to draw from the forces of nature, which will eradicate all causes of disease. They also instruct them how to manipulate, so as to circulate the forces through the system. Our guide said that when the laws of nature become better understood, this method of treatment will be universally practised on earth. We found both male and female spirits were applying this remedy, and that they were careful to make everything charming and attractive around their patients. After their permanent recovery the patients are taken by their friends and relatives in spirit-life.

We found the dwellers in this sphere, although they had been trained in the tenets of Christian theology, yet possessed charity and love towards those of different opinions. Spirits from higher spheres came frequently amongst them to instruct them in advanced knowledge. They were provided with beautiful pleasure grounds, magnificently adorned with luxuriant trees, shrubs, flowers, fountains, lakes and running brooks, and everything that could charm and exalt the mind; with forests, hills, and mountains in grand perspective, so that the patients may roam about and inhale the invigorating atmosphere, and thus bring about a speedy and permanent convalescence.

We passed on to another state, where we found dwellers from all countries, designated Protestants. They were attired in beautiful garments, as these were progressed spirits. In their city we found stately mansions and extensive parks, with shady avenues of trees. Their time was principally devoted to works of art. A number of them were of different creeds, but they mingled indiscriminately together, having no antagonistic feelings towards each other.

(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.

QUESTIONS.

HAVE ANIMALS SOULS?

9. From what source does the animal kingdom exist? Is it the same as that of man? If so, have animals a soul and a future state? If they have a future state, is there progression for them as for man?

J. W. HOPE.

[There is a suggestion on this question in the article on the views of Ulrici, p. 265.]

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday, April 27, Mr. J. M. Dale addressed the meeting, taking for his subject "Incidents in the Life of Samuel Hick, and Lessons therefrom."

On Tuesday, April 29, Mr. F. Wilson lectured upon "The Ladder of Spiritualism." A good discussion followed.

On Sunday next, May 4, at 7, Mr. Hocker will address the meeting.

On Tuesday evening next, May 6, at 8.30, Mr. J. Burns will lecture; subject: "A Remedy for the Present Distress in Britain." Discussion invited.

W. G. PAUL.

BOURNEMOUTH.—A physical medium will give some sittings. Admission by introduction. Apply to Mr. J. Stroud, 4, Sussex Terrace. A developing circle is also being formed.

A SERIAL tale of the "dreadful" class is appearing in the *Morpeth Herald*. A "mesmerist's daughter," who is a "wily woman," is the heroine of inanities of an objectionable kind, were they not so utterly stupid. What a discriminating man the editor must be!

OUR friends, Mr. and Mrs. Birrell, who so much delighted London Spiritualists at Doughty Hall, at the Scottish entertainment, some time ago, are being much appreciated at Wolverhampton, as reports in the *Evening Express* indicate. We hope to see them in London again, when they would meet with a hearty welcome.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday and Monday, May 4 and 5. See Society's notice elsewhere.

SUNDERLAND.—Tuesday, May 6. Temperance Lecture.

LOW FELL.—Wednesday, May 7.

KEIGHLEY.—Sunday, May 11.

GLASGOW.—June 8.

LIVERPOOL.—May 18.

CARDIFF.—June 29.

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

MR. E. W. WALLIS'S APPOINTMENTS.

(92, Caroline Street, Nottingham.)

MILLOM.—May 4 and 5.

LANCASHIRE DISTRICT COMMITTEE.—May 11 to 19, inclusive.

KEIGHLEY.—June 1.

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

LECTURES FOR MAY.

Sund., May 4,	2.30 p.m.	"Baptism" * ...	Mr. J. J. Morse.
" "	4, 6.30 p.m.	"Faith in God" * ...	"
Mond., " "	5, 7.30 p.m.	"Humanity's Rulers" ...	"
Sund., " "	11, 6.30 p.m.	Inspirational Address ...	Mr. W. Westgarth.
" "	18, 6.30 p.m.	Normal Address ...	Mr. John Mould.
" "	25, 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 May 4 and 5 will be delivered at the Mechanics' Institute, New Bridge Street, instead of the Society's Rooms as previously.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, MAY 4.—6, Field View Terrace, London Fields, E. Devotional Meeting at 7. Physical Manifestations at 8. Miss A. Barnes, medium.

MONDAY, MAY 5.—6, Field View Terrace, E. Seance at 8, Members only.

