



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

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THE PHILOSOPHY OF SPIRIT.

By WILLIAM OXLEY.

CHAPTER II.—THE HUMAN ORGANISM.

In my last paper I showed only in part what the human organism is, how formed, and how built up; and were I to write volumes on volumes on this subject, even then it would not be exhausted, for it contains wonders that eternity itself can only pourtray; and not until the Spirit that formed it and maintained it in the form has ascended to the height or state from which it descended can the vast all of memory be awakened, and only then can it realise the circuit of its peregrinations, and know truly the Great I AM.

In whatever organised form, the essence that holds it in its integrity can say, reason, and know that "I am;" *there is* a part of the Infinite and Eternal One to which it belongs, and from that point it advances until it mingles in the kosmic whole, preserving the individuality even in the universality of its being. It is the ignorance of what is involved in the idea of "extended" in contrast to the "limited" form or possession of consciousness (for consciousness is life in form, from the animalcula, or even lower, up to the deific form, and beyond) that causes the fear or dread of dissolution, or what is known as death. It is the mystery and uncertainty of what lies beyond that causes the thoughtlessness and scepticism in regard to a future life, and in the absence of proof or demonstration that there is a future life (which proof, when given, and which demonstration, when given, are, as a rule, rejected), the great mass of mankind are content to remain in the profoundest ignorance, and they pass out of this world as utterly unconscious of what lies before them as they were when they came into it.

Christendom, in spite of all ecclesiastical efforts and the teachings of its churches, is fast sliding into the grossest materialism, and the spread of education among the masses has the apparent tendency to develop scepticism and a barely-disguised atheistical creed,—in short, the scientist is a greater leader of thought than the theologian, and a materialistic school of science is impressing the present age more than the colleges of theology.

The reason of this is not far to seek, for science and its advocates and leaders profess to found their teachings on known laws and attested facts, and in this region they possess a vantage ground; for by mathematical proof, or by scientific demonstration, or by chemical and mechanical experiment, they appeal to that part of human nature in which the sensuous preceptions predominate; and where the rational faculty has been developed by education and study they find a ready assent to their formularies and deductions; while, on the other hand, the theologians, repudiating the only phenomena which can support their teachings and theories, have left themselves without the means of proof, and wander in the region of uncertainty. As a consequence of this short-sighted policy, the same rational faculty or reasoning power which causes the educated mind to readily accept the teachings and demonstrations of scientific research (which is ever advancing in knowledge), when brought to bear upon the claims of theological dogmas, finds them unsatisfactory and unprogressive, and therefore either rejects them or holds them of little worth; for reason, when brought into action, declines to accept their in-

fantile notions of creation from nothing, revolts against their partial distribution of future rewards, and rejects their impossible God.

To the observant mind, however, it will be seen how necessary this phase of human scepticism, doubt, and materialism is in the present transitional crisis. The old structural form of society must give place to a new and better form, in which the contrasts of social life shall not be so painfully evident. We are now in the state when the foundations of society are being loosened, and whether the new superstructure involves the destruction of the old, or a gradual supercession, time alone will show.

The great value of scientific research and experiment is in the results obtained thereby, viz., a knowledge of the unerring law to which outer nature is subject, and which appears to admit of no exemption or exception. It has, or thinks it has, arrived at a sound conclusion, by subjecting all things that are apparent to the senses, to the crucible of "test," and consequently, theories that will not stand the application of test are rejected.

Says the scientist, "I know that the planets move round the central orb of the system, because I can calculate their exact position in space at any given period, and these calculations as to the speed and motion of the planetary bodies I know to be correct, because their appearance at any given point in space, according to calculation, coincides with mathematical precision, therefore the theory of the revolution of the planetary bodies around the sun is a certainty demonstrated by mathematics, and therefore is a truth." So with all the axioms of science; nothing is accepted as truth but what can be subjected to analysis, and any theory that will not stand the test, but is found wanting by the absence of proof or demonstration, is rejected, and this is the reason that the region of scientific research presents the fascination which attracts the educated mind of the present age. It answers the appeal for knowledge, seeing that it possesses a criterion for the judgment, so that vagueness, uncertainty, and ignorance may pass away; and it is unquestionable that the possession of "knowledge" yields an amount of happiness and contentedness on its own plane that cannot be disputed.

The same thirst for "knowledge" upon higher and more interior subjects is now being experienced; but when entering the domain of theology, and applying the same to ecclesiastical theories, the proof and demonstration is—found wanting.

To a very young child just awaking to the perception of moonlight, the answer of its preceptor that the moon is the parish lantern, is acceptable, but a little further on in life the child outgrows such notions; precisely so, the theories and doctrines of the ecclesiasticisms, which are now rapidly passing away, sufficed for an uneducated, infantile state of mind; but when they are subjected to the ordeal of rational investigation, they fail to meet the requirements that the development of the age has engendered.

The theologian has now given up to the scientist the teachings respecting the age and history of the earth, and the mode or manner of its creation, but still holds with a tenacious grasp, the right of determining as to how far the human mind shall go in the direction of its studies respecting its own spiritual power and possibilities.

As has been already noticed, on the question of a past im-

mortality, the voice of the Church is speechless, and on the grand subject of the future immortality its deliverances are fitful, irrational, and unsupported by proof; consequently, if a response must be given to the question, "Am I an immortal being destined to live again after death?" and, if so, how and where? the oracle will have to be consulted on other than ecclesiastical ground.

What oracle can be consulted upon these the most important questions that the mind can propound? My reply is, that the spiritualistic phenomena of the past thirty years is the oracle that has given out no uncertain sound, and its assertions have been accompanied by proofs that, to the contemplative and candid mind, are satisfactory and trustworthy; for the chief object of this rapidly extending movement is, first and mainly, to demonstrate the fact of a conscious existence beyond the grave. This is the Alpha, but what and where is the Omega?

To the spiritual scientist and philosopher a new world is open, and they can see that the facts and truisms of immortality are as capable of tabulation and verification by patient research, as those which pertain to the domain of outer nature; but the careful student and investigator soon learns to distinguish between the two fields of research and operation, for he discerns that while the outer universe is subject to certain laws which are cognisable by means of the senses, on the other hand, he discovers that the inner universe is not controlled or governed by the same order of laws. For instance, it is a received axiom in science that two bodies of matter cannot at one time occupy the same position in space, and that a hard, concrete substance, repels, and does not coalesce with another; and again, that "matter" is subject to the laws of gravitation and attraction. But the merest tyro in spiritualistic studies has had demonstrated to him that, in the hands of invisible operators, "matter" offers no resistance or impediment; nay, further, that matter itself, however solid and concrete it apparently is, can be reduced in a moment to its imponderable elements and made invisible, and afterwards presented again in its integrity, and left in its original form, shape, and solidity.

With such experiences as these,—viz., the witnessing of the creation of objects out of apparent nothingness, as dense and solid for the time being as any other contemporaneous object of like form and shape, and then seeing the instantaneous resolution of these created forms into their original elements, which causes them to be undiscernable to the outer eye, what becomes of the unalterable laws of nature, which, according to the teachings of materialistic science, are fixed and unalterable? These very laws, when spiritual disembodied beings manifest their presence and power, are set at naught, and for the time being are made subservient to the action of other laws, which override them, and, during the period of such manifestation, the outer laws are made to yield. It is only after the exposition of spiritualistic phenomena that the apparently material atoms return to their former condition, and again become subject to the favourite maxims of scientific exegesis.

But what do these occult phenomena prove? They prove that there is in existence a power above (or as I prefer, *within*) outer nature, exercised by sentient and intelligent beings, which can produce phenomenal appearances, albeit subject to laws of a different order, and that does, when need be, assert its prerogative; and by the exposition of occult phenomena, it appeals to the sensuous faculty of mankind, and demonstrates that the laws to which matter is obedient, are only "fixed and unalterable" in appearance, and that such apparent fixedness and unchangeableness is only applicable to the realm of outer nature, and of which man is cognizant while in conditions of earthly embodiment.

I may be questioned here as to what matter is? To my understanding, "matter" is spiritual substance in a state of solidity for the time being, every particle of which is in a continuous state of change; the lower or more dense particles of unorganised matter requiring a greater lapse of time to effect the change, than the particles composing the organised forms, nevertheless the change of formation and expression, by a variety of combinations is continuously progressing from invisibility to visibility, and again from visibility to invisibility.

If this proposition be granted, then the gradation of spirit is recognised, and the scale of spirit-expression may be appreciated from its centre, where it is life in its most active form, and also may be traced as it gradually descends stage by stage, step by step, until as matter it presents the appearance of torpidity and unorganism, and at the circumference or most external it is apparently so devoid of life that it is called dead matter. The same central power is operative down through all these stages, and exercises its prerogative by projecting spirit into the condition of ultimates, where it assumes a fixed and sensible form, the totality of which in such conditions is called nature. But inasmuch as nature is spirit in its essence, it gives back that which it receives, and thus nature itself is constantly sustained in its phenomenal integrity, by drawing in and giving off that which is its essence and life.

This philosophy does not commence upon the illogical basis of accounting for the creation and formation of suns and planets out of "nothing," but teaches that all which is apparent to the senses of man is formed out of pre-existing substance (but in a different state of existence) from a less to a more dense state of solidification, and what is true of all organised and unorganised

forms of life, below and outside human beings, is also true of man himself, for a correspondence of expression has always been, and ever will be, between the human form and that which is beneath and outside it; from which it may be seen that the principle of humanity is not confined to the human organism, but that it is diffusive, and supplies the formative and sustaining element to all the three kingdoms of nature of which man, as such, in the organised figure, is the "king." The fact that embodied man is unconscious of this grand truth does not destroy or vitiate the reality, especially when it is seen that the human organism itself is phenomenal, and like all else in the realm of outer nature, subject to the law of birth (or introduction into the form), maturity, decay, and dissolution,—in short, to change in its mode of expression. The mode of expression changes, but that which causes the change, in its first form or principle, is indestructible and eternal. While encased in flesh or matter during its sojourn in time and space, it is subject to the laws which pertain to time and space; but when changing its state or mode of expression in a higher or more interior condition, it becomes subject to the laws which govern the states into which it emerges. This, of necessity, implies that there is no state of being of which it can be said, there is nothing beyond.

Destruction, negation, annihilation, and all such terms are inapplicable to the language of Spirit-Philosophy, for in its ethics the idea of destruction gives place to the perception of transition, the negative becomes positive, and annihilation yields to the certainty of a better and more glorious enjoyment of fulness of life.

To show how the life of embodied humanity yields the element of formation and sustenance to all that is beneath it, I would have the scientist to know that every particle attracted to and absorbed into the human organism and repelled and ejected therefrom is charged or surcharged with the quality of the spirit that animates such organism, and carries with it that specific element into whatever conditions it passes, and thus spreads or diffuses the life principle from the highest to the lowest; and who can count the number of particles—*atmospheric, fluidic, and solid*—which are thus humanised by such contact, even in a minute of time, to say nothing of a life-period?

I am not in favour with that school of thought which pronounces natural formations to be illusory, or which teaches that such appearances are delusive and non-existent; they are real on the plane of sensuous thought and appreciation, and hence are unquestionably cognisable to the sight and touch, &c., &c. To such real appearances the term "matter" is logical and understandable.

What I wish and intend to show (so far as language and words will enable me so to do) is, that creation, formation, and sustentation are perpetuated on the mundane plane of existence through humanity as a medium. Thus earths or planets come into existence when spirit descends into the conditions of earthly existence; spheres are formed when it ascends into disembodied conditions, and it loses or gains the consciousness or knowledge of the part it is acting in the grand drama in exact proportion as it descends into ultimates and ascends into primaries; for as planets are made and sustained in their figure and form by the descent of spirit, so the spheres are the outbirth of states by which spirit is manifest in disembodied conditions, and so on up to the state of angelhood, which is humanity in a perfected or developed state of being, and in which state of being the creative power of spirit is exercised in full consciousness.

