



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 IV.—THE ANCIENT WISDOM OF INDIA—continued.

There must be some one or more on the earth to act as an amanuensis or Recorder (whether by impression, intuition, or direct communication through a medium, it is all the same), to put the communications in written form, and, consequently, there must have been some one who thus wrote (or arranged, as the Indian name implies) the ancient Vedic and other Writings.

Tradition (if not more than tradition) points to such an one, who was known or designated by the name Krishna Dwypayen Veias (or Vyasa, which means the Arranger or Recorder, as we should understand it). Krishna means *black*, and Dwypayen, means *difficult to attain*, which, spiritually interpreted, symbolises the states of mankind, to whom the revelation was made, and denotes that, while in mortal condition, the true knowledge of Deity and Spirit entails great labour and study to attain. The "blackness" symbolises the deep and profound ignorance in which mortal man is sunk in regard to the knowledge of the states and experiences which pertain to the Spirit, in whatever state of expression it may be. As is well known, "Krishna" was supposed to be the eighth Incarnation of Vishnu; who is the second in order of the Hindu Trinity. "Vishnu," like Osiris and others, simply means the Sun; but of this more anon.

The "All of Memory"—by which term is understood the power of coming or going into the scenes and experiences of the past at will—is not permanently enjoyed until the state of angelhood is attained, for in that state of being the past and present are as one; but in a state beyond the angel, known as the God-sphere or state, the past, present, and future are as one. Beyond this no finite mortal can pierce, even in thought or conception, but that there is such a state Revelation abundantly affirms.

An understanding of the grand law of influx (but little dreamt of and still less comprehended by the mass) enables us to receive the statement of the now angel "Busiris," that he was the author of the "Mahabarat" (including the Bhagavat Geeta), seeing that he has advanced to the knowledge of his own spiritual life-source, which enabled him, when in mortal form, to accomplish the work which he came into this world to perform. The highest wisdom is possessed by those who inhabit the third or celestial heavens, and from thence it is that the Source of all inspired thoughts, written or unwritten, is derived.

Such, to my view, is the appearance, on the mundane scene, of "Busiris the Ancient," at the closing of one cycle and the opening of another in human history, and accordingly there should be no great difficulty in comprehending who and what "Busiris" is, and what his (or their) mission was, and is, and will be. To open another page in the Book of Human Life, of necessity the "Angel of Light" must come forth and break the Seal, or, in other words, give forth and reveal in prophecy what is to be the characteristic of the new forthcoming cycle period. Whether recognised and acknowledged under the titles of Vishnu, Krishna, Osiris, Bacchus, Jesus, or any other, it all amounts to the same, viz., that Revelations concerning the unknown are made to mankind, and these are by means of angelic ministrations or communications, whatever form they may take.

A mortal receives the inspiration or communication, and gives it forth for the good and enlightenment of his or her fellow-mortals. This, and no other, is the true secret of all Revelations of God to Man.

I will here say that I trust your readers will not charge me with dogmatism. I have no such intention as to speak with authority, but merely present to the world, through the only channel which appears open to me, the fitting thoughts which have passed through my mind during several years of study into these profound depths of human research, and which now appear to be taking somewhat of a defined form and shape. As such, and only such, I present them for acceptance, or otherwise, to those who see consistency in them; and if perchance they should, in any feeble manner throw any light upon the deeply important and interesting problems concerning the origin and destiny of the human soul, then I am abundantly rewarded, inasmuch as my work is not to combat error, but to try to discover what is Truth, and what is Good, and what is Evil.

Surely, if it be a great discovery achieved by the scientific savans of the day—viz., that the first form of physical life is composed of "jelly," circular or otherwise in shape, and that all phenomenal appearances of moving and growing forms are developed from the same substance, into a—lichen or an oak!—into a minnow or a whale!—into a mouse or an elephant!—into a monkey or a man!—surely it must be a grander discovery—if any mortal be fortunate enough to stumble on the law by which such mighty developments follow, and to propound a rational theory accounting for the action of such law or inherent force! for most assuredly, the protoplasmic cellular jelly is but the clothing of the Life-principle contained within it! Having arrived at this point, who has the temerity to say that "hitherto the human mind can penetrate—but no further?" The next question necessarily follows, How came the Life-principle to clothe itself and assume that shape and form? and following that, *Why* did it do so? and, What becomes of that same identical "Life-principle," thus clothed, when it has developed into its ultimate form? Without arrogating to myself any superior knowledge above my fellows, I may modestly claim the position of an index-finger pointing the way to the Temple of Knowledge and Wisdom, above the portals of which are inscribed in radiant figures—SPIRIT COMMUNION. This is the only entrance into the domain of pure Spiritual and heavenly Truth that I know of; and, according to my humble view, happy he or she who seeks and finds the way leading to Eternal Life!

I have already placed the position of the two great Epic poems of ancient Hinduism as posterior, in point of time, to the Vedas (or at least to three of them). Both of these works contain the account of the history and wars of the two great primal races who struggled for supremacy, or the government of the world, and which, according to traditionary legend, were *Solar* and *Lunar* races of men, from whom the present race of mankind descended. So far as at present known, these two ethic poems are the oldest records (in such a form) of occult philosophy and science which the world possesses, and of which the Egyptian, Hebrew, and Grecian classics are a later variation, their leading personages being, and expressing the same mystic truths in different verbiage. Divested of the literal historic idea, they all embody the same occult truths, and treat of the contention between Good and Evil; the powers of light and darkness; or

the struggle of the human spirit while in physical or mundane conditions, to distinguish between the phenomenal and the real, and to discern the distinction between the Natural and the Spiritual. To enlighten the human mind on these subjects, the authors adopted celestial phenomena as the groundwork, to symbolise in human language the grand truths of the Spirit's progress through the various stages of its manifestation and expression. This is the key-note of the whole, and without an appreciation of this, the genuine truth contained within such revelations and systems can be but dimly seen, and to the generality is unseen and unrecognised.

The later Hebrew Records embody the same occult teaching as the more ancient Indian Scriptures; inasmuch as they contain the supposed history of the "House of Abraham," with his descendants, the Israelites and Jews; which is but a later edition of the "Mahabharata," containing the history of the "House of Bharata," with his descendants, who claim the title of "Brahmans" in the higher caste, and the rest forming the mass of Hindus, who to this day, style what we call "India"—Bharat-varsha, i.e., the country or domain of Bharata. This Bharata, like Abraham of the Hebrew Record, had two sons, from whom sprang the descendants whose wars and history form the subject of the "Mahabarat."