TUESDAY, MAY 6.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

WEDNESDAY, MAY 7.—Mr. W. Wallace, 329, Kentish Town Road, at 8.

WEDNESDAY, MAY 7.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street Bloomsbury, at 8.

THURSDAY, MAY 8.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.

Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 4. 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.

LIVERPOOL, Perth Hall, Perth Street, at 2.30 and 6.30. Lectures.

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

MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.

OLDHAM, 186, Union Street, at 6.

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

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

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

MONDAY, MAY 5, LIVERPOOL, Perth Street Hall, at 8. Lecture.

TUESDAY, MAY 6, 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.

WEDNESDAY, MAY 7, ASHTON-UNDER-LYNE, 28, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.

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, Ourzon St., at 8 p.m.

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

THURSDAY, MAY 8, GRIMSBY, at Mr. T. W. Asquith's, 212, 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.

STEINWAY HALL, LOWER SEYMOUR STREET, PORTMAN SQUARE.—The lectures at the above hall will begin at 7 o'clock precisely hereafter. The morning conference and Lyceum at 11 o'clock. Music is now under the direction of Mr. Charles Davieson, Member of Leipzig Conservatorium.

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All men are equal in their birth Angels, bright angels, are ever around Angels bright are drawing near Arrayed in clouds of golden light Assembled at the closing hour As we part our prayer ascendeth Author of good, we rest on Thee [right Be firm and be faithful: desert not the Calm on the bosom of thy God Clay to clay, and dust to dust Come they, when the shades of evening Cherish faith in one another Death is the fading of a cloud Earth is waking, day is breaking Eternal Source of light and life Far from mortal cares retreating Father, breathe an evening blessing Father of all, in every age Floating on the breath of evening For all thy gifts we praise Thee, Lord Forever wakefully the air is turning Forward! the day is breaking Friends never leave us, those who call From realms supernal, fair and bright From the recesses of a lowly spirit God is Love: his mercy brightens God that madest earth and heaven Gracious Source of every blessing Guide me, O Thou great Jehovah Hail! the heavenly scenes of peace Hand in hand with angels Hark! hark! from grove and fountain Hark! the songs of angels swell Hath not thy heart within thee burned? Heaven is here; its hymns of gladness He sendeth sun, He sendeth shower Here at thy grave we stand	Here we meet with joy together How cheering the thought How pure in heart and sound in head How sweet, how heavenly is the sight Holy Spirit, kindly bless us How shall I know Thee in the sphere If 'tis sweet to mingle where Immortal praise to God be given In the broad fields of heaven In the lone and silent midnight In the sky that is above us Is it not sweet to think, hereafter Is heaven a place where, here streams It is a faith sublime and sure Joy and pain to all are given Let monumental pillars rise Let one loud song of praise arise Life is onward,—use it Life is the hour that lies between Lo, in the golden sky Lo! the day of rest declineth Lord! subdue our selfish will Lord! what a fleeting breath Love all! there is no living thing Love never sleeps! the mother's eye May the grace of guardian angels Mortal, the Angels say My God, my Father, while I stray Nearer, my God, to thee No bitter tears for thee be shed No human eye thy face may see Now the shades of night are gone Now to heaven our prayer ascending Ocean and land the globe divide O give thanks to him who made O God of ages, by whose hand O land of bliss, my heart now turns	One sweet flower has dropped and faded Our best Exemplar, ere he breathed Our God is love: and would he doom O Thou unknown, almighty Cause O Thou, to whom in ancient time O Thou who driest the mourner's tear Part in peace! is day before us? Peace be thine, and angels greet thee Praise for the glorious light Praise God, from whom all blessings flow Praise to thee, though great Creator Prayer is the soul's sincere desire Sai us above hild sweet communion Shall we gather at the river She passed in beauty! like a rose Should sorrow o'er thy brow Sleep on your pillow Slowly by God's hand unfurled Soon shall the trump of freedom Sow in the morn thy seed Speak gently, it is better far Spirits bright are ever nigh Star of Progress, guide us onward Supreme o'er all Jehovah reigns Sweet are the ties that bind in one Tell me not in mournful numbers The Lord is my Shepherd; no want shall The mourners came, at break of day The morning light is breaking The morn of peace is beaming The dead are like the stars by day The mystery of the Spirit's birth The outward world is dark and drear The perfect world by Adam trod The Sabbath sun was setting slow The Sage his cup of hemlock quaffed The spacious firmament on high	The voice of an angel The world has much of beautiful The world may change from old to new There is a calm for those who weep There is a land my eye hath seen There is a land of pure delight There is a pure, a peaceful wave, There is a state, unknown, unseen There is no death—'tis but a shade They are passing, upward passing They are winging, they are winging Thou art, O God, the light and life Thou art the first and thou the last Thou who art enthroned above Though wandering in a stranger-land Thy name be hallowed evermore To thee the Lord Almighty To the father's love we trust To the world of spirit gladness True prayer is not th' imposing sound Your souls, like shadows on the ground We come at morn and dewy eve We gladly come to-day We do not die—we cannot die We will not fear the beauteous angel Welcome angels, pure and bright Whatever clouds may dim the day When fortune beams around you When I survey life's varied scene When in the busy haunts of men With silence only as their benediction When sorrow on the spirit feeds When the hours of day are numbered When the evening star is stealing When troubles overflow the soul Wilt thou not visit me With sunshine always on his face
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I respectfully direct your kind attention to the subjoined statement, which I hope will meet with a hearty response. Amidst the various claims made upon Spiritualists and conflicts which the Cause sustains, the Spiritual Institution is the only agency which works incessantly, is useful to all, and meets every exigency. This it does at a large yearly expenditure, the greater proportion of which I have been called upon to sustain. Such a great responsibility devolving upon me so many years almost crushes me to the dust, and I ask the many friends of the Cause, all of whom are indebted to the Spiritual Institution directly or indirectly, to make its claims their own, and sustain it liberally with their means, as well as represent its merits to others. I hope I have not toiled these fifteen years, in the most self-sacrificing and successful manner, to be killed by neglect just as the fruits begin to be recognised everywhere, and the extent of the work and burden increases correspondingly.