I have already stated that the present planetary or earthly condition of existence is a world in which "effects" are only visible; for it is only through the medium of the senses, or outer clothing called "body," that the indwelling animating spirit comes into conscious contact with its surroundings. This clothing process is applicable to all states of existence, but the density varies according to the state being, and thus, in the graduated scale of ascending life, the covering by which the spirit expresses itself becomes more and more etherealised, inasmuch as it clothes or covers itself with the substance proper to the various stages through which it progresses and abides for the state of being.

The great end to be attained by the descent of spirit is to obtain the conscious knowledge, by experience, of what is known as individuality. To attain to this, it changes its state from diffusiveness to the concrete or atomic form; this becomes specific or differentiated in the human form, and when projected into the most external conditions, and builds up a human organism, then it gains personality.

But it should be remembered personality is one thing and individuality is quite another: for the personality is dissolved at death, while the individuality is maintained, and at the next change individuality itself is changed into identity, the latter comprising all in one, when the state is attained.

These three states of consciousness correspond to the spirit, soul, and body of a human organism: the body being the outermost covering, and the soul being the inner clothing of the spirit proper. These three form the Trinity in Unity, and wherever consciousness is, are maintained for ever, varying in form and substance, according to the state to which "expression" applies. For instance, in mundane conditions the outer

configuration is a physical body, which, when dissolved and dissipated, is changed into an ethereal body, and which when again metamorphosed becomes an aural body,—the spirit or central life changing its consciousness contemporaneously therewith.

(To be continued.)

ORTHODOX CHRISTIANITY AND MODERN SPIRITUALISM.

SOME QUESTIONS FOR MR. ENMORE JONES.

To the Editor.—Dear Sir,—Will you permit me space to ask, through the MEDIUM, a few questions prompted by reading a second time the very favourable and most interesting article of Mr. Enmore Jones in your issue of September 26th, of which some kind friend has sent me this day a second copy? Attention is directed to the article by a mark. Believing the sender to be no other than Mr. Jones himself, I venture to call his attention to one or two points in which, as it appears to my mind, all the Protestant sects of Orthodox Christians are at issue with the teachings of those revelations which have reached us through Modern Spiritualism.

I am not aware of any sect of Orthodox Christians outside the Roman Catholic Church which provides any sphere of probation for such spirits as, on leaving the body, are not fitted to enter heaven, nor on the other hand dark and sin-stained enough to be condemned to hell. So far as I understand it, Orthodox Christianity provides only two states in the future life, to one of which every responsible individual is going; and as not one in many thousands, I am compelled to believe, in this mortal life, becomes angelic in nature, one is obliged in following out the teachings on a future life of Orthodoxy to postulate an absolute metamorphosis occurring at the moment of dissolution. A person of unreformed character yet of *sound faith*, which in Orthodoxy means (I have always understood) belief in the Atonement of Christ upon the Cross, as availing to save from the consequences of all sin, no matter how heinous, is at once transformed into an angel of light and translated into such a sphere of glory, that Jesus Christ personally if not God the father Himself is beheld face to face. But this bright reward is not made contingent so much on good works as on sound doctrine, and, above all, *faith in Christ crucified*: this is the talismanic power by which admission is gained into the heaven of Orthodoxy.

And what of those who earnestly seeking for truth have found in these terms something they are not able to lay hold of? Something, a constant reasoning power within, tells them, even from childhood, is irrational, if not unjust. What of the hosts of intellectual sceptics who are yet good and true to the promptings of their better nature? All, *all* are shut out by Orthodoxy from any participation in the joys of heaven; and as it provides no intermediate state, another postulate is inevitable, the awful one of a consignment for eternity to that dreadful hell which Dr. Watts and many other pious divines have pictured to us in hymns for the young, of which your correspondent Mr. Tommy gave a few weeks since some admirable specimens. Our erratic but beloved and gifted countryman, Lord Bryon, wrote to Murray, in pondering over the difficulties of Orthodoxy: "No one can know whether he is *sure* of salvation, according to the Christian dispensation—even the most righteous—since a single slip of faith may throw him on his back, like a skater, while gliding smoothly to his paradise. Now, therefore, whatever the certainty of faith in the facts may be, the certainty of the individual as to his happiness or misery is no greater than it was under Jupiter."

Before the days of Martin Luther it was perfectly "Orthodox" to believe in an intermediate condition, neither heaven nor hell, in which the spirit either became purified from its earthly stains, or sank by the power of sin, from which it perhaps had no desire to rise, into the hell for which it had an affinity; and this intermediate state called purgatory was made such a means of abuse by the priesthood, that the great reformer abolished it altogether. With the Reformation, therefore, came in the belief in a heaven and a hell as the *only* states provided for disembodied spirits. I have yet to learn that any sect of Protestant Christians have ever taught that there is an escape from hell; but our beneficent and truly equitable teachings of Modern Spiritualism (for which God be thanked) have given us, not only the assurance that the lowest and most sin-bound spirit is not condemned to suffer eternally in his state of darkness, pain, and woe, but by aspiration and true repentance may gradually rise, step by step, sphere succeeding sphere, until at length, after (it may be) ages of probation, he is slowly purified into an angel, and becomes in his turn a sympathetic comforter, help, and guide, to those who are going through the purifying process.

Spiritual teachings (so far as they have come to me) are at issue with Orthodoxy on the vicarious sacrifice; they testify that there is no sudden change in the condition of the spirit after the transition called death; the moderately good and well-disposed but imperfect individual is not in an instant released from every clinging deformity he has been unable to overcome in the flesh; if any frailty or proclivity to sin remain, he carries it with him, and in the future life, by prayer and earnest striving after the pure and the true, he is at length "saved from sin," but saved in a different way and by a longer process than the vicarious sacrifice of Orthodoxy. And here it seems to me that Christianity and Spiritualism are *not* at issue, in fact that they are identical, whilst Orthodoxy and Spiritualism are irreconcilable. Salvation from sin by Christ

is taught by the process of a life spent in closely treading in his footsteps; in bearing as he bore them, the sorrows, persecutions and pains of mortal life; in carrying out the precepts he left, and in wearing his crown of thorns, if called on to wear it, in the same meek and non-resistant spirit; in speaking the words of truth as he spoke them, however they may be at issue with the prejudices of men, but *always* in his loving spirit of gentle but firm rebuke and magnificent simplicity. And *this* is the salvation offered by Modern Spiritualism. It may be objected that no mortal man since the days of Christ has ever followed this example perfectly, therefore those principles which were actively manifest in his life. I have never heard or read so many-sided an exposition of Orthodoxy as that of Mr. Enmore Jones, but feel with you, Sir, that I should like to see some references to Orthodox authorities. Having worshipped the Father, like Mr. Jones, in the churches and chapels of many various Orthodox sects, I regret to say, that ever and always I have felt the doorway of salvation shut upon me, from one doctrine on which these sects, whether of the Established Church or the Nonconformists, insist, *i.e.*, the doctrine of salvation by *belief* in the Atonement on the Cross, as all sufficient to cleanse from the darkest sin, but failing which the best mortal in *works only* must "perish everlastingly." The questions I would wish to put are then, briefly, Where is the Orthodox sect of Christians who do not, as their first principle, teach the doctrine of compulsory belief as the *only* condition of salvation?

Does a sect of Orthodox Christians exist outside the Romish Church, providing in its teachings on a future life, for the fate of unregenerate souls too frail for the heaven of the righteous, yet far too good for the awful hell of the utterly depraved?

I do not want to know the opinions of *individuals*, who still from habit remain in their several sects, whilst their minds have probably long outgrown the trammels and chains in which the creeds of those sects would bind them, but the stereotyped tenets of each Orthodox sect would only (in my opinion) constitute any authority as to its doctrines as a sect. Apologising for taking up so much space.—I am, Sir, yours truly,

E. LOUISA THOMPSON NOSWORTHY.

Blundell Sands, near Liverpool, Nov. 10.

OPENING OF GOSWELL HALL FOR SUNDAY MEETINGS.

290, GOSWELL ROAD.

ON Sunday last there was a seance at eleven o'clock in the morning, which proved to be a very good meeting.

In the evening, notwithstanding the severe cold, there was a good audience, in which the male sex considerably predominated. Had it not been for the severe cold, no doubt the place would have been well filled.

Mr. Swindin conducted the service, and Mrs. Ward presided at the organ.

A. T. T. P., Recorder of "Historical Controls," was the speaker for the evening. His discourse was of a comprehensive nature, and well adapted for the occasion. He made no attempts at giving an entertainment, as some speakers do, but went right into the merits of his subject, speaking of the duty which all Spiritualists owe to the Cause; and that as a body they should endeavour to sustain such meetings without depending upon the patronage of any class of individuals. During his remarks he alluded to the relation of Spiritualism to dogma. He did not regard all parts of the Bible as of equal importance, and thought there should be discrimination used in appreciating its contents. There were Bibles amongst all civilized races, and they were the repositories of similar truths. He quoted from a spirit-control to the effect that these Bibles were works of reference, but were not intended to supersede a practical Spiritualism and Spiritual illumination of the individual. He could not understand what was meant by associating Orthodoxy with Spiritualism. He could appreciate the merits of such a Spiritual teacher as Jesus, but the dogmas entertained by men respecting him he felt constrained to reject. After A. T. T. P. had sat down, Mr. Enmore Jones, who occupied the other end of the platform, was called upon to speak. He said he had attended out of curiosity, and that it would be well if in advocating Spiritualism speakers did not attack Christianity. He said it would be better if they attacked Materialism. He thought a Materialist could not be an honest man, because he had no fear of after consequences (expressions of dissent from the audience). He spoke in a quiet manner, deprecating, as he said, any attempt at turning the meeting into a discussion.

It is evident that A. T. T. P. and Mr. Enmore Jones, who have taken somewhat different views of the Orthodox question, were personally strangers to each other; and A. T. T. P., who characterised Mr. Enmore Jones as earnest, honest, and a man who had been long devoted to the Cause, evidently was not aware that the gentleman of whom he was speaking was on the platform.

Mr. King followed with a few remarks, thanking A. T. T. P. for his aid that evening, and said, that while they regarded "Christ" as a principle, not as a person, they might all become reconciled to a truth which would unite all parties.

We are glad that the meeting passed off pleasantly. It was indeed an excellent meeting, and the able discourse by A. T. T. P. produced a marked impression. We do not think that he in any way opposed the spirit of the Gospel in what he said. It does not appear to us that portions of the Bible which A. T. T. P. would criticise enforce themselves upon man's acceptance, be he Christian or non-Christian; neither does it appear to us that any other

portion of the Bible enforces these other portions upon the acceptance of the well-constituted religious mind. Further, it does not appear to us that the Gospel renders it necessary that a man accept any particular view of the Bible as a whole or in part that he may be "a child of God and heir of salvation." It may be "Christianity" to enforce these dogmas respecting the Bible, but the question still remains, Is it the Gospel; did Jesus enforce them? If not, then "Christianity" and the Gospel are at variance, and the alternative is open for the religious thinker whether will he follow the Christian sect or follow the Gospel. Jesus himself objected to the "traditions of men," and so do Spiritualists. Instead of swallowing the Scriptures, sugar-coated with human dogma, it would possibly be better to "search" them and see exactly what they intend us to understand by them, rather than to be led by the teachings of any party who have an interest in man's special views upon the point. If Christianity be at variance with the Gospel and the teachings of Spiritualism, surely it is asking too much for Christian apologists to require Spiritualists to suppress the truth that the claims of sectarianism may be left unmolested. Not so did the prophets, apostles, teachers, and martyrs of the past, and in our opinion it would be well for modern Spiritualists to follow their example.