Homer's "Iliad" was to classic Grecians what the Mahabarat is to the Indians, what the Old Testament is to the Jews, and what the New Testament is to the Christians. Achilles and Agamemnon, like Osiris and Typhon of older Egypt, represent, in another form, the same truth as the two sons of Bharat and the two sons of Abraham; and what is not a little singular, Homer, the supposed author of the "Iliad," is represented as blind, just as "Dhreetavashtra," one of the sons of Bharat, and chief Instructor or Educator of his sons and nephews, was blind. In both instances this represents, in a symbolical manner, that to understand the meaning of what is recorded, the inner, and not the outer or natural light is needed.

In more than one instance, reference is distinctly made in the Hebrew Scriptures to a Book or Books which are not found in the Canon. In Numbers xxi. 14 it is written: "Wherefore it is said in the Book of the Wars of Jehovah, what he did in Vaheb in Suphah and in the brooks of Arnon," which names, when interpreted, have their equivalents in the more ancient Indian Scriptures.

What if it should be found that these very ancient Scriptures are those that are referred to, and that the "Mahabarat" should prove to be the lost Book of the Wars of Jehovah? This volume is emphatically a "Book of Wars," and as yet there is none found that can contest its claims to antiquity, as being the oldest record of strife and contention, for, as I have shown, all that came after can be traced up to the Indian as the Source from whence they derived their development and existence. If this should be so (and I see no inconsistency in such a theory), then we have a continuous and unbroken line of Revelations, all veiled in allegorical and in what is now characterised as mythical language, one and all unfolding to the initiated mystic the stupendous truths and realities of—Spirit.

That all these systems of thought or Revelations have one basic Source, and that an astronomical as well as an astro-Masonic or astro-logical one, is clear, for the symbols, personages, and impersonations, when interpreted by the law of correspondence, are too patent to be mistaken as to what they refer to. What that system, as a science, with its mode of working and tabulation of astronomic and astrologic facts, actually is, or was, is involved in the profoundest mystery, except to the initiated, and if known, the secret is confined to but few now living on the earth, and these few, if such there be, keep it within the bounds of their own order or fraternity, and who adopt the Masonic plan of keeping the secret to themselves, and for their own exclusive use. But of one thing we are certified, and that is, that the sun's passage through the Zodiac, and its influence, together with the astral and planetary influences, upon the earth and its inhabitants, are the "open sesame" of the occult mysteries which all Sacred Writings contain within their bosom.

To be of practical utility to incoming generations, both the scientific and philosophic ethics, of which they are the representatives, will have to be re-cast and moulded into a new form adapted to all and every race and genus of mankind upon the earth's surface. The esoteric or spiritual knowledge and wisdom which they contain is the Truth in all ages and to all peoples; for, by linking the embodied with the embryonic and future-developed soul-powers, they proclaim the eternity of the past as well as of the future, and thus portray the grand drama of Being in the infinite cycle which knows no beginning and recognises no ending, and from the fragmentary parts of chaos, by the wondrous magic of the spiritual sun-ray, weaves a fabric that transforms Death into The Angel of Art, who, from the remains of a past state of existence, builds up a newer and more beautiful structure for the spirit's home in a continuous but eternally-changing present and future. For Death, substitute the State and act of Transition! and for the grave, make it the state of rest or unconscious sleep! during which fresh powers are accumulated for a new outgrowth, and we have the ethics of the past philosophy brought forward. To such as can understand and live in the conscious knowledge and experience of this truth, to them is applied the distinguish-

ing title "regenerate," or twice, or even thrice-born, the ideal goal of attainment in all religions and religious systems.

The social status or position in which the mass of humanity find themselves preclude their attainment to that state in the life that now is; the struggle for existence, the laws, customs, and usages of society, as at present constituted, are an effective barrier, and, until the legendary "Coming Race" of mankind has inaugurated and developed a better and more cosmopolitan system of brotherhood, the knowledge of pure and undefiled Truth must needs be broken up, and its fragments presented to the multitude for acceptance.

This closes my reference to the Vedas, and to the Mahabarat as a whole; and in taking the Bhagavat Geeta, which is its brightest gem, for illustration, I do so because it contains an epitome of the whole system; and its philosophy, as expounded by Krishna, stands out amidst all the constellations of spiritual literature—a brilliant, whose lustre is surpassed by none, and whose light illumines all the dark passages through which the embodied spirit is destined to wander before it emerges into the full meridian splendour and translucency of the Grand Sun of Spirit-spheres.

"Bhagavat," like "Jehovah," is compounded of three syllables, and refers to the trine qualities which distinguish (in the conception of man) the Deity, which, when reduced to its primal root, simply means past, present, and future; and the remainder of this chapter is now devoted to the explanation of the *dramatis personae*, which figure in its pages, and to elucidate which is the chief object of this series, and will serve as an introduction to the next chapter, which will contain the text and comments thereon of the "Geeta." For this purpose I shall use Wilkin's translation, published under the auspices of Warren Hastings when Governor-General of India, and published in 1784, A.D. That translation is in prose, but the original Sanscrit is in poetry; and if I can succeed in catching the spirit, I shall endeavour to present it in a somewhat poetic form, as clear as the English language permits.

The "Bhagavat Geeta" is nothing more nor less than a Sacred Drama, and the dramatic style is preserved throughout. In this respect it is followed by the later Eleusinian oracular utterances; fragments only of which are at present to be found. The scene opens when two armies are met facing each other, ready to commence the battle which is to determine the question of sovereignty. The armies are composed of descendants from one ancestor, and are collateral branches of the same house, through two brothers, named Dhreetavashtra and Pandu. This Pandu was the youngest brother, and had obtained the right of sovereignty on account of the incapacity of his elder brother, who was blind. He, however, resigned, and, after the lapse of years, his descendants, the Pandus, contended with the Kurus (the descendants of the elder brother) for sovereignty, and, after a fierce contest of eighteen days, obtained the victory and obtained possession of the kingdom. This episode has its parallel in the Hebrew Record, in Esau and Jacob, the posterity of the latter (the younger of the two brothers) becoming the heroes of the after-part of the drama.