J. BURNS.

[From the MEDIUM AND DAYBREAK, March 17th, 1876.]

THE DEMANDS OF THE SPIRITUAL INSTITUTION FOR 1876.

The year 1876 is making rapid headway, and from the list of subscriptions published last week we perceive that the income of the Spiritual Institution does not keep pace with the lapse of time. The sum collected in nine weeks is only £64, or about £7 per week, whereas, at the lowest computation, and to be equal to late years, the weekly average should be £10. We perhaps have ourselves to blame, as this is the first appeal that has been made, and it is encouraging to reflect that what has been received has come in spontaneously.

In previous notices of this kind, we have made the statement that at the lowest estimate £500 are absolutely necessary to sustain our Institutional expenses for one year. To go through all the various items involved in this expenditure is to us an extremely distasteful task, and were we in possession of means, it would entail upon us much less effort to pay down the money than to have to enter into those particulars which the ungenerous-minded would demand before they endorse our claim. This has been all done in bygone years, and those who require this form of satisfaction may have it forwarded to them in the printed documents which we have at command.

In brief, it may be stated that the premises at 15, Southampton Row are a public Institution, devoted to the requirements of the movement. The door is kept open for friends of the Cause and inquirers, we may say almost at all hours of day and night, and all days in the week, for contingencies sometimes impose upon us the reception of visitors at very untimely seasons. Rooms and other accommodation are freely furnished to meet such requirements of the Cause as may from time to time arise. Our printed space and personal assistance are freely granted to promote all those public enterprises without which our movement would be but an under-surface-current almost inappreciable to the observer. We afford the public, for the subscriptions received, the free use of the largest collection of spiritualistic and progressive books in the world. All inquirers and promoters of the Cause in local districts have supplied to them such literature as may be necessary for their personal instruction, or for the exigencies of particular occasions, and for distribution to the public. We maintain an active correspondence, epistolary, and through our organs, with Spiritualists in all parts of the world, at an aggregate cost which would astonish those who are unacquainted with this branch of usefulness. At great trouble, and oftentimes at considerable expense, we introduce to Spiritualists in this country facts, phenomena, mediums, and workers, the influence arising from which constitute the leading events in the history of the Cause.