If by the term "Christianity" Mr. Enmore Jones means a soul-saving and reverent spirituality, then decidedly it would be improper to oppose it; but A. T. T. P. is the last man to think of committing such an offence. This view of the question is vastly different from the course he took.

"ICHABOD."

"And she named the child Ichabod, saying, the glory is departed from Israel." 1 Sam. iv. 21.

One Sabbath morn, alone I mused
Of things I grossly was accused;
Within my cell, in rays of light,
Appeared a being with letters bright—
Ichabod.

He, smiling, touched my ears and said,
"Thou much abused, rise out of bed;
Come, learn, and see through spirit-flame
The meaning of this antique name
Ichabod."

Through locks, and bolts, and bars we burst;
The walls of stone seemed turned to dust;
And free we flew, through space of ice,
To see defined this strange device,
Ichabod.

We sped through air, like beams of light,
Or meteors in the dead of night;
We soon arrived in regal Rome,
To see by day, St. Peter's dome,
Ichabod.

We surveyed close the Vatican,
Where reigns supreme the God-sent man;
But written o'er this heaven's gate
The startling name, with sound innate,
Ichabod.

From there we hurried to the East,
At Mecca stopped to view the "Beast;"
In horror, stood outside the door,
To see inscribed in human gore,
Ichabod.

As to the North we steered our flight,
O'er Israel's strand, the land of light,
Above the steeps, where Salem stood,
The winds were howling through the wood
Ichabod.

We next returned to British strand,
And watched the Church of Angle-land;
As they in pageantry went past,
The door seemed blistered with the blast
Ichabod.

We wandered London's wilderness,
And lo! perceived through human press,
The porch of Calvin's house of God
Was marked like Cain, in land of Nod,
Ichabod.

We followed in the human stream
Until we reached John Wesley's dream,
And there, where fire was once diffused,
We saw the sign of truth abused,
Ichabod.

Within a hall or two from there,
The Independent's house of prayer;
Above the arch that lead within
We saw the sentiment of sin,
Ichabod.

I, now much grieved, with aching heart
Proceeded to the Baptist's mart;
Through water, and through creed concise
Most livid dawned the strange device
Ichabod.

Our course we steered straight down the street,
And came across the Quaker's seat;
Not yet quite dry, just o'er his door
Were letters bright, we saw before
Ichabod.

My soul sore tried, baptised in tears,
I asked my friend, "Relieve my fears,"

Have all the altars through the land
Thus gained the brazen, cursed brand
Ichabod?"

He smiled, and led me by the hand
Along the streets, down past the Strand;
And there in chambers lone, but clean,
Were altars made, without the mean
Ichabod.

When we arrived within their sight,
We beheld beings divinely bright,
Who brought from yonder realms of bliss
Vast stores, but no such store as this
Ichabod.

These angels were, no less, nor more,
Than martyrs who had died of yore,
Who now returned and burst the tomb,
And flashed their light, from out the gloom
Ichabod.

My spirit-friend then brought me back,
And taught me patience on the rack;
And here I am, still in my cell,
For right and truth. Above the spell
Ichabod.

November 2, 1879.

"OGMORE PIONEER."

The author requests the publication of these verses as containing similar sentiments to A. T. T. P.'s pithy sentence, "vested interest in abuses," and our remarks thereon, published on Nov. 7. Let us beware that "Ichabod" does not appear over any Spiritualistic portals.

SIGNS OF THE TIMES IN ITALY.

"Coming events cast their shadows before."

In every epoch of great change in the social development of humanity, when the existing state of society has become no longer suitable to the amount of knowledge attained, and to the hopes and aspirations of a higher order cherished, and when, consequently, society has become what is called corrupt,—that is, when the old sanctions have become loosened, and new sanctions not yet firmly fixed,—there arise everywhere remarkable enthusiasts, for the most part ignorant men or women, but nevertheless whose souls are thoroughly saturated with the evils of the present, and kindled to a fierce flame with the hopes of a better future.

Many such arose in different epochs of misery among the Jews, and the Jewish and Jewish-Christian idea of Messiahship is one of the fruits of this inextinguishable thirst for a new and better form of society. Schiller says:—

"Die Welt wird alt und wird wieder jung,
Dach der Mensch hofft immer Verbesserung."

"The world becomes old, and again becomes young,
But man ever hopes that a good change will come."

Nor does Schiller by any means treat this ever-living hope as vain, or as a delusion, for in this same poem—"Hoffnung"—he says:—

"Es ist kein leerer schmeichelnder Wahn,
Erzeugt im Gehirne des Thoren,
Im Herzen kündet es laut sich an
Zu was Besserm sind wir geboren;
Und was die innere Stimme spricht
Das täuscht die hoffende Seele nicht."

That is—

"This is no empty, no vain delusion,
Begot of a foolish brain,
For the heart reveals, through every illusion,
A better, a higher gain;
And what is revealed by that inner voice
Deceives not the hoping soul in its choice."

The Jewish Messiah was to redeem the Jewish nation from outward oppression and internal social misery, and the sphere of his action was to be in Judea, on earth, and not merely in a future state of existence.

The early Christians believed that their Messiah, Jesus, would come again, to fulfil these hopes, according to his own saying—or a saying attributed to him—very soon after his death.

Many similar enthusiasts arose at the time of the downfall of the Roman empire, in many parts of that vast dominion; and the development of the Christian church was for a short time an endeavour to realise these ideas of new social happiness.

Similar phenomena appeared in Europe when the feudal system of the Middle Ages became no longer suitable to the then existing aspirations, and gave rise to the peasant wars for a redistribution of land, as in Ireland now; and also similar so-called prophets were numerous in Germany and other parts of Europe, at the epoch of the Reformation. Indeed, at every period of great distress such prophets and messiahs of a new and better order of things are sure to appear.

England has now many such enthusiastic believers in the near approach of a new kingdom of God on earth; witness the "army of salvation," the new incarnation of Isaiah, the believers in the speedy coming of the millennium, and numerous others.

A similar case is now occupying public attention in Italy. Not very long ago a certain David Lazaretti, of Arcidosso, near Siena, a man perfectly sincere, but madly enthusiastic, declared himself to be not only a prophet, but a reincarnation of Jesus Christ, and, as such, preached a new order of things on earth. If, like Jesus, he preached the abolition of private property, as the Essenians in the time of Jesus practised, he would have found very great difficulty

in persuading Italians of A. D. 1879 to adopt that principle. The Christian churches are now, in spite of the teaching and practice of Jesus, their supposed founder, the strongest supporters of private property and things as they are. Lazaretti's followers, however, were to form a religious-republican commune, with all things in common, and with an outward cult in most respects borrowed from the Christian.

This enthusiast gained numerous followers, even some priests, and it is said that he had communications with the late Pope, who always answered his ideas with "No No."

One curious custom instituted by him was to send his disciples at different fixed periods for eight days at a time into some solitary, uninhabited mountain district, in order there to commune with the spiritual world, and to acquire strength and resolution for their future contests with the evil world of the present.

Unfortunately he and his followers on one occasion came into collision with the gendarmery, and the result was that the Messiah himself was shot. This was quite an unjustifiable act on the part of the authorities, as Lazaretti was altogether guiltless of any crime.

In fact his death was a kind of repetition of the Jewish tragedy, and of that later one of the "Bab," who tried to found a new and better religion in Persia, one element of which was the elevation of women, and who, along with his beautiful disciple the intelligent, virtuous, and cultivated lady, called "Gourret-oul-Ayn," that is "The consolation of the eyes," was persecuted to the death at the instigation of the Mahomedan priests.

It is said that this David Lazaretti was a man of extraordinary personal gifts, by which he acquired immense influence over all who came into personal communication with him; probably he was a man of great mesmeric attractive powers, and a medium.

What a sign of the barbarism of our "enlightened age" it is that such men, no matter how enthusiastic or wild their views may be, should be shot or incarcerated in prisons, either gaols or lunatic (so-called) asylums, and persecuted in every way by the bribed upholders of our present very imperfect and unjust institutions, instead of being properly guarded and rationally and benevolently taken care of.

I am having some inquiries made into Lazaretti's peculiar powers, and, should I ascertain anything interesting, I shall send particulars.

A. J. C.

Lucerne, Switzerland, Nov. 2, 1879.

[Why properly guarded and benevolently taken care of? These enthusiasts seem better able to direct society than society is to direct them. Such men are natural rulers and social protectors; to them the rule and guidance of the people should be committed. Ed. M.]

FRUIT DIET.—TRUE MESSIAHSHIP.

Dear Mr. Burns.—I read with considerable interest, the other week, in your valuable issue, an article by Mr. Oxley, entitled, "The New Messiahship;" but it appears that he places Mr. Hinde in the category, which, I think, is a great mistake. I am not aware that Mr. Hinde makes any pretension to Messiahship, other than that, like all spiritual workers, he is simply an instrument in the hands of the higher powers in bettering the condition of his fellow-men, and in providing more favourable surroundings for a higher standard of physical and spiritual growth. To this end he has left his native country, sacrificing, no doubt, many worldly comforts, and is now devoting his means and his energies in solving some vexed problems of social life. He tells us he has given the fruit diet a twelve months' trial, and can testify to its cleansing and purifying effect upon both body and mind. We all admit that a plain and simple diet is more conducive to health than otherwise, and Mr. Hinde's theory is on the same principle, only that it is more extended, and confines itself to Nature's products without any artificial preparation whatever, and for this we ought to give him credit, and for the work in which he is engaged he ought to be commended; and would to God we had more such workers! If others who are in affluent circumstances, and who are living in idleness and luxury, would step out of their ease and self-indulgence, and strike out a path as Mr. Hinde has done (of course each one according to his highest light) it would have a most beneficial influence upon society, and would, indeed, be the turn of the tide. Such men I regard as the true saviours of humanity, because they prove it by their works. It is true that some of the leaders of the various orders referred to have made grievous errors in arrogating to themselves claims which are altogether insupportable; but this does not invalidate the principle in the least. It only remains that these efforts shall be on a basis commensurate with the rights and liberties of every human being. It only remains that the representatives of these orders shall be not merely the representatives, but the real embodiments of the Christ principle, and, like their master of old, shall come down to the lowest as well as go up to the highest: then these efforts will be a grand success, and will do much to usher in the advent of that kingdom of whose government there shall be no end.

Rhodes, Middleton, Manchester, Nov. 7.

DAVID BROWNE.

HAMMERSMITH.—On Wednesday evening, Nov. 12, a very interesting meeting was convened by public intimation at the house of Miss Bessie Williams, 18, Oxford Villas. Mr. Burns opened the proceedings with a short speech, after which it was made evident from the remarks of those present that there are some excellent circles at Hammersmith, at which valuable mediums are being developed. Miss Williams gave a most interesting account of her mediumship, which we would be glad to see placed on record. It was resolved that meetings should be held at the same place on Sunday evenings till further steps could be taken. The first meeting was held on Sunday evening. There was a good attendance, and the proceedings passed off pleasantly. That the company may be limited to the extent of the accommodation, Miss Williams desires that only those attend who are known to her, or have an introduction previously accepted.

VICTOR HUGO ON SPIRITUAL PHENOMENA.