The Drama of the Geeta opens with the appearance on the scene of two. One is called "Dhreetavashtra," the ancestor of the Kurus, who questions the other, named "Sanjay," as to what is transpiring on the battle-field, where the two armies of the Kurus and Pandus are met facing each other. Having asked the question, the recital of the state of affairs is made by "Sanjay," and, while thus reciting, "Krishna" and "Arjoon" come upon the scene, and form the leading characters for the remainder of the drama.

"Sanjay" means a messenger, and, if interpreted by modern Spiritualist experiences, refers to the communicating spirit or angel, who is gradually absorbed into the individuality of the organism of the Recorder, who assumes the name or title of "Krishna," and, as such, the Revelator of the Truths, which are dramatised, and form the ethics of philosophy unfolded and enunciated while in that state.

"Sanjay" gives the names of twelve of the chiefs of the Pandus, who each "blew their shells," which are named. (I omit specifying their names, as, without explanation, they would be unintelligible and unmeaning, but "blowing a shell" means that a communication is about to be given, or a revelation made known.) These twelve names, with which the sons or tribes of Israel correspond, are the twelve signs of the Zodiac, and thus unmistakably point to their mystical and astro-logical origin. As the sons of Pandu were five, I think it refers to the position of the sun in the seventh sign, Libra, the Sign of the Balance, after the autumnal equinox; and the victory achieved by the Pandus (which means the pale) is the ascension and entry of the sun into the sign Aries at the vernal equinox, where he enters upon his career of triumph during the summer month in the Northern Solstice. Such is the astronomical and astro-logical basis of the Sacred Drama, as depicted in the ancient Record.

It is just as the armies are met, face to face, and before the conflict begins, that "Krishna," accompanied by "Arjoon," drove his chariot, and halted in the space between the two armies, where the dialogue commences.

According to the law of Correspondences, a chariot, spiritually interpreted, signifies "doctrine," and, when drawn by horses, denotes the intellectual principle or understanding of

spiritual revealed truths. "Krishna," the Instructor or Revelator, represents the celestial source from which such revelations are given; and "Arjoon" represents embodied humanity, who question and are receptive of such truths, according to their state or degree.

Such is the solution of the problem; and with this explanation I close this chapter, and in my next will let the actors appear in *propria persona*.

(To be continued.)

Higher Broughton, Manchester, Dec. 14, 1879.

HISTORICAL CONTROLS.

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

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

To the Editor of the MEDIUM AND DAYBREAK.

SIR,—Acting under orders, I send you two* very curious Controls. Each of them glances at the past, and points fixedly to the future. I trust that you will find space in your columns for both of them.

That the year 1880 will usher in great and startling changes I am fully satisfied: but whether all predicted will take place, time alone will prove. The control by "Doet Mahomed Khan" is the third, if not the fourth, I have had from him. Your readers should refer back to the previous one, reported in the MEDIUM, No. 488, November 1, 1878. There will be found a very fair realisation, by subsequent events, of what was said then. The advice now given to England should, if possible, be followed. We want the Afghans as friends, not enemies. Justice and moderation will bring about friendship in spite of past wrongs on either side. With regard to what my guardian guide, "Tom Paine," has said, comment is needless. His high position in the spheres, and his far-seeing eye, is not likely to err, and past events seem leading to the conclusions foreshadowed by him. People must not expect in the coming change a millennium. The day has not yet come when the lion will lie down with the lamb, unless, as wittily observed by the Yankee, "With the lamb inside of him." But a change in thought, a change in feeling and habits is evidently fast approaching. All these great changes, all these epochs in the human existence, cannot occur without much suffering to many. Human thought and action have, as it were, to pass through the furnace, and, in their passage, the human body must suffer. Let us pray the Almighty that this change may be brought about with as little suffering as possible; but let all be prepared for it. Let sceptics sneer and Orthodoxy frown and pity; Spiritualism is taking a firmer root in the minds of men than ever. I can feel, I can actually feel, the change. Many who, a year or two ago, were polite enough to call me a — fool to my face, do now condescend to read my Controls in the MEDIUM, and to ask me doubtfully whether I am sure that the medium could not have got it all from books, or whether I am not sure that what I write is not the reflex of my own mind. These questions I answer with an emphatic NO!

I cannot claim such extended knowledge for my own mind, and I certainly cannot credit the mind of the medium with the possession of so much knowledge, nor even any living soul with the power to enunciate what has come from his lips. With me doubt, as to the origin of it all, is more difficult than belief. The work is progressing; and if my labours have contributed to its progress, how much has the MEDIUM AND DAYBREAK done in circulating, not merely my contributions, but those of "Cambor," Smart, William Oxley, Andrew Jackson Davis, Barkas, and others? Let all those who partake of the benefit take some little share of the burden. A professional medium the other day very properly remarked that mediums cannot live on air. They say there is a necessity to eat and drink; neither can editors of the newspapers propagating these truths. I trust your readers will bear this in mind, and, by spending a penny or two weekly less in baccy and beer, help to spread far and wide the literature of the Movement. Every little Bethel, that from its portals proclaim some mind-narrowing creed, some creed that declares its own occupants to be the only fitting dwellers in the future in their imaginary heaven, can get funds to build chapels and to provide preachers; and is a creed which teaches men how to live, and also teaches that, though the date may be distant, ultimate happiness is to be the lot of all—is it to rely on the uncertain help of the few?

I say that, in the place of the few who do make sacrifices for the support of the Movement, many professed believers should each contribute his mite, not by way of charity or compassionate pity, but on the principle of getting more than equivalent in sound teaching and guidance in life. It is through the Press that the Movement must be spread; living missionaries cannot do half the work required, and their expense would be pounds in the place of pennies. Let Spiritualists make use of the Spiritual Press for making known their wants; let spiritual dealers make known to spiritual customers what the one has to sell, and what the other has to buy. Let it be done through the Spiritual Press; let Spirit-

* One of them, somehow, has not come to hand.

ualists show by their dealings in life that they are honest and true to all, more especially to themselves, and that they require neither to sand their sugar nor moisten their tobacco, and then go to prayers. Let them show the world that they can be honest and true in all things, doing their duty to God and not forgetting their duty to their neighbours, and more especially their duty to themselves. Let them bear in mind the principle enunciated by my great and good guardian in the Control in this week's MEDIUM, that is, that in human life the material will is ever struggling with duty, and that the expected millennium will occur when men, as a rule, make their wills secondary to their duties both to God and themselves. Dark as has been the past year, the passing year is brighter, even if not free from coming troubles. Let us hope for the best.