The MEDIUM, which is the chief organ of Spiritualism in this country, has never from the beginning cleared its expenses for the two material items of printing and paper. Reporting, editing, illustrations, and general superintendence in what may be called the literary and investigating department necessary to the life and progress of the paper, have to be borne from resources which are certainly not derived from the sale of the paper. It is probable that but few of our readers are at all acquainted with journalistic enterprises or the demands of literary operations. Those who are practically engaged in such pursuits well know that the literary department of the Spiritual Institution ought to be supported by more money annually than we ask for the whole work now being detailed. Our readers are well aware that we have sustained this department in the most generous manner. To serve the cause we have spared no trouble or expense in adding to our space, in providing illustrations, in reporting the most instructive and popular orations, in making special investigations to realise the absolute facts of the diverse phenomena, and in supplying original thought-matter necessary to maintain our principles against the various adversaries that have attacked them. These, and more than these requisites, have been abundantly bestowed,—a service of which, as we have already said, few are able to estimate the importance, but the effect of which is fully shown in the well-sustained and advanced condition of the movement, and the popularity of this journal.

To these particulars must be added the occupation of sometimes several individuals in promoting the cause by correspondence, conversation, arranging meetings, and in other ways occupying themselves entirely apart from business. These services, we know, are worth much more than £500 per annum, and no contractor

would accept the engagement at that price. But we are anxious to bear our part of the burden. This we do in two ways:—

In the first place, we are ourselves the largest contributors of actual means to the work carried on by the Spiritual Institution, and as such we feel wholly justified in soliciting the hearty co-operation of all, be they rich or poor, to support, as they may be able, the great public work on which we bestow so much.

In the second place, we give somewhere over one hundred public addresses and speeches in the year, and attend, in addition, fully one hundred seances or meetings, in which we take part, all of which, if paid for as some are recompensed even in Spiritualism, but particularly in other pursuits, would entail a bill heavier than the sum named in respect to this estimate.

On these considerations we feel that, both intellectually and financially, we have a right to be heard on this question, and in such tones as no honourable adherent of the cause can afford to disregard. The Spiritualists of Britain must not suppose that we are soliciting the slightest favour from them in asking them to subscribe the very paltry sum which we ask. If there is any disgrace in the matter, it must proceed from the fact that such a gigantic work is estimated at such a low price. In the world's market, that which is highly charged is usually most appreciated. Possibly the time is coming when those who can make a better bargain with the public will show an ungrateful community that they failed to appreciate sufficiently the services on behalf of which we now plead. Nor do we intend to be balked in obtaining fully the sum named. However disagreeable the task, we shall most certainly take such steps as will enable us to collect it. Should we have to be importunate about the matter, it will be unpleasant for our brethren; but they can save themselves this annoyance by honourable and generous support.

To those who are practically engaged in the work of Spiritualism we might point out that we give to their operations full and gratuitous publicity. At this we do not grumble; those who work hardest are often those least able to pay, and it should be the glory of our movement that the rich support a machinery to aid the poor in effecting their useful purposes.

It would much facilitate our work in collecting subscriptions if representatives in the various localities would undertake the duty of laying the claims of the Spiritual Institution before their friends and neighbours, and in a systematic manner receive from all who are well disposed to us the assistance which they might be prepared to offer. We can assure the reader that it takes much more resolution and spiritual backbone than many of them could muster to have thus to speak and labour, as it were, single-handed, after fifteen years of severe service, and that without any expressed recognition except that of calumny, and with but few donations besides those which are wrung from the grasp of the giver by repeated representations. There must assuredly be some peculiar force behind the individual who can for prolonged years sustain continuous effort under such circumstances.

That sustaining power we should be glad to see a little more extensively manifested. It is certainly not by any means too strong in this office. We regret that it is so weak elsewhere. One thing is very evident: with us the physical conditions necessary to express this spiritual resolution are gradually becoming impaired; vital force and health of body do not endure for ever. The high degree of nervous susceptibility necessary to the accomplishment of our tasks cannot well battle against a continuous worry for cash trebly earned. We speak plainly when we say that easier circumstances are absolutely necessary to the continued physical well-being of the worker in this Institution. The response which this article evokes will prove several things: either that the reader is too poor to sustain the Cause in any way, which is certainly true of many who love it dearly; or that the reader does not care whether the Cause be promoted or not, which we should be sorry to have to think of any supposed adherent; or that the reader fancies the above article to be a concoction with the view of obtaining money, a thought very much more discreditable to the person who entertains it than to us; or that it does not matter whether we suffer or not, so long as the reader may enjoy freedom from any molestation on our behalf. Those who read these sentences must belong to one or other of these classes, or do what they can in a hearty and active manner towards the good work on behalf of which we are empowered to speak much more strongly than we could on our personal behalf.