To the Editor.—Dear Sir,—I have just been reading the August number of the *Revue Spirite* for this year, in which is an article headed "Campagne Anti-Spirite à Douai, ses Résultats." In it the writer, Jésumet fils, speaking of a newspaper war then going on in the town of Douai between the Spiritualists and their opponents, in which he was engaged, mentioned, in reply to the utopian and hallucination theory of the anti-Spiritualists, the names of the well-known scientific men of Europe, who, after investigating the subject, have certified to the truth of its phenomena, and, in concluding, says,—"I end by giving, on our doctrine, the appreciation of a man that you certainly cannot tax with folly,—one of the glories of France,—of our great poet, Victor Hugo." The following is the utterance of the poet as I translate it:—

"Table-turning and speaking has been sufficiently jeered at. Let us speak plainly, this rillery is without support; to displace investigation by mockery is easy but hardly scientific. As for us, we deem that the strict duty of science is to sound all the phenomena; science is ignorant and has not the right to ridicule; a scientific man who sneers at the impossible is not far from being an idiot. The unlooked-for should always be expected by science. Its function is to grasp it on its way and search it thoroughly, rejecting the chimerical, and establishing the real; the sole right of science over these facts is to endorse them with its visa. It ought to verify and classify them. All human knowledge is but (triage) winnowings. The false complicating the true, does not excuse the rejection of the whole. Since when has the presence of tares been a pretext for refusing the wheat? Weed out the evil herb—error—but reap the fact and bind it with others. Science is the sheaf of facts.

"The mission of science is to study all things and to fathom all things. All of us, whoever we may be, are the creditors of examination; we are, therefore, its debtors. It is due to us, and due from us, to study a phenomenon. To refuse the payment to it of that attention to which it has a right, to deny it, to put it to the door, and turn from it in scorn, this is to become a bankrupt to truth, this is to leave unhonoured the signature of science. The phenomenon of the ancient tripod and the modern table has a right equal to any other to observation. Psychological science there will gain without any doubt. Let me add this: that to abandon the phenomena to credulity is to commit a treason to human reason.

"Nevertheless, we see the phenomenon always rejected, and always reappearing. It dates not its advent from yesterday."—VICTOR HUGO.

I did not know until I read this in the *Revue Spirite* that the name Victor Hugo was on the muster-roll of that army of witnesses who have testified to the reality of the Spiritual phenomena, and it may be that some of your readers do not yet know it. I send it to you, therefore, for them, and they may, after perusing it, feel disposed to put it into the hands of some of the self-styled scientific men, who, when you speak of the reality of the phenomena, pity you, and consider you a fit subject for a madhouse, as they did Mrs. Weldon, and tried to put her there too, after she spoke of some phenomena to them. If it does not convince them it may check the rising sneer when they know that V. Hugo, speaking of such, says, "Est bien près d'être un idiot."—Faithfully yours,

JOSEPH SWINBURNE.

18, Dorchester Place, Blandford Square.

SPIRITUALISM AND SCIENTIFIC MEN.

At a meeting of the Hastings and St. Leonards Athenæum, held at the Castle Hotel on Thursday evening, Nov. 6, Mr. Edward Ellis, of Mayfield, Hollington Park, read a paper on the following:—"That the phenomena of so-called Spiritualism have not been fairly dealt with by men of science."

We extract the following condensation and passages from a copious report in the *Hastings and St. Leonards Observer*:—

He first described certain psychological experiments by which, when one person placed his hands on the shoulders of another, at the same time willing him to perform some act, the person so operated upon invariably fulfilled the other's wish: thus the precise determinate thought of one person is conveyed by some mysterious telegraphy to the mind of another; a fact quite out of the range of ordinary experience, and which, though highly deserving of recognition, finds no place in any one of our scientific text-books.

Tables could be moved in the same way, and by the alphabet answers were given beyond the power of any human being to evolve; for the reason that in numerous cases they were outside the knowledge of any one present; but were afterwards, on inquiry, found to be correct. Through the planchette the facts of the past were revealed, and mental wishes answered.

"Of the gifts of healing," said the essayist, "we have had frequent experience. To mention no others, a member of my own family has this power, and has exercised it in my own house recently, to the immediate and permanent relief of excruciating bodily pain—not by drugs, mesmeric passes, or applications of any kind, but by mere contact with the hands; and in two of those instances even faith could have no power, for the sufferers had previously no knowledge of or belief in such power, except that they may have read in ancient story of one that he laid his hands on some sick folk and healed them. Another very extraordinary faculty—call it divination, if you like—was possessed by one of our party. When her eyes were blindfolded, if any article, wrapped up in a number of folds of paper, were pressed against her forehead she could describe it, not usually, if ever, by name, but by enumeration of its qualities."

Of raps they had been favoured with abundance, produced in every part of a well-lighted room and mostly at request, though never unless the medium, a young and innocent girl, was present. Fraudulent mediums have helped largely to discredit the Movement, and scientific men have neglected their duty in not enlightening the public mind as to the nature of the phenomena.

"My accusation (said Mr. Ellis) is that they have preferred to shirk the question—that they have refused even to look at it—and have condemned without inquiry. The Royal Society, though several of its leading members accept the phenomena, would consider itself compromised by any official recognition of them, and that not merely as facts ascertained, but even as facts deserving investigation. Yet this is

the very end for which the society exists, with its large endowments—to examine and report on the laws of nature. What explanation can we give of this so obvious an evasion of a duty admitted in their own articles of association? As though a man should undertake to write a book about navigation, but decline to speak of ships; or to instruct men in the art of gardening, and stick at spades! Ignorance is not their reason; for every old woman has heard of the facts, but wants to know if they are true. Indolence is not one of their vices, as the published volumes of their transactions show. But prejudice, conservatism, and pride, beset at times the brightest intellects, corrode the honesty of the otherwise impartial investigator, and mar the character that, but for this plague spot, might have soared to the highest and the best.

"And so I imagine that if the Royal Society had themselves made the discovery, they would have been among the first to trumpet the facts; but having begun by denying the facts, they were unwilling, from false notions of consistency, to end by investigating them. Add to this that many of its leading men, and of the whole scientific world which it represents, have long been committed to what is called Materialism. In matter, so they tell us, is to be found 'the form and potency of every department of life.' Soul, spirit, a future life are empty, meaningless, the fictions of diseased brains, destined are long, as human science and philosophy advance, to be banished forthwith and for ever from the minds and thinkings of educated men. Strong in these convictions, they have long and successfully resisted the rusty weapons of the theological armoury, consisting for the most part of texts, creeds, and anathemas, maintaining—and reasonably enough—that facts, and facts alone, have power to convince them. Well, strange to say, just when their new philosophy was at its height, and all men taken aback were wandering after the beast, attentive with admiring gaze to see what issues would come of it, there crop up a series of phenomena undreamt of in their philosophies and as startling as they were unexpected. It is simply an act of justice towards many of the most distinguished members of the scientific world to remind you that, recognising the supreme importance of these phenomena, they have investigated them, and courageously announced their verdict to the world.

"More than twenty years ago, Lord Brougham published to the world his conviction that there was 'a power in operation destined to meet and overthrow the doctrines of Materialism, and that power,' he said, 'is Modern Spiritualism.' Among the latest acts of Archbishop Whately's life was a series of experiments that fixed his assurance that the phenomena are beyond the reach of question. Thackeray injured his reputation in the literary world by his honesty in asserting the facts. The late Chancellor, Lord Lyndhurst, avowed a similar conviction, having proved to his entire satisfaction the power of departed spirits to converse with the living. No more ardent defender of the same doctrine exists than the present Lord Lindsay, whose reputation as an astronomer is second to none in England. Dr. Challis, the professor of astronomy at Cambridge, has recorded his opinion that 'the testimony has been so abundant and consentaneous that either the facts must be admitted or the possibility of certifying facts by human testimony must be given up.' Only one other name I have space to mention: a man whose character for patience in submitting facts to the crucible of proof, for extreme and scrupulous exactness in all his methods of scientific research, and last, but not least, for honesty of purpose in every work to which he gives his hands, is so well known as to need no recommendation from me. I refer to Mr. Crookes, the editor of the quarterly *Journal of Science*, the discoverer of the metal Thallium, many years Member of the Royal Society, and last year elected to the Council of that body, being the highest acknowledgment in their power to bestow, short of electing him to the presidency."

Mr. Crookes's experiments, as given in his work, are then described, and the paper concludes with remarks on the great importance of the Spiritual movement and the progress it has made during its brief existence.

HOW TO MAKE SPIRITUALISM A SUCCESS.

In his lecture on this subject, at Quebec Hall, on Tuesday evening, Nov. 11, Mr. Burns said he had, from his great experience, observed that the employment of professional speakers, with the view of thereby making Spiritualism a permanent success, was a gross mistake. Such speakers too often concentrate the interest in themselves, not in their subject. They make their oratory winning and attractive that their services may be valued, and that they may be well paid and much appreciated. The truth was therefore lost sight of in the meretricious platform performers, and when the speaker left and the exhibition ceased, there was a great void made, to fill up which no provision exists. In some respects the Cause is weakened by the multiplicity of professional servants it has to maintain, who, instead of making the people so wise that they can do without them, rather endeavour to keep their audiences dependent upon their ministrations, so that in Spiritualism we have the steady formation of a clerical party to think, speak, and act for the multitude of Spiritualists, who have as little independence of thought and power of speech as their brother sectarians.

This indolent method of hiring others to do the work never could raise up a generation of strong self-reliant Spiritualists. As well might Spiritualists expect to grow strong by employing a professional eater to consume food for them, or a professional walker to take exercise for them. And after all, said the speaker, what can we lecturers tell you? and by knowing it, how much wiser are you? The principles of Spiritualism teach that all real light is within, derived from the spiritual development of the individual, and not what his ears simply catch from without. Crutches will not make a nimble man, neither will lecturers make a clever Spiritualist. When I lecture I am alone benefited by the consequent inspiration and mental exercise. All the benefit I can confer on my hearers is to incite them to action of a similar kind. If I fail in accomplishing this, then I have benefited no one but myself. I don't want to be coming to Marylebone continually to lecture.

I want once and for all to give you my honest experience, and tell you to think and act for yourselves, if you want to receive the advantages of spiritual existence.

If I cared to make a trade of my talking talents, I no doubt could succeed; but I consider such a course unspiritual, and for me immoral; what I do, I do as a brother helping his brothers and sisters—but helping them to help themselves; and by this devotion to the needs of others, I develop my own heart and intellect, and am in truth a Spiritual Teacher. I can appreciate the benefits of this kind of work, and am anxious that others should participate therein, as I do myself. I propose, then, that a movement spring up amongst us whereby we can all have the unspeakable pleasure and profit of being Spiritual workers, not mere idle drones consuming the honey of other people's minds. Let us do as our spirit-guides do; act in Spirit Bands: you all know that the blessed spirits that hover near to guide and to instruct humanity always co-operate in bands. Each spiritual worker of us here on earth has his Spirit Band led on by a "guide." These gentle spirits have neither fee nor reward. They do not do our work for us, but often, unknown to ourselves, they stimulate us to work out our own salvation. Let us endeavour to imitate these glorious beings, and we will soon be made conscious of their loving aid. Let us forthwith form Spirit Bands; each band consisting of a Captain and so many Comrades. The captain will take the chair at meetings addressed by the band, and introduce the comrades to speak a few minutes each, according to orderly arrangement. If we had twelve of these Spirit Bands in London, and twelve weekly meetings, we could, by changing about, have fresh speakers every quarter, and all without money and without price; soon the cry would go forth from an awakened people,—

Hold the Fort, the Captain's coming
With his Spirit Band;

and these bands might soon become a hundred, and spread like a net all over the metropolis, and indeed over the country and the whole world. This is alone the kind of thing that will make Spiritualism a success. I mean to devote my time to it. The band should meet in School once a week and prepare their weapons for publication.

We have not time to report the lecturer's remarks on the Work for Women, but it was unique, and calculated to add another strong side to the Movement. At the close of the lecture a Spirit Band was formed then and there, under the command of Captain Hocker. We hope to hear of a more "scientific frontier" for Spiritualism through such efforts.