A. T. T. P.

TOM PAINE.

A RETROSPECT OF THE PARTING YEAR, AND AN USHERING IN THE NEW ONE.

December, 31, 1879.

Notwithstanding the gale blowing outside, there was a soft balmy feeling in the atmosphere, which told me that conditions were suitable, and that unless there was something wrong with the medium, or myself, the sitter, I should have a satisfactory seance. People, either believers in, or sneerers at, spiritual communion, may ridicule the idea of weather, temper, or mental condition having any effect on these controls; but, after three years close observation, I have come to the conclusion that each and every one of them tell their tale; and as man in the body cannot exist in an atmosphere tainted with foul gases, neither can man out of the flesh communicate satisfactorily when either atmospheric disturbances prevail, or mental troubles pervade the spiritual atmosphere of thought.

I was not disappointed in my anticipations: the medium was in good condition; I, myself, for the time, felt hopeful and joyous, and I had, as will be seen, a wonderfully good seance. The medium in trance, but not under control, said:—

"Why are they all here? I have seen all of them before. No, not all. I cannot guide my body now. No, I have not seen all. I have not seen those who are standing behind you—those uncounted thousands. But all these, the first seventeen names, I have seen at nearer or at more distant periods; and I have seen them all here before. Oh, bright and holy ones, I, too, have gazed upon you. I have also seen him who stands at your right hand side, and I recognise him by his closely-drawn, bright scull-cap of light." I would not have you come nearer to me, for I am the possessor of a body that has yet to perish; therefore, although you bring gladness and happiness to my soul, yet my body fears you. I and my body are as yet undivided. I share its fears. It gives expression to my happiness. There are mutual duties between us. Oh, bright and holy one, do not make my body suffer, for I shall tremble! but not my will, but the will of God be done. See how gladly he smiles over me! He tells me why he is smiling. I have placed by submission, that alone which God leaves uncontrolled—my will, my will. See how nearly he approaches me! He lowers his glorious form above my perishable body. Hark, I feel his breathing. What! can I still possess two earthly senses? Can I still both feel and hear? Oh, how pityingly he gazes on me!"

Here he went under control and said:—

"My beloved one; we are all visiting you, and he that stood on my right hand, will control after me. Your special guide is controlling; the appointed Messiah of the incoming Era of Reason. Yes, beloved one, it is I, I, your guide, Tom Paine, not controlling by inspiration, but here, as I am, once more on earth; once more reclothing myself with earth's memories. Hear me, beloved one. Here I am, on this appointed night, attended by all those whose earth utterances (whose renewed earth utterances I should say) have been given to the world by you. He that stood on my right was that immortal one, whom you pleasantly call your 'Physician Extraordinary,' Dr. Wm. Harvey; and he that stood on my other side was one with whom I stood in his hour of greatest need. He was one whose upright principles I admired, whose actions I controlled obediently to his individual will; one whom I comforted, and to whom I made my voice audible, telling him to be of good cheer, for God would surely reward those who had lived in His service on earth. I am speaking of a dear immortal soul, one Jean Sylvanus Bailly, the Mayor of Paris at the time of the taking of the Bastille; one whom drunken and misguided demagogues consigned to the guillotine.

"But it is not of Bailly that I wish to speak now, my beloved Steadfast. I wish to speak to all whom your labours have benefited, and my address must be *apropos* to this closing year—a year full of serious disaster; full of the cries, that are wrung from the suffering; full of despair, a despair loudly proclaimed by the lips of the administrators of nearly every civilised nation in the world.

"Take, for instance, this country, dear Steadfast. The year closes in bitter wailing cries from Ireland, cries denoting agitating sedition. A year that closes over Scotland in sorrow for the Dundee mourners; sorrow for those so fearfully taken from their midst. A year closing with all the disaster existing in that Northern nation, of a people struggling against its reigning potentate, of a son against his father. A year that closes upon difficulties in Turkey, both in Europe and Asia, hard to solve. A year

* He is referring to Wm. Harvey, whose likeness I have.

that closes on a discontented people in another country, and yet having a victorious government, a government whose funds have been enriched from a neighbouring nation, and which funds have been employed by the State to keep up arbitrary military rule. A year which closes on attempted assassination of those in high places. I refer to Spain, and my assertion in another quarter gives a ready assent, and you will be the last to give refusal to it, is that the power of another country is a waning one. I mean that of the Northern Autocrat. Neither is this free and happy country without its fears of assassination, for already has the head of your detective class been appointed to the place accorded to those who are only in the confidence of this nation's . . . [The rest we omit.]

"Oh, yes, it is time for this year to close, beloved one. It is the period of the incoming era; of the age shadowed forth; of the age of substantial safety; the age of change. The highest statesman, the lowliest cottager, not only in this your nation, but in all other nations, are in expectation of this change. Who is there who amongst these omens now gathering can hear and can prejudice its effects? Not one. How far less, then, can your readers? Oh, may the Infinite give me strength to govern and direct the change, for I am its appointed leader. Steadfast, beloved one, I have come to-night, an integer of time, to which I will give further bounds. Time has but its minutes, hours, days, weeks, months, and years; but I will add to it cycles, and science shall acknowledge their importance.

"It is my purpose, my beloved one, at the closing of this year to speak to all my beloved ones: to you and to those that are awakened, awakened from the lethargy of the past, and prepared for the events of the future. I will name this, my address, *Will versus Duty*: for the greatest antagonist that I, the Angel of the New Dispensation will have to meet is the *Will* of man. Well, what is will? My answer is perfect self-government; when I say perfect, I mean subject to no absolute control, either from the Infinite Father, the Creator of the immortal soul, or from its earthly surroundings, however near or dear, or however far or separated. A perfect and uncontrolled will is God's highest gift to human beings; to possess it a soul can be guided, it cannot be directed. Prayer may be offered up to the throne of God, that, by special intercession, it may be guided; but controlled it never can be. It is free, then, as aught created under the ruling sun of the earth. This is my explanation of Will; and now for my explanation of duty. Duty and will are perfectly distinct in human immortal souls; not always antagonistic, consequently, when acting in concert, they are obedient to the primal law of progression. Then how is this duty made known? I say that side by side with the great gift of immortality is the gift of the knowledge of the primal duty that leads the soul towards progression. Both the gifts, beloved one, are from the Infinite; all minds, according to their standing, according to their degrees, either upon earth or upon their release from the body, are marked and defined.