PROFESSOR CORFIELD ON VACCINATION.

It has been reserved for the nineteenth century, the age of medical abominations, to witness the spectacle of a professor of sanitation, publicly defending and advising the practice of the most filthy and insanitary nostrum ever devised for the physical pollution of the human body. Professor Corfield's statistical fallacies as to the amount of small-pox in England and Sweden, prior to the advent of vaccination, have been dealt with and ably refuted by others. Here I propose to show how contrary to truth and fact are his statements on the value of vaccination in infancy and childhood, as reported in the *Daily Chronicle* of Nov. 10.

At a public meeting, held at Croydon, October 8, 1879, in connection with the Sanitary Institute of Great Britain, speaking on "Mistakes about Health," he said—"Another mistake was the want of vaccination." Seeing that, according to the latest annual reports of the Local Government Board, all the children born in this country, except about four per cent. are vaccinated, it is difficult to know what the professor means by "want of vaccination." He further remarked—"Vaccination in infancy was an absolute preventive of small-pox during infancy and childhood." Jenner asserted that it was a protection for life. Both statements are false. Let us test them by statistical facts. Out of 80,000 small-pox deaths given in the Parliamentary Return, No. 433, Session 1878, published by Hansard, London, entitled, Vaccination, mortality, 43,000 were under five years of age, thus effectually disposing of the professor's theory of protection until the age of puberty. The *Lancet* of October 5, 1878, speaking of a later epidemic, when nearly every child was known to have been vaccinated, says—"Since the Vaccination Act of 1871 came into operation, the protection by vaccination of the juvenile population of the Metropolis is much more general than it ever was before." Now (I still quote the *Lancet*) let Professor Corfield mark the result, and compare it with his assertion that "Vaccination in infancy was an absolute preventive of small-pox during infancy and childhood."

"During the recent epidemic, January, 1876, to October, 1878, no less than one thousand, two hundred and eighty three children under five years of age, of whom 502 were aged less than one year, died from small-pox in London; and as the mortality of small-pox cases averages about 17 per cent., it may be presumed that little short of 8,000 children of these ages were attacked with small-pox during the year and three quarters."

This medical nostrum, Professor Corfield, had he the power, would compel by force all infants to receive. Let him speak for himself. I quote his own words at Croydon, as reported in the *Daily Chronicle*, of which I hope, when the scales of bigotry and ignorance have fallen from his eyes, he may repent and be ashamed:—"there should be a law giving magistrates the power of vaccinating infants, when their parents refused to have them operated upon."

WM. YOUNG.

8, Neeld Terrace, Harrow Road, London, W.,
Nov., 1879.

MRS. WELDON "AT HOME"—Every Tuesday, at 2.30, and on Wednesday evenings, at 8 o'clock, Tavistock House, Tavistock Square, W.C.

OCEAN'S REMONSTRANCE AND MESSAGE.

What hidest thou, O, ocean, in thy caves?
Divulge the secrets of thy waters deep!
Restore to me the loved ones 'neath thy waves,
Who now so silently and lonesome sleep.

Day after day I hear thy gentle tones
So mournfully singing to the pebbly strand;
I quit the beach, recede, and hear thy moans
Borne by the passing zephyrs far inland.

Tell me, mysterious ocean! Dost thou grieve
O'er those, "the unreturning brave," who rest
Where all is peace profound, and mermaids weave
Gay wreaths to decorate the silent breast?

Dost thou in kindness scatter o'er their tomb
Bright amber sprays, rich pearls, and silver sand
From which uprise anemones, whose bloom
Is all unrivalled by the flowers of land?

The coral creatures—do they grateful raise
Fantastic monuments to mark the spot
Where headless now alike of blame and praise
They wait a fearful doom or blissful lot?

Cease this repining, weak and fretful heart,
And learn to contemplate the *spirit's* goal;
Then cultivate true love, and nought can part
The cherished objects from thy yearning soul.

Poor mortal! wherefore wilt thou be so blind—
Why call my music "dirges for the dead"?
My billows (dulcet harpstrings) feel the wind,
And shout in gladness from their bridal bed!

My lover *Æolus* imprints my cheek,
I feel his kiss and tremble with delight;
And when he's gentle, I am calm and meek,—
But, O! I glory in his pride and might!

The moon reflects the sun's light on our sport,
The list'ning earth, responsive, adds her strain
Of rich, deep melody, and heav'n's high court
Enraptured, echoes back our joy again.

Grief, the intruder, must be set aside,
For only sin should make thy tears to flow;
Have courage, fair one, and the rising tide
Of truth shall bless thee on thy course below.

Farewell! but bear this message unto men,
And evermore from sorrow, oh! be free;
The casket is unlocked, and flown the gem,
And death is swallowed up in victory!

"THE CORNISH EXILE."

NEWCASTLE SPIRITUAL EVIDENCE IMPROVEMENT SOCIETY.

On Tuesday evening last Mr. T. P. Barkas, F.G.S., delivered the inaugural address of this Society in the Lecture Hall, Weir's Court, Newgate Street, Newcastle, on "The Mechanism and Philosophy of Vision." There was a very large attendance, Mr. John Mould officiating as chairman. Mr. Barkas, on rising to address the meeting, was received with great cheering. He referred to the different theories that had been advanced with regard to vision, and said, within the last few years, through the increase of knowledge, these theories were now *non est*. Some well-known philosophers had given forth theories to the world, but which have of late years been found not to be correct. The eye, as a whole, was the most remarkable piece of mechanism that was to be found in the human system. In the concluding portion of his address he briefly referred to the subject of Spiritualism. The address was illustrated by the black board, and was of a very interesting character.

Mr. Burton moved, and Mr. George Wilson seconded, a hearty vote of thanks to Mr. Barkas for his very able address, which, on being put to the meeting, was carried with acclamation. Mr. Barkas briefly responded.

The meetings of this Society will be held every Wednesday evening during the session at 8 o'clock.

Nov. 26.—"Knowledge v. Faith," Mr. H. Barton.

Dec. 3.—"Marcus Aurelius," Mr. J. Mould.

EDINBURGH.—A correspondent in alluding to the satisfactory manner in which Mr. T. Walker lectured at Edinburgh, recommends the practice of giving answers to questions on an evening following a set lecture. By that means the needs of the hearers are reached, and the ability of the lecturer is displayed to advantage.

NEWCASTLE.—Mr. E. W. Wallis writes in the course of a business letter:—"We had good meetings here, especially Sunday evening, when the hall was full; not a seat to be had—and a good few compelled to stand the whole time. The guides spoke well, and gave great satisfaction by their interpretation of the 'Atonement.' The Cause is taking deep root here, and no mistake; so much so that the orthodox are quite frightened; the *Bugle* treats us to an article on Seducing Spirits, while the *Examiner* gives a splendid article on the progress of Spiritualism, and prints the society's quarterly report. At Felling the hall was full, and at Gateshead Mr. Westgarth had a large audience, in addition to ours in Wier's Court, and a Mr. Baxter was preaching against us at the Central Hall both afternoon and evening. Mr. Baitey holds forth in the same place to-day and to-morrow. It is all the work of the devil we are assured, but the facts are admitted. There is discord in the camp of our opponents, however; Howard asserts that Spiritualism is Mesmerism; Round admits the facts, but claims them to be of Satanic origin; Baxter does likewise; as also does Baitey, in a half-hearted way, being more inclined to argue as if they were mundane in their origin, viz. trickery and delusion. A house divided against itself cannot stand, the enemies of truth had better come to an understanding and all tell the same tale. Spiritualism is known by its fruits, and if 'tis Beelzebub's work, we thank God for him, for the good he does."

SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

HOLBORN, LONDON, W.C.

OUR MOTTO: *The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.*

OUR OBJECT: To supply Educational Agencies to Spiritual Workers and Inquirers, and in all possible ways to promote a knowledge of Spiritual Science, and dispense such teachings as will benefit mankind morally and spiritually, inducing a better state of society, and a higher religious life.

OUR CONSTITUTION is on the voluntary principle, free, and unsectarian, and independent of party, society, or human leadership. We work with all who see fit to work with us, allowing every Spiritualist to take advantage of our agencies, whatever his opinions, society relations, or position may be.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1879.

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B. T.	0	2	0
Mr. J. Murray	0	1	0
Mr. S. T. Marchant	0	9	2
A	0	1	0
Amount already acknowledged	261	16	10

In addition to the supply of books, these subscriptions are the sole support of the Spiritual Institution, for the following and other purposes:—Gratis distribution of literature on occasions when such distribution is of great importance; information for inquirers by post and orally; rent, furnishing, cleaning, lighting, and warming rooms for the use of subscribers, and for any useful purpose connected with the Cause; periodicals, &c., for the reading-room; salaries, travelling expenses, postages, and personal outlay in connection with the Cause; secretarial work and correspondence; platform teaching; advising and pioneer work; literary work—reporting, editing, illustrating the MEDIUM; printing, stationery, postage, &c., &c. These expenses are unavoidable in a public institution of this kind, which is of great service to the Cause. It is not in any sense "business," and hence Spiritualists as a body are respectfully invited to take a share of the burden and sustain the Institution and its officers in their good work.

Subscribers are entitled to the use of books from the Progressive Library for their own reading or to lend to inquirers. Thus the literature of Spiritualism may be rendered accessible in all parts of the country. A guinea subscription entitles to two books at a time for one year; larger subscriptions in proportion.

The work of the Spiritual Institution was NEVER CARRIED ON MORE SUCCESSFULLY and doing so much good as at the present time.

Ten years of experience, and the many ups and downs of other efforts have shown that the Spiritual Institution alone is on a SOUND AND LASTING BASIS.

Now that the Winter is approaching, it would be well to secure the advantages of the PROGRESSIVE LIBRARY in every part of the country. There are thousands of volumes on the shelves which might be put to use, for the instruction of Spiritualists, inquirers, and friends.

Every subscriber to the funds of the Spiritual Institution is entitled to works from the Progressive Library to the full amount of the subscription.

Subscribers are urged to send for books and use them in their localities for the furtherance of the Cause.

The subscriptions paid to the Spiritual Institution secure two objects:

First,—The use of unlimited books by the subscriber.

Secondly,—The subscriptions enable the other work of the Institution—most expensive work—to be carried on.

To render the work of the Spiritual Institution at all endurable to those who have to perform it, it is necessary that at least £500 be subscribed yearly. For this, to Country Subscribers, we will allow 1,500 volumes, which may be read by 6,000 readers and changed monthly,—being in all 18,000 volumes in the year perused by 72,000 readers. Thus the Spiritual Institution, when accepted in the manner designed by its projectors in the spirit-world, will surpass any other agency for the diffusion of spiritual knowledge.

Address all communications to J. BURNS, O.S.T

Spiritual Institution, 15, Southampton Row,
London, W.C.

THE CHILDREN'S HOSPITAL FOR HIP DISEASE.—The Vine, Sevenoaks, Kent, was opened in 1872, in a single room in a cottage now demolished. There was only one patient for a long time, now there are twelve beds in the "Home." The "lady nurse" is the soul of the institution, and under her fostering hand the work has been developed. Patients are admitted at 7s. per week, but the payment is often nominal in cases of the children of the poor. The medical officers give their services gratuitously. The present house and half an acre of land may be bought for £1,600, if the sum can be raised by Christmas. This would render the institution of a permanent character, when the lady superintendent can no longer do her duties in the flesh. Contributions may be sent to Miss Jackson at the above address.

SUBSCRIPTION PRICE OF THE MEDIUM.

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One copy, post free, weekly	0	2	...	per annum	0	8 0
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All orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Holborn, London, W.C.

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

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

TUESDAY, NOV. 25.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, NOV. 27.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, NOV. 28.—Social Sitings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 21, 1879.

LAST WEEK'S NUMBER OF THE MEDIUM.

Our last issue is doing a good work. The manifestations recorded have struck all as a resurrection of powerful phenomena. Already the letters teem in upon us, saying, "I have seen your last number; send me more information," &c., &c. By the end of this week perhaps 100,000 persons will have seen the engravings and read more or less of the printed matter. We hear of copies that are going the round of the parish. There seems to be a power in last number which makes an irresistible headway.

And yet comparatively few Spiritualists have made any effort! It would not have been a large undertaking to have circulated 50,000 or 100,000 copies. It is truly disheartening to see the spirit-world and a few faithful coadjutors do so much, and the vast army of adherents do nothing. But we must not grumble—that would manifest ingratitude. There is much to be thankful for. Last MEDIUM has done an incalculable amount of good, and at no expense to the Cause. It has all taken place without effort or outlay on the part of the great body. Not a few of our correspondents thank Mr. Oxley, which recognition he richly deserves. We want more such genuine pillars in our Temple—men apt to do spiritual work.

Reflect for a moment and see how stupid it is to expect to do spiritual work by purely mundane agencies. Men subscribe money, elect officers, form societies, erect machinery, and think to promote Spiritualism by worldly and commercial dodges! Yes, machinery, indeed—with wheels, springs, levers, locks, and screws! And what has it all amounted to? Very much; it has taught all who have eyes to see the folly of such arrangements. And yet the old enemy—Worldlyism—dies hard. He thinks by big names, money-bags, and bounce, to take the kingdom of heaven by violence. Poor old fool; he is more an object of pity than contempt.

The only way to succeed in spiritual work is by persons of spiritual fitness engaging therein. They are bound to succeed, and they all know each other, and gravitate together by a tacit recognition which never makes a mistake. They are apt scholars; they soon pick up spiritual laws, and learn to profit by the observance thereof. They have no programme, no pretence, but somehow they do the work, and the other lot try to trade upon their methods when cupidity excites them to action.

Oh, that we could enforce these simple, spiritual methods upon all who read! Then they would "turn to the Lord," that is, to the spirit-power, and triumph in humility over all obstacles.

We intended to say that last week's MEDIUM is out of print. During the week all the copies provided—very many extra—have been snapped up. The article and portraits are being reprinted in book form, and will be ready soon. We are sorry to think that "Mahomed's" Control will not appear with it. Reading matter comes much dearer in book form than when it appears in the MEDIUM. If we can get plenty of orders we will supply the pamphlet at 8s. per 100.

The MEDIUM is worthy of a much larger circulation than it yet enjoys. All the other agencies in existence for the promotion of our Cause are more than counterbalanced by the MEDIUM. We do not say work for these other agencies less: we say work for the MEDIUM more. Do all you can individually to make it known, and it will work its own way. The circulation is steadily rising, and with the help of the Spirit-world we are determined "to leave no stone unturned" to make it more worthy for the high mission to which it has been assigned.

We shall be glad to hear from friends who require copies of Mr. Oxley's article in book form. 8s. per 100.

LAST week's MEDIUM was all taken from us before we could supply the newspapers with copies. We will send the book instead, when it is ready.

THE PUBLICATION OF THE CONVENTION REPORT.

The Committee have thoroughly considered the best means of making the papers and speeches given at the recent Convention of use to the Cause at the present time, and the following is the result:—

It has been found that comparatively few orders for the Report in book form have come to hand, and to produce it as a book would lead to great expense, and fail in reaching the great bulk of Spiritualists. Thus the object of the Convention would be entirely frustrated.

Not a few correspondents and friends have suggested that an appendix be printed to the MEDIUM, and charge 2d. per copy for a few weeks. There are two objections to this course. The first is that it would take additional capital, equivalent to starting a new paper, to add to the present issues of the MEDIUM; and, secondly, there would be great difficulty in inducing the readers to add to the weekly outlay in this manner. We have therefore decided to sacrifice two pages weekly of our advertising space and occupy it with Report, and so much more of the paper as we can conveniently spare for the purpose. To reimburse us in part for the extra outlay in setting up several pages weekly of additional fresh matter and for advertising space, the balance of the ticket money—nearly £6—has been handed to us. Next week we will commence the Report, putting aside as far as possible all other matter, and hope to give the whole in four issues of the MEDIUM.

The Report is excellent reading matter, and it is of great importance that every Spiritualist become acquainted with it, because it contains practical suggestions which it would be well for all to put into immediate practice. The Report is also an expression of the present views of Spiritualists respecting the Movement, and as such might be with advantage placed in the hands of inquirers and the public generally for their information as to what the aims and views of Spiritualists really are.

Orders for extra copies of the MEDIUM should reach us before next Thursday.

After appearing in the MEDIUM, a few copies will be printed from the type in book form, for sale, at 1s. each. We would also be glad to receive instructions from all who desire to secure copies, as only sufficient will be printed to meet the requirements of subscribers.

The proceedings will necessarily have to be somewhat abridged. The papers and set speeches will be given faithfully, also minor remarks embodying any original thought; but such speakers as introduced inharmonious into the proceedings, or wasted time, will be excluded, so that the Report will be a fitting publication to place into the hands of all inquirers.

INSTITUTION WEEK, 1879.

The Spiritual Institution, 15, Southampton Row, Holborn, London, is supported by the leading Spiritualists by voluntary contributions, that the public may at all times obtain reliable information on Spiritualism, and that the literature and teachings may be popularised. For several years at the beginning of December, there has been a Movement throughout the country called "Institution Week," during which hundreds of the friends of the Cause throughout the country contribute small sums, and hold meetings in connection with the work of informing the public. This is something like "Hospital Sunday," in respect to these institutions. Institution Week this year will extend from Sunday, Dec. 7, till Sunday, Dec. 14. During that time, the friends of the Cause will hold meetings and seances, at which contributions will be taken up for institutional purposes, and subscription sheets will be handed round. The funds are about £250 in arrears—a sum which has to be raised before the close of the year. All subscribers are entitled to the use of books from the Progressive Library, which contains all works on Spiritualism and kindred subjects.

The object of Institution Week is not simply to collect funds, but to induce a harmonious feeling amongst Spiritualists, and the adoption of the best methods for cultivating spirit-communion and arriving at a higher standard of spirituality. The spirit-world is bending over us all, to aid us nationally and individually in the great work of life; and it only requires an exaltation of soul in harmony with spiritual principles to bring down the blessing.

All inquirers into Spiritualism are welcome to write to or visit the Spiritual Institution at any time for whatever information they may stand in need of. Address all communications to J. BURNS.

SUBSCRIPTIONS ALREADY RECEIVED.

A. T. T. P.	...	...	...	...	£3 8 9
G. C.	...	...	...	...	0 11 2
Collected at Mrs. Olive's Reception	...	...	...	...	1 7 9

NOTES AND COMMENTS.

THERE will be an open experience meeting at Goswell Hall 290, Goswell Road, on Sunday evening at 7 o'clock. It will be a favourable opportunity for friends of the Cause to state their views.

Mr. Marsh desires us to announce that he will commence a Sunday meeting at his house, 218, Jubilee Street, Mile End Road, on Sunday next, at 7 o'clock, on which occasion Miss Keeves will speak under spirit-influence. Mr. Marsh can accommodate a goodly company, and he is determined to do what he can to promote the Cause.

MRS. BILLING'S SEANCES.

If we could obtain the experiences of the many who avail themselves of Mrs. Billing's mediumship, a record of indisputable facts could be presented which would establish in the mind of the reader a firm conviction of spirit-communion.

The reason why we desire to give prominence to this lady's mediumship is because of its peculiar kind. It presents to the sitter opportunities for actual spirit-communion—not mere dead phenomena—and this is an important distinction. The physical phenomena, without an accompanying expression of individual intelligence, is so materialistic that many theories beside the spiritual one may be instituted to account for them, but when spirits actually speak and conduct themselves like other human beings no materialistic doctrine can explain the facts, but it must be acknowledged that there is an intelligent individuality present which is as much a man or woman as the sitters are. We, therefore, take pleasure in giving what prominence we can command to Mrs. Billing's mediumship, knowing that thereby the idea of direct spirit-communion is being introduced to the minds of Spiritualists, stimulating them to attempts which will lead to the enjoyment of similar intercourse in their own circles.

Last week a relative from the north visited London, his personal name had not been given to Mrs. Billing; he had a sitting by himself, and at the very beginning "Ski" saluted him by his proper name, and from that point continued to enter fully into his affairs, both in a family and commercial sense. The sitting was not only highly interesting as a spiritual experience, but of great use in a business sense.

On Friday night last I accompanied my relative to a second sitting. "Ski" again discussed business matters, showing clearly that he was conversant with what my friend had been doing on the previous day, and commenting intelligently upon persons with whom he had conversed. Indeed, "Ski" appeared to exercise the important function of managing director in the concern, weighing by a keen discrimination the probabilities likely to arise from rival schemes, and the trustworthiness and ability of various individuals. He then went into family matters, describing accurately the characteristics of persons whose names had never been mentioned to the medium; spoke of incidents which had recently occurred to them, and altogether displayed an accurate knowledge of the family relations of an extraordinary character. He then alluded to spirit-friends, and described them so well that they might have been imagined to be present in the flesh, which no doubt they actually were in spirit. He then said he had been at my relative's house the previous day, and that a lady had called and was in conversation with his wife. From a letter which I have subsequently received, it appears that such a person did call at the house on the day and at the time named.

I again had an interview with "Ski" on Tuesday evening, and mentioned the fact to him that his description of a visitor had been corroborated. He said he had been there, saw the visitor, and thus knew that he was speaking the truth.

I would like well to see this form of mediumship turned to better account. If a select group of genuine investigators, with some little spiritual intuition of their own, and clear heads to think, were to have a series of sittings with Mrs. Billing's spirit-guides a vast amount of useful information might be obtained, tending to throw light on the conditions necessary for successful spirit-communion. Now is the time for genuine spirit-teaching to take the place of mere wonder-seeking, and with such a medium as Mrs. Billing amongst us it is a thousand pities that her efforts should be devoted to any purpose than the very highest. Those who desire to sit with her may have an introduction on applying at 15, Southampton Row, W.C.

J. BURNS, O.S.T.

MRS. OLIVE'S NEW CONDITIONS.

For some time Mrs. Olive has been labouring to disadvantage, because of domestic impediments, which lately so injured her health, that she had to leave town for recuperation. On her return she determined on entering upon a new course by finding a home of her own, apart from the influences which predominated in her late abode. To commemorate this step, her friends entertained her at a public reception at the Spiritual Institution, on Wednesday evening, Nov. 12. There was a good and representative company. Remarks were made by Mr. Towns, Col. Greck, and Mr. Swinburne. Mrs. Olive was controlled by her guides. "Dr. Forbes" gave an accurate diagnosis of the ailments of some persons present, and then prescribed for them. A very pleasant evening was spent. Expressions of confidence in Mrs. Olive were warm and frequent, coupled with hearty good wishes for her future success as a medium.

On Wednesday evening, Nov. 19, Mrs. Olive entertained her friends at a "housewarming," at 106, Clarendon Road, Notting Hill. Amongst those present were Dr. and Mrs. Nichols, Mr. Eglinton, Col. and Miss Greck, Miss Pawley, Miss Willis, Mrs. and Miss Taylor, Mrs. Nokes, Mr. and Mrs. Ward, Mr. J. Swinburne, Mr. J. Burns, Mr. and Mrs. Towns, Mr., Mrs., and Miss Bull, Mr. D. R. Clark, Mr. F. Everitt, Mrs. and Miss Maltby, Dr. and Mrs. Cassal, &c. During the evening Mr. Swinburne proposed the health and prosperity of the hostess, which sentiment was received with great warmth.