"I will explain. Duty varies upon earth; the unity of the immortal soul on earth causes this variety; by unity I mean society. Society has its rules; it has its own special grades, graduating from the highest to the very lowest, and, according to the grades, so, accordingly, is the soul's highest duty. The will may, and does, deny the knowledge of this duty; and, according to the will's acceptance or denial, so is the soul's progression. I would have you rightly comprehend this. The Infinite Father demands from none any necessitated services towards Himself. I would bid your readers to look around on their fellow-beings at the close of this year, and, taking this rule as their standard for judgment, and exercising their reason, I would have them ask themselves, Is not the era of change necessary? Is duty, not will, predominating? How few there are who are guided by their inherent knowledge of their primal duty which loudly bids them lead a well-ordered life. Lounging about in sensuous idleness is the effort of their will, not the sense of their duty; living a life of will in disobedience of the well-known duty, or duty made known by their Father, God. 'Turn ye, turn ye, for ye are in disobedience to the will of your Father, God,' was the cry of the seers and prophets of old.

"Oh, how true, beloved one, is this prophecy as regards the self-willed ones of this closing year! I tell them, by and through your labours, that there is neither safety nor happiness in following the dictates of an uncontrolled will; I tell them, duty to God can alone lead them to safety and to happiness. Happy are the few that are following the dictates of inherent duty, for reason is duty's handmaid; but those who are following the rules of self-will and acting in disobedience, find themselves sharers in every human ill, from the greatest loss of reason to the lowest depths of misery, and I maintain that it is so. Your private and your county lunatic asylums are filled with two-thirds of the inmates who, themselves, have been wild and disobediently opposed to duty; and will, a tyrant in their case, has consigned them to a living tomb; and if not the whole of the two-thirds directly, the remaining portion thereof has been so, through self-willed progenitors acting in disobedience to the Infinite Father's express duty, in not following out the primal law of progression with the duty expressed by God for the immortal soul's aid and support. Individual consciousness does not rob the soul, if it leaves the judgment free to accept or reject.

"But self-will makes the immortal man a slave, unless he acts in unity with duty. Duty finds for the immortal soul a grand purpose for the whole of his earth-life; and unity, with controlled will, finds him a crown immortal. Will, self-Will, misguided Will, robs the soul of its future. In extreme cases it makes the lips, attached to the body, give expression to to the vile blasphemy of a desire for non-existence; it produces

lassitude, or, in the fashionable world, as it is called, *ennui*, and this *ennui* produces the desire of annihilation. It is, in itself, the expression of a life without a purpose—of an utterly hopeless life. Hopeless, beloved one—what does that mean? To be without hope? I would not that the lowliest form of created life should feel such an indescribable feeling as hopelessness; a more unenviable condition cannot be perceived of the immortal soul than the absence of hope. The greatest criminals, even they who have laid their red hand on the sanctity of life, are not bereft of hope, for God is merciful. It is only the iron and uncontrolled will in antagonism to expressed duty. Oh, beloved one and readers, be subject in your wills to the expressed duty of your soul, and it will never place you in the position of hopelessness! Oh, no; it will point out to you a purpose and a work; it will point out to you life's earliest enjoyment; it will bid the self-willed and puny not to seek amusement only; it will bid you to shun making gratification your chiefest aim; teaching you to seize on every passing opportunity for partaking of or imparting benefits to yourself and to others.

"Life on earth forms the individual soul. Oh, beloved one and readers, think of this; the immortal soul has its duty. I would have it at its greatest height—at the era of change. I would have the soul filled with a noble energy, governed by the divine-expressed duty within itself; gazing steadfastly and fearlessly towards eternity, with the always present knowledge that it is after the image of its Father—God. O, beloved Steadfast, tell them in my name, that none are too young to commence; that none are too old to begin to live. Oh, duty, ever guiding to all that is imperishable in the soul! Duty, which is always leading to the victory of the soul in good works and noble actions! Oh, this is a trite truth, an undeniable fact: primal, that is existing from the first, and a truth lasting, that is abiding in all futurity. God, the Infinite Father, plainly intended all of His children to live according to the expressed duty—expressed as a gift by Himself to every individual soul.

"But, oh, where is the strongest spring of disobedience? O, beloved one, O, beloved readers. O, immortal souls, do ye listen to me. It is '*Will versus Duty*.' Duty proclaims an individual responsibility. Self-will makes answer 'I will have none of it; responsibility is a great burthen, and so I will join with those who are vested with authority, with those who are willing to take upon themselves the burthen of our united responsibilities.' Oh, poor subterfuge! oh, unholy alliance!—unholy even from the elected Nazarene priest, down to the lowest form of teacher; a band of responsible individual souls submitting to be tossed like corks in the stream, to form their docile and idiotic disciples. I should not have said idiotic, I should have said unthinking: but it is a species of idiocy.

"O, beloved one, O, beloved readers, believe me; out of my great love of the Infinite God, I say that every individual soul was created, was endowed with immortality, owing obedience to his Creator, to the life-giving power that brought him from nothing to a sentient being, and who expects in return, an obedience to primal laws that were formed of His perfection, immutable, imperishable, and unalterable, on account of their very perfection; but this duty was not necessitated. The Infinite Father willed, in His supremacy, to create a free will, not a governed will. The sense of right, the sense of wrong, abided with His creation. The power of obedience, and the power of disobedience, abided with His immortal ones. It pleased Him to make the career of His immortal children on earth a struggle, an ever-contending activity between two contending forces, *Will* and *Duty*.

"The knowledge of its responsibility never leaves the soul: it is as immutable, as a primal law, as it is a gift direct from God; and so, at this closing year, the servants of Will and the servants of Duty are side by side. The life that is full of vigorous activity and obedience is side by side with the life that is purposeless and disobedient. The man that is living for others rubs shoulders with the man that is living for himself only, and so the sins of omission and commission are being carried along side by side, for the self-willed immortal soul commits both sins. It omits to obey the impressed knowledge of duty inherent in itself, and it commits to posterity the immortal soul, still having to pass to eternity with the force of a bad and ill-spent earth career; for, I say, when the self-willed soul joins us on our side, it leaves the impress of its self-will in the immortal soul of others.

"Oh, beloved Steadfast! oh, beloved readers! follow the path of impressed duty for your soul's sake. Do not seriously cast in your lot with the workers of evil on earth. Oh, follow the plain course of reason, oh, beloved reader! and so shall the departing year pass away, carrying the self-will and disobedience with it, and also many a good work that shall cancel the former bad ones, and make the departing era of 1879 the most glorious in the records of human history.