Mrs. Olive is surrounded by a large number of true friends who have admired her mediumship for many years; and she is in a better position now to exercise her valuable gifts than at any time in the past. Her health is excellent, and her medial powers in splendid condition.

THE UNKNOWN.—The man who argues that, because he knows nothing of a spiritual world, nothing can be known regarding it, may be a pedant, but he is not a philosopher.—*British Quarterly*.

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A TEN YEAR'S HISTORY OF THE SPIRITUAL INSTITUTION.

Ten years at midsummer since the Spiritual Institution first occupied the present premises at 15, Southampton Row. I once thought the matter would possibly have been mentioned in connection with the recent Jubilee proceedings. Very many other affairs have been for the brief hour put on the high horse. What receptions, farewells, testimonials, rose-coloured introductions I have taken part in to be sure during these ten years! but the Spiritual Institution, which has carried all through on its strong, broad shoulders, stalks along in its course without receiving a single impulse as it passes its decennial mile-post. The Spiritual Institution is badly furnished with those officious officials who get up the patronage of the mighty ones of the earth, and state their success in big type for the encouragement of others. Heaven has willed it otherwise in this case, and no doubt Heaven is right. This work was not called into operation by officialism; it has not been sustained by it; nor is it fitting that the stages in its career should be marked by it: and after all there is very little to rejoice over; nothing particular to set down to the credit of any one. No one can get up and say, "I did it." Something has been done, indeed an immense amount has been done, but not by the wisdom, wealth, or worth of mortal man. Many of us have been in various ways agents in the work, secondary agents, not prime movers. The mainspring of the work having been spiritual, what consistency would there be in human congratulation? There have been at various times testimonials issued speaking of the merits of various kinds of candles and lamps, but no one has ventured to adopt such a course in respect to the sun.

A few historical facts:—

The Spiritual Institution is worked in two departments—the institutional and the commercial. The former edits and publishes the MEDIUM, furnishes seance and meeting-rooms and other accommodation for the Cause, supplies the Progressive Library, gives literature, information, and correspondence to inquirers, and in many ways, in private and on the platform, carries on an institutional work involving great labour and much outlay. To meet this requirement an annual contribution has been taken yearly from the friends of the Cause by voluntary donations. In return, the use of books from the Library has been accepted by many, by which a knowledge of Spiritualism has been imparted to many thousands of readers. This contribution has reached the minimum sum every year till the present one. There has been great difficulty to get the £500, and much suffering has been endured because of the want of it. When the pressure has been hardest special aid has been forthcoming, sometimes in an unexpected manner. These special helpers have contributed the largest share of the amount, so that the general body of Spiritualists have not been seriously taxed in sustaining the chief props of the Cause in this country. All who have done their part have done it well, and the small sum as well as the largest has been indispensable. Periodically thanks and acknowledgments have been printed to all helpers, and again all are gratefully thanked for whatever they may have done to keep the work going on to the present moment. The Spiritual Institution is like a healthy man,—always at work, and continually in need of food. It is working to-day more usefully and energetically than it did ten years ago, and, like the human body, depending upon the mercies of the hour for its continued subsistence. As a man cannot eat his dinner a day in advance, so the Spiritual Institution has nothing in store for tomorrow but a certainty of useful occupation.

The commercial department is devoted to the publication and circulation of progressive literature. It is purely a private concern, based on the principle of righteous buying and selling. Certain advantages are offered to purchasers for the use of capital, and on this principle 20,000 volumes have been put in circulation at incredibly low prices. In short, this department of the Spiritual Institution has made a popular literature for Spiritualism, and given it a large circulation. The transactions of the past have been carried on to the satisfaction of all, and the coast is thereby clear for further transactions.

The ten years' work has been carried on in the face of almost insuperable difficulties. When the place in Southampton Row was taken few expected it to stand for many months. The burden of such a concern was considered such a weight on an empty pocket that, however much the attempt was desired by many, yet few could hope to see it survive.

It took several hundred pounds to enter upon these premises, but it was all subscribed in a few days in the form of deposits to account, showing that some had faith in the effort. All these depositors have been fully satisfied, showing that their confidence was not misplaced. The repayment of these deposits, though mostly

in the form of goods, was a heavy task for years. This was the first difficulty that the work had to contend with.

The second difficulty was the determined opposition of those who seemed to think they could best promote Spiritualism by discrediting, and breaking up if possible, the Spiritual Institution. At home and abroad steps were taken to prevent money coming in or business being transacted, which interfered very much indeed with the onward course of the work.

The third difficulty, following close on the preceding, was the prosecution of the Mediums. This for a time set all by the ears, as the saying is. There was no confidence in anything, and the methods of working were quite revolutionised. The more commercial aspect of the movement received a tremendous shaking; and though the commercial or publishing department of the Spiritual Institution suffered more than any other agency, yet I am thankful that such a revolution took place. In defending sufferers, of course no one thought of asking whether the work of providing the literature was needful of help, because of the passing persecution.

The fourth difficulty was commercial depression, following close on the spiritual depressions, and to put the cap on the very top of the pile of difficulties, several houses with whom I did business failed this year. I had an excellent opportunity to fail in turn, but circumstances almost beyond my control have taken this department in hand, and the work has been sustained.

The reader will see that though a grand work has been done, yet there is nothing but weary bones and scars to show, and why should there be any jubilation?

So much for the past. How stands it now?

The Institutional Fund is this, the hardest of the hard years, nearly £250 in arrears. This must come from somewhere by the end of the year.

In the commercial department I respectfully ask my co-workers to raise the £1,000 publishing fund. The conditions are given in another column. No applause or gratuity is desired, only that all do their part in the Spiritual work.

These ten years' "difficulties" have reduced the means at command to a low ebb. I have had to discharge my assistants, and had I not taken my two boys from school and laid them on to work I would have been at a stand-still. They are good boys, smart and industrious; but not having experience, little troubles will arise, which I hope correspondents will kindly overlook. But I can't waste their lives in this kind of thing, and I don't think my brother Spiritualists should ask me to contribute so much. Even with their help I require the aid of two accomplished assistants to do the work that crowds in—forty and fifty letters a day, and nearly all for the furtherance of the Cause.

I must not omit to mention an important element in the success of the work. I allude to my excellent wife, Amy "Ivy" Burns. The middle name was bestowed on her by the spirits because of her clinging disposition. She is a born medium, as are all her family. During her time she could have exercised all forms of mediumship had she given her attention to them. Materialisation, trance, physical, healing, clairvoyance, clairaudience, photographic, every kind of manifestation that could be mentioned she could obtain. She has never given herself up to phenomena, but reserved all her power for spiritual work. Her temperament is far too spiritual and sensitive for promiscuous sitting. In all kinds of circles she is a great assistance, rendering the manifestations of a higher type and of more striking appearance. She is so conscious of spiritual life, that spirits are seen and heard by her as if they were ordinary mortals. But it is the higher states that are chiefly opened to her. The truly glorious conditions of spirit-life that have been placed before her have furnished matter for much information.

I have said that she has not sat in seances, but has reserved her powers for spiritual work. Had she been of a mercenary disposition, she could have made plenty of money, but that was not her destiny. Her influence around the place has really made it a "Spiritual" Institution. Without such an influence it would have been impossible for me to have done my work. The Spiritual Institution is indeed a spiritual manifestation in itself. My brain is capable of receiving and expressing the impressions which my wife's sphere brings from the spiritual states. And thus the work has been gradually developed, and without our seeing any great distance before us. I have been sitting writing many a time, troubled to get the very inspiration that was necessary, when into the room would walk my wife. She did not know for what, but her presence brought the flash of thought needed just at that moment to get the matter ready for which the printer has been waiting. As I have suffered and developed through serious illness, so the work of the Institution has unfolded. It has been my wife's influence that has guided me through the valley of the shadow of death, and brought my shrinking soul back again to the atmosphere of earth.

But it has been a bitter, bitter struggle. Many a night she has sat up with me all night working that I might leave with the morning train for some engagement in the country; and many a night she has sat up awaiting my return by early morning train. Then there has been so many nights of watching by the sick bed; but even worse than all, the harrowing dread of failure because of hard pinching poverty.

When you have a difficult task to do you can trust in inspiration; when ill, to God's providence for recovery; but when you have to trust to man for money, then the effort breaks the heart-strings.

For years this patient, toiling, sensitive woman, has scarcely been away from the house; no change, holiday, or ease from the burden. The sensitive engaged in spiritual work cannot throw the burden off. The difficulty presses all the heavier that she is absent from the scene. This continuous drag has so eaten into my wife's vital powers that she has been for a couple of weeks quite prostrated, and in a dangerous state of congestion. No rest is there day and night, but the thought of the money; the work eats into the brain like hot irons.

I cannot bear to see this noble woman suffer so, and yet I cannot help her. She does not deserve all this suffering I know. Her life cannot be protracted without a lifting of the load. Of all the sufferings and sacrifices I have experienced this is by far the worst. The toil and trouble of the ten years that are past leave me weighted with burdens so that I am helpless, and may in turn break down also.

It is hard to teach the world that spiritual ends are achieved by spiritual methods—that is through the agency of individuals adapted for spiritual work. My wife and I have been placed in this work, and sustained in it, by the spirit-world. Some foolish people think a spiritual institution could be made by subscribing capital and hiring editor, secretary, &c. Such means could no more make a spiritual institution than a similar process could make a materialisation. I know that there is to be a continued need for this work; that we have not entered upon it for selfish purposes, our present state amply shows.

I must be permitted to plead for this sick woman's safety. Her life must ebb away if this worry and burden continues as it has been.

Have we not toiled amongst you Spiritualists long enough to have revealed our true character? Have we worked for a selfish purpose, and, if so, what have we gained by it? All that we have gained is experience and development through suffering, and with needful co-operation can do better work than ever.

Step forward, then, in a hearty manner, and see that the £500 for the Spiritual Institution is collected by the end of the year. Subscribe the £1,000 publishing fund, and do your parts in circulating information. I know the needed help will come, and hence the need is stated.

J. BURNS, O.S.T.

15, Southampton Row, London.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

QUARTERLY MEETING, NOV. 10TH, 1879.

Mr. John Mould, president, in the chair. The Chairman having opened the proceedings with a few brief remarks, the minutes of the last quarterly meeting were read and duly confirmed.

The Secretary then read the quarterly report which was as follows:—

QUARTERLY REPORT, SEPT. 30, 1879.

Your executive have great pleasure in presenting the following report for the quarter ending Sept. 30th, 1879.

The number of subscribing members is 155, life members 3, honorary members 15.

The lectures have been held regularly and consisted of twenty-three trances and three normal addresses. They were all excellent and fully maintained the reputation of these meetings, some of those given by Mr. Morse calling forth enthusiastic approval. Mr. Matthews' meetings in the early part of the quarter were again uncomfortably crowded, and the excellent public tests he gave caused a largely increased inquiry into the phenomena; amongst the lecturers there were two who had never previously visited the town, one was Mr. Mahoney, of Birmingham, whose able and polished normal addresses won him many friends, the other was Mr. James Wright, of New Mills, a new trance speaker in the Movement, whose eloquent and forcible addresses drew forth the warmest plaudits of his hearers. Your executive regret that they are unable to obtain his services so often as they would wish, as the calls on him to lecture are so numerous, at the same time they are glad to find that he is so appreciated. Your committee regret that they have been unable to obtain a larger lecture hall, and that many are disappointed in obtaining admission; but they are moving in the matter, and should an eligible opening offer they will avail themselves of it gladly, but at the same time would remind you that it will be wisest to act cautiously in committing the Movement to a step past recall.