"He who, upon earth, was known as Tom Paine, bids you, dear readers, think of his words on this, the last night of the passing year. He bids you dwell upon them; he bids you, in the Father's name, to study them. I bless your labours; I pray for their success.

"But to continue. You have asked for a few parting words, ere I pass away from you. I pray that my Father and your Father, whose reign is endless in mercy, may make this coming year a year of glorious labour for you—a labour that shall entirely blot out the self-will of the past; an incoming year in which impressed duty alone shall be supreme, aided by an obedient and loving will, so that you join us in that happy immortality, in that glorious state in which it has pleased the Almighty to place many

of your surroundings. Ere I depart, beloved one, through your hand I send greeting to your fellow-labourer in the Cause of Truth. May the aid of God's most ancient servant lift him over every difficulty, assuage every sorrow, and prepare his soul for infinite bliss. I mean your friend, W. O. To your own immediate belongings, 'Beloved one,' may the incoming year produce beneficial change, bringing happiness, contentment, and peace to their souls. May happiness reign, and may the peace of living in love remain intact. Oh! for where love and peace dwell, there abide contentment and happiness!"

Here the Control ordered me to desist recording. He went on in the most beautiful language describing my earthly position, and advising me, as a fond and affectionate father would advise a son. He laid bare and open to view the skeleton-chamber of which I am no more free than my neighbours, and often invoking, in beautiful language, a blessing on me and my belongings. He bade me good-night. He requested me to publish this as soon as I could, together with the control by "Dost Mahomed Khan."

I shall make but few remarks on the subject-matter of this Control. It speaks for itself. Here we have the despised on earth, the reviled, the much-abused "Tom Paine," upon whom the law would have exercised its vengeance, if it could have caught him, because he boldly and intuitively by his writings dared to point out to his fellow-men the utter hollowness and idle assumption of power, priestly and political, by which they were tied down, speaking, in spirit-life, in language to me simply sublime. The abuse of this great mind is not so virulent now as it was fifty years ago; but, Lombard Street to a China orange, there is not one in a hundred of those who abuse him who ever read any of his works. I am ashamed to say that within a very few years back I had not read them, but when I did read them, I was forcibly put in mind of what he said to me on his first control, viz., that whilst he was still reviled and abused for what he said and did, others, who went further than he dare go, were patted on the back in high places. "Tom Paine," according to my views, has been, and will be, the greatest Reformer the world has ever seen. In his life he made the greatest Empire that will be. I mean America. He also shook to the very core the assumption of kingly and priestly power in the old world; but the old world was not ready to receive them; but events cast their shadows before them, and the state of things existing, as portrayed in the year that has passed, are doomed in the years to come.

The Age of Reason is commencing: may God in His mercy allow it to be ushered in with as little violence as possible. This violence will come from those who reason not, not from those who do reason. Let us bear in mind *Will versus Duty*.

SOLAR AND LUNAR RACES.

"Both of these works contain the account of the history and wars of the two great primal races who struggled for supremacy, or, the government of the world, and which, according to traditional legend, were solar and lunar races of men, from whom the present race of mankind descended."—"The Ancient Wisdom of India," by William Oxley, on page 18 of this number of the *MEDIUM*.

By these and similar terms the ancients did not mean to derive the ancestry of different types of men from the heavenly bodies. We moderns do not know enough to see that their fables, as we call them, are strictly scientific formulæ.

The characteristics of the sun are spontaneousness of all life-giving elements—light, heat, magnetism, &c., &c. It is the parent, sustainer, and enligner of this and other planets. It is most active and positive in its nature, and its vast atmosphere is the scene of unthinkable operations. The moon is just the opposite in characteristic. It is negative, inanimate, receptive, and cold. All that it gives it first borrows from the sun. It is devoid of atmosphere or action; it passively reflects the light of the grander body, and often ungratefully endeavours to eclipse its benefactor.

Are there not men and women in the world exactly corresponding to these two contradictory descriptions?

The solar man is possessed of self-helpful genius. He is warm and active in temperament; his colour is lively, his skin is moist and soft, his blood is bright and pure. He is a man of thought, a man of action, a man of sympathies, a man of progress.

The lunar man is ample at finding fault and underrating his betters. He places all kinds of obstacles in the way of the man of action. He denounces everybody and every method, and curses everything he puts his hand to. His colourless, doughy face, small wiry eyes, tufty foul hair, flabby muscle, contracted chest, and thick, dark, sily blood, cast a sickening influence all around.

Said Sambo to Pompey one day, "Which is de greatest ob de planets: de sun or de moon?" "O, de moon, most sartin," replied Pompey. "Splain how dat is, nigger." "Cause de sun shines by day when we don't want light; but de moon shines at night when de darkness is."

Such is the lunar philosophy; persons of that race are always occupied with their own merits, but the self-evident worth of others is ignored by them.

The solar man is a reformer, a patriot, a philanthropist, a spiritual herald. The lunars oppose him, starve him out, imprison him, or kill him. They gain daily laurels in endeavouring to maintain the old mischievous order of things which the solar man does his best to supplant. When they die they are forgotten, or, if remembered, their name is execrated. The solar man (Sun of Men) shines more luminous as the ages roll on.

The solar man is in the spirit-circle; the influences are of a high order, and singularly refreshing. The lunar man enters it, and the

spirits are shut up. The other sitters are glad when the sitting is over.

The solar man gives off influence; the lunar man absorbs it, and does not seem to be any the better for what he robs other people of. How he draws! What a wet-blanket influence! they all say of him.

A solar man once started a most healthy spiritual movement in a town. The lunars said he was making money, gaining credit by it; they envied him. They formed a "committee," and soon there was anarchy, then a pall over the once fair Movement.

A solar man starts a successful undertaking. The lunars take up the ideas, copy the prospectus, run down the originator, and soon reduce the matter to a much lower plane than that on which it was first started. The moon never neglects a favourable opportunity to eclipse the sun.

The solar men are always improving—throwing out new light. The lunar men run an idea into the ground by immersing it in "vested interests." When the moon is eclipsed, it is not the sun's doings; it is the shadow of the earth—short-sighted selfishness that shuts off further light and ends in primal chaos.

The solar men contribute to the support of the "Cause," the lunars amuse themselves by traducing the recipients and ridiculing the givers. The solar man gives with faith in his brother's worth; the lunar man demands a statement of cash, of which he never gave a penny.