The seances with Miss C. E. Wood have also been held regularly, and under strict test conditions. She has held thirty-nine seances during the quarter, at which 1,177 persons have attended, showing a very large increase, as against 509 the previous quarter and 267 in the March quarter; indeed the attendance became so large as to be almost unmanageable and your committee were compelled to put the rules for admission strictly into force, the result of which is that her seances, though well attended, are more comfortable, and strangers esteem it a privilege now to obtain admittance. Such a rush by the outside public is believed to have arisen from a variety of causes, foremost amongst which were the good tests which Miss Wood's guides have given, the increased interest created by Mr. F. O. Matthews' public clairvoyant tests, and a long debate on Spiritualism which was being held by a debating society in the town, and which was adjourned from week to week and attracting considerable attention; and, not least, an account of the accurate and exhaustive articles and accounts of seances that have from time to time appeared in the *Newcastle Examiner*. The period of Miss Wood's engagement having expired, the committee made a new engagement of a more permanent nature and on fresh terms that are perfectly satisfactory to both parties, and the committee embrace this opportunity to acknowledge the generous manner in which Miss Wood conducted these negotiations.

Your executive beg to acknowledge with gratitude the very generous gift to the society of the new tests in the cabinets for form manifestations, and the new cabinet in the lecture-hall for same purpose, by Mr.

and Mrs. Henry Norris, and they regret that Mr. Norris's state of health prevents him reaping, only occasionally, the excellent results accruing.

Your committee are glad to see that a Children's Lyceum has been started on Sunday afternoons, and they trust that you will make it a success by supporting the effort of Messrs. Mould and Wilson.

The auditors have examined your treasurer's accounts, and certify them as follows:—

Dr.	£	s.	d.	Cr.	£	s.	d.
Collections at Lectures	24	16	5	Balance due Treasurer			
" at Seances	25	15	7½	last Quarter	3	11	6½
Members' Subscriptions	5	7	7	Lecturers' Fees, Fares			
Sale of Literature	2	7	0	and Entertainment,			
				and Miss Wood's			
				Salary	37	19	3
				Bill-posting and Adver-			
				tising	5	6	6
				Rent and Rates	5	8	8
				Gas Account	1	5	0
				Fire Insurance	0	5	0
				Literature for distri-			
				bution	0	3	4
				Sundries	0	6	0
				Housekeeping Expens.	2	2	9
				Stamps and Stationery	0	10	9
				Balance in hands of			
				Treasurer	1	7	10
	£58	6	7½		£58	6	7½

Outstanding Accounts.—Joiner for repairs, and plumber for same.

Your librarian reports that the library contains 200 vols., of which 95 have been issued to members during the quarter, and 26 are in circulation at present; also that 55 members have had the loan of works during the same period.

In conclusion, your committee, whilst reviewing the past, looks hopefully forward to the future, and would cheer you on to still greater exertions in the promulgation of our Cause, being assured that your angel-friends will second your efforts when prompted by unselfish motives.

The adoption of the report was moved, seconded, and carried unanimously; also a motion that the same be sent to the papers for publication.

Other business of a general character was then transacted, and the meeting terminated with a vote of thanks to the Chair.

FATAL ACCIDENT TO A SPIRITUALIST.

Dear Editor,—It is with painful feelings I report to you the accidental death of Mr. William Smith, of Mount Sorrel. Deceased, who was a hosier, was in the habit of travelling by carrier's van with his work to Leicester; and on Wednesday evening, the 5th inst., he was seated as usual on the front of the van on his way home. From some cause he fell forwards between the shafts. The hind wheel passed over his head and neck, producing such injuries as to cause instantaneous death.

Previous to deceased becoming a Spiritualist he was a local preacher in connection with the Wesley Free Church, from which he was politely expelled seven or eight years ago for investigating Spiritualism, he being told by the officials that he must either keep away from Spiritualists, or send in his plan and resign. He chose the latter. Of course some of his friends forsook him, and, as is the case with most Spiritualists, the storms beat wildly about him for a time; but he remained a Spiritualist until his earthly career was ended by this sad accident.

Loughborough, Nov. 12, 1879.

M. GILBERT.

THE members and friends of the Newcastle Spiritual Evidence Society have presented to the Newcastle Public Free Library the following works on Spiritualism:—2 copies Wallace's "Miracles, &c."; 2 Crookes's "Researches in, &c."; 2 "Dialectical Society's Report;" 2 "M.A. (Oxon.)" "Psychography;" 2 "M.A. (Oxon.)" "Spirit-Identity;" and 1 copy of the following:—Barker's "Outlines of, &c."; Owen's "Debatable Land;" Owen's "Footfalls on, &c."; Howitt's "History of Supernatural" (2 vols.); Tuttle's "Arcana of Spiritualism;" Doten's "Poems of the Inner Life;" Doten's "Poems of Progress;" Morse's "Leaves from my Life;" Tappan's "Discourses;" Spicer's "Sights and Sounds."

The Newcastle *Bugle* champions his friend the devil against the modern manifestation of the spirit. Here is his position:—"We retired, pitying the Spiritualist, and vastly preferring the old dispensation, with its grand old gospel that enables guilty sinners as we to shelter behind the cross and rejoice in the cleansing of the everflowing fountain filled with blood." If want of charity, disregard of facts, and impious invective denote foulness, then a good scrubbing would not be out of place in the case of this "guilty sinner;" but how he, being so bare, should arrogate to himself the power and position to dictate the terms, and all to his own advantage, is more than we can understand; unless his conscience is so seared that the gospel of selfishness with him overwhelms every other consideration.

MRS. OLIVE'S HEALING SEANCES.—On Monday morning Mrs. Olive, under the influence of "Dr. Forbes," again operated on patients at 102, Clarendon Road, Bayswater. The medium was in the unconscious trance, and the controlling spirit showed that he was well acquainted with the condition of absent friends, as well as those present. A lady, an entire stranger, had her ailments correctly described without the slightest hesitation, and the connection between pains in the head and pains in the body was pointed out. The husband, who was absent, and who is quite unknown to Mrs. Olive, was then described. An absent sufferer, respecting whom no questions had been asked, was alluded to and the symptoms correctly described. The patients declared themselves benefited by the manipulations. These seances are held free every Monday morning at the above address at eleven o'clock. All who suffer are kindly invited to attend.

FORM MANIFESTATIONS OR MATERIALISATIONS.

Mrs. Esperance, having been requested to give sittings for the above phenomena, has commenced a series of seances in the rooms, 28, New Bridge Street, Newcastle, on Sunday mornings, at 10.30, and will continue during the absence of Mrs. Mellon. Admission as usual.

In consequence of the above meetings Mrs. Esperance will in future meet her patients at her residence, 11, Denmark Street, Gateshead, on the Sunday afternoon, from 3 to 5 o'clock.

The circle for clairvoyant spirit-drawings will meet on Tuesday evenings, at 7.30.

Mrs. Esperance is open to engagements to give private sittings for materialisations or other spiritual phenomena at her rooms, 28, New Bridge Street.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, GREAT QUEBEC STREET.

On Saturday next, Nov. 22, at 8 p.m., a seance; Mr. Webster, medium. Mr. Hancock will conduct, who has very kindly offered his services for twelve months, and has also volunteered to be present for an hour previous to the seance to converse with strangers to the subject, and so prepare their minds.

On Sunday morning, at 11.15, the usual meeting for spiritual development.

On Sunday evening, at 6.45, Mr. Whitley will address the meeting on the "Working of Miracles," after which a seance at 8.15.

On Tuesday next, at 8, Mr. F. Wilson will lecture on the "Pavement of the Temple of the Universe."

On Wednesday the members' seance at 8.30.

J. M. DALE, Hon. Sec.

Communications to be addressed, 50, Crawford Street, W.

NO. 1 CIRCLE, 15, SOUTHAMPTON ROW, LONDON, W.C.—Every Tuesday evening punctually at 8 p.m. Regular medium, Mr. W. Towns. Other mediums at times. Healing, test, and trance. The addresses are almost invariably of a practical and philosophical kind, dealing with the much-needed social and sanitary reforms.

MRS. WELDON'S benefit concert takes place most positively at St. James's Hall, on Saturday, November 22, at 8, doors open at 7.30. Mrs. Weldon will conduct the band and choir herself. "Gallia," "Nourmahal," "Amarilla," "The Swineherd," and several other pieces will be sung by Mrs. Weldon's choir. Sir Julius Benedict will conduct his overture "Die Minnesinger," and accompany Mrs. Weldon in the "Maiden's Dream," the copyright of which he has given Mrs. Weldon for her Orphanage.

THE second year of the social sittings held by "Daisy's" medium at the Spiritual Institution on Friday evenings commenced on Friday last. Of late the attendance has been so large as to interfere seriously with the conditions. Last week the numbers were more moderate and very harmonious. The descriptions given by "Daisy" were corroborated by Mr. Towns, who was present. Without any attempt to draw an audience these meetings have been singularly successful in all respects. We would be glad if Spiritualists in other places would hold meetings of a similar kind.

CHRISTIAN POLITENESS.—A suburban curate called recently on a family of Spiritualists, and was met by a form of thought to which he was not accustomed. He lent the master of the house a theological work, which the gentleman in due course returned with his thanks and opinion thereon. The curate on one of his calls seeing the *MEDIUM* and a co-operative paper, desired the loan of them. When his parishioner called for his papers he was informed that they had been given to the housekeeper to light the fires with! Can the enlightenment of the people be safely entrusted to a class of men who would light their kitchen fire with other people's property, if it happen to be literature calculated to disturb the present ignorant order of things?

"GRAHAM'S Temperance Guide, Handbook, and Almanac for 1880." Edited by Rev. F. Wagstaff. Price, 6d. London: Tweedie; Maidstone: Graham, 64, Union Street.—This is the fifteenth yearly issue of this admirable annual, indispensable, we should think, to all interested in the temperance movement. The editor is an herculean worker for human progress. How he does it all, and so well, is itself a mighty monument in favour of his principles. It is gratifying to observe from this Handbook the noble proportions which the temperance movement has assumed. The jubilee was held this summer. Fifty years of temperance work! Mr. Malins occupies a few pages with "Foot-prints"—the chief occurrences of each year since the beginning of the movement.

BLACK TORRINGTON MYSTERY.—"No Spiritualist," writing in the *Western Times*, says:—"I assert that there is a deal more of superstition found in large towns amongst those who believe in Modern Spiritualism, because it is more reasonable to suppose that Providence allows spirits to appear occasionally for some beneficent purpose, than that the Supreme Being allows departed spirits to converse through a medium just to gratify the curiosity of the vulgar, or for public exhibition." And, pray, what "beneficent purpose" has the ghost of the Petrockstowe mystery performed that it should be supposed to manifest by special divine permission? "Providence" has made provision by certain arrangements in nature whereby spirits may manifest; but it remains with those who avail themselves of these provisions whether the use be of a "vulgar" or "beneficent" kind. While we are desirous of mankind understanding these Spiritual provisions of their nature, we do not approve of the abuse of the power in any way. Possibly there sometimes appears as much vulgar curiosity in the way "mysteries" are treated in the newspapers as ever there was exhibited by incipient seance-holders. A curiosity to gain a knowledge of spiritual science cannot become too public. Is it not professedly preached weekly from every pulpit?

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, NOV. 23.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8; also on Tuesday and Thursday.
TUESDAY, NOV. 25.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
WEDNESDAY, NOV. 26.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.
THURSDAY, NOV. 27.—Dalston Association of Inquirers into Spiritualism, Rooms, 53, Sigdon Road, Dalston Lane, E.

SEANCES IN THE PROVINCES DURING THE WEEK.

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

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