The lunar men are great at "committees." They crystallise themselves round an idea or two, but soon their own methods eclipse their view, and they break up, having done nothing but act as obstructives by diverting attention for the time from those who were capable workers.

A solar man opened a debate with many bright truths forcibly expressed. The lunar man replied, by objecting to everything, without reason, and ended by being utterly inconsistent with himself. "What a clever fellow," his tribe said.

A speaker had a lunar man for a chairman: the flow of inspiration was stopped, and the meeting became disorderly. The same materials, under solar control, acted eloquently and harmoniously.

The "war" between the solar and lunar races is constant, both within and without the body. One half of your blood, the venous, is lunar; the other half, the arterial, is solar. There are agencies in the body constantly tending to lunarise the blood, and there are other agencies as constantly endeavouring to solarise it. Thus health and the functions of life are maintained. The same is true in regard to the health and progress of society. The solar reformers and the lunar conservatives expand and contract the operations of empires like the systole and diastole of the heart.

The true "celestial" is said to be a descendant of the sun and of the moon. The positive and negative influences must be balanced—blended—to produce the perfect man—harmonious human society, in which no strife for the ascendancy of parties can exist.

Avoid extremes in either direction; but under all circumstances, the solar man and the solar race are bound to conquer.

Lunarity is denominated "Evil" when in excess, because it is indicative of a superabundance of effete matter. Unless the solar were continually triumphing over the lunar in the human body there would be immediate death—in society sudden demoralisation and inertia. Conservative governments are said by some to bring wars and bad trade.

Learn these truths: they are as evident to the practised eye as is the difference between sun and moon, day and night. Generally the lunars—an idle busy-body, is eagerly clutching at all official positions, and ruin follows his administration. The true solar man is never "appointed," by virtue of his nature he makes a place for himself.

In the present state of human development, there is a vast majority of mankind who are not fit to enter into the real merits of anything, and yet they are eager to rule and have things their own way. A little more insight into that which constitutes their real interests would teach them that, like the moon, they are by nature fitted for a subordinate position, and that their ends will be far better served by following their natural leaders than by endeavouring to shine on their own account.

MR. YATES'S APPEAL AND THE RESULT.

In the first place: Sincere thanks on my part to Mr. Yates and the kind friends who have allowed their feelings to flow in the channel his abundant sympathies have opened up. Secondly: My best wishes and the blessings of the Deific sphere on all who open the portals of their soul to admit the divine rays of a generous impression; for such alone is the secret of true happiness.

The little bundles of stamps have been most useful. They have all been stuck on to parcels, and been re-distributed to all parts of the world. May they carry with them a fructifying seed of liberal feeling, derived from the kindly spheres of the donors!

The external motive was to help a miserably harrassed spiritual worker; but the inner motive was to call forth a universal ray of sympathy in our Movement, which would heal our differences, unite us in our efforts, and make us *en rapport* with the beneficent upper realms. Through the sufferings of one all Christendom is said to be united. The idea is true, though the literal fact may be questioned. A grand spiritual purpose is served by allowing our sympathies to extend to something outside of us—something beyond self. No matter whether the object be worthy or not quite worthy, whether our devotion be slightly idolatrous or purely intelligent, still the soul is benefited by the expansion. Like a

piece of linen extended to the light and the atmosphere, it is increased in whiteness by being thus spread out.

The people at the Spiritual Institution make no professions of excellence—let the work speak for itself. They are merely human, though spirit-aided, and the credit is chiefly due to those bright bands who are content to work without recognition from poor mortals. Thus, dear friends, your offerings are not made to us in the flesh, but to those who have in hand the carrying out of the commands of the Most High in the glorious work of the New Dispensation. Your sacrifice is to God; give your hearts with it.

Not one penny of what you give, dear friends, goes to feed or pamper anyone. The writer of these words earns all which he receives individually by his practice as a phrenologist. If he gave up spiritual work he could make hundreds of pounds yearly, and not miss his shilling at this season and his guinea at other times. He eats none of your kindly-given money. He does not need much. He is a vegetarian, a teetotaler, takes no tobacco, wears no jewellery, and gets no new clothes. He, for more than anything of a personal nature, thanks Providence for having given him the gift to earn his bit of bread at spare moments. His boys work with him, and get no wages; and the wife works, too, when not ill with worry.

Yet he has been so hardly-driven that he has asked for charity; but it has not been for himself, it has been for the purposes of the spirit-world. It was needful that someone should have to go through it, to show Spiritualists that they must not depend on officialism and the services of hirelings who go into the thing for the living and adulation they can get in return. It has often been said, that if the ministry were not paid there would be few parsons; and certain it is there are few prepared to be spiritual workers on the same terms.

All the money we get goes to the support of the work, and at present there is yet a considerable deficiency.

Many of our contributors have given no name nor sign. We can only use the postmark, or that they put their stamps in a bit of "brown paper," in acknowledging their contributions. Some of the amounts may have got carried into Institution Week by mistake. If any omissions are to be met with, please point them out to us.

NEW YEAR'S OFFERING TO THE SPIRITUAL INSTITUTION.—MR. YATES'S SUGGESTION.

"Remember, remember, the 31st of December."

Mr. Theobald, 1s.; "Brownpaper," W. C. 1s.; Mrs. Morrison, 2s.; Mr. Reedman, 1s.; "Liberty," 1s.; Mr. Chas. Hoffmann, 3s. 8d.; "J. L." 1s.; F. Tennyson, Esq., 10s.; "Nil Desperandum," 1s.; Mrs. Waterhouse, 1s.; Mrs. Waterman, 1s.; "J. T." 1s.; A Well-Wisher, 1s.; Mr. J. Peden, 1s.; "Monti," 1s.; "T. W." 1s.; "T. L." 1s.; Mr. J. E. Wheeler, 1s.; Mr. J. Collings, 1s.; Mr. G. E. Triggs, 2s.; Mrs. H. Richter, 1s.; Mr. Sumner, 1s.; "R. R." 1s.; "Three Friends," 3s.; Mr. W. Yates, 2s.; "W. W." Hollin's Lane, Sowerby Bridge, 10s. 6d.; Mr. S. D. Wildt, 1s.; Mr. W. Pound, 1s.; "C. S. S." 2s.; A Friend, 1s.; "H. O." 1s.; A Lady at Newcastle, 2s.; Mr. Geo. Coates, 1s.; "P. S." 1s.; "J. F. C." 1s.; from Wigan, 1s.; Mr. A. Dobson, 1s.; Mr. W. Oxley, 1s.; Mr. F. Barlow, 1s.; "S. T." Glasgow, 1s.; Miss Bewley, 1s.; Mr. Jno. Heaton, 1s.; from London, E. 1s.; "The Widow's Mite," 2s. 6d.; "A Friend," Great Yarmouth, 1s.; Rev. A. B. Camm, 2s. 6d.; Mr. W. Rowlinson, 1s.; Mr. T. Thelwall, 1s.; from Bolton, 2s.; "A Sympathiser," 1s.; Mr. H. J. Hughes, 1s.; Mr. J. J. Gilbert, 1s.; "J. J." Stalybridge, 1s.; Mr. G. Starnes, 1s.; "E. W." 4s.; Mr. C. Radcliffe, 1s.; "Carlisle Reader," 1s.; Mr. E. L. Campion, 1s.; Mr. John Rouse, 1s.; "Three Spiritualist Friends in Edinburgh," 3s.; Mr. W. Tink, 1s.; "St. Helier's," 1s.; "Scotch Gardener," 1s.; Mr. E. Buck, 11d.; Mr. W. P. Mosley, 1s.; Mr. W. Shaw, 1s.; "A Working Man," 1s.; Mr. Wm. Cassells, 1s.; Mr. John Chittie, 1s.; from Norwich, 2s. 6d.; "A Friend," Edinburgh, 1s.; Mrs. A. Thomas, 3s.; A Widow, 1s.; "A Non-Spiritualist," 1s.; "A Friend," 6d.; Mrs. Brooks, 1s.; "Widow's Mite," Stockton, 1s.; "E. J. T." 1s.; Mrs. F. Maddocks, 1s.; Mr. P. McIntyre, 1s.; Mr. W. Burns, senior, 1s.; from Ballham, 3s.; Proceeds of Bran Pie, made by Miss Sones, Lowestoft, 5s.; "A Friend," Dundee, 1s.; Mr. C. Wood, 1s.; from Hammersmith, 2s. 6d.; "G. S." Cardiff, 1s.; Mr. Thomas Charlesworth, 2s. 6d.; "W." Birmingham, 1s.; Mrs. Rice, 1s.; Mr. C. Dobson, 1s.; Mr. H. Belfield, 2s. 6d.; "M.A." and "S.W." 1s.; Mr. J. B. Kierman, 1s.; Visitor from Newcastle, 1s.; Mr. C. W. Jackman, 1s.; Mrs. Eleanor Pearson, 1s.; Mr. and Mrs. Vance, 2s.; "J. J." 5s. 2d.; A Friend of Mr. W. Yates, 1s.; from Linton, 1s.; Mr. W. Perks, 1s.; "H. P." Plymouth, 2s.; Mrs. Whitaker, 1s.; Dr. Brown, 1s.; Mrs. Brown, 1s.; Mr. Brown, 1s.; Mrs. Brown, 1s.; "Wesh Post-mark," 1s.; Mr. E. H. Green, 1s. 8d.; Mrs. Speer, 1s.; Mr. Beale, 1s.

We present the following extracts from the correspondence received in connection with these offerings:—

Mr. Yates writes:—"I wish with all the earnestness that words can convey, that it may be to yourself and family the holiest, happiest, and best year that you have ever experienced in every way."

"Dear Burns,—In looking over the MEDIUM of December 26th, my heart felt to rejoice when I read the letter of Mr. W. Yates. I think his suggestion a very good one, and I respond to it as far as it lies in my power, and at the same time I hope every Spiritualist will do likewise. If they do, we can make it a happy new year for you, since choice, as well as necessity and convenience, should induce all Spiritualists to unite and form one society of real brotherhood. It is the indispensable duty of every individual to become a useful member, and contribute all in his power to promote the happiness of the whole.

"To all reasonable beings nothing brings pain but vice, or pleasure but virtue; this truth must tend to promote benevolence, friendship, and honesty among mankind. The great end of our being is happiness; it cannot be supposed that the Omnipotent Author of Nature intended

that any being should inevitably be miserable. Still, we, as a body of Spiritualists, know that you, Sir, have not only been miserable this year of 1879, but for many years, by giving your life to make others happy. Nevertheless, you have been happy in doing so; I think it is now time that we should all do our best to prevent you from being miserable.

"Human happiness is always proportional to the perception we have of ideas or things; that is, the same object may give a higher degree of happiness to one person than to another, but no degree of human happiness can subsist without the society of common brotherhood. Men, therefore, enter into society for the mutual happiness of each other, and that every individual should enjoy the advantages resulting from such a union.

"I have a few more thoughts to send you on the same subject which I am not able at present to communicate, being in a poor state of health, as you know. I have been confined to my room for six or seven weeks, by a serious and dangerous disease; in fact, I have been deemed a candidate for the spirit-world three or four times. I shall have more to say on this some other time, as Dr. Mack comes in for a great share of praise for my recovery. But I am very weak yet; I can scarcely collect my thoughts or find power to guide my pen, so you will please pardon my imperfections; but I could not resist writing this letter, after reading that of Mr. Yates's. I enclose you a post-office order for one guinea for the Institution Week, and twelve stamps as a New Year's Gift. Mrs. Brown, my son, and his wife, also send you twelve stamps each for the same. We all join in wishing you a happy New Year. May your life and health be spared long; may God and His angels bless you for the work you have done; may Spiritualists all unite and say:—

"God bless friend Burns with a prosperous New Year."

"I fear I have already exceeded the bounds of a letter, for which I ought to make an apology, but more words would give you trouble; therefore, I will only beg of you to excuse and love your ever sincere and affectionate friend,

"40, Standish Street, Burnley, Dec. 31, 1879."

"We consider it a capital suggestion, and sincerely hope that many other friends may do the same, and act accordingly.—CAROLINE CORNER."

"As a reader of the MEDIUM, I have great pleasure in responding to the suggestions of another reader, and send you a few stamps as a New Year's present, hoping many others will do likewise.—W. W."

One of the earliest adherents of Spiritualism writes from Germany:—"I am now in my eighty-third year, and must, naturally, soon step out of my chrysalis shell into greater freedom. I have admired you above all measure and price. Your own immense services in Spiritualism, and the undaunted courage with which you combated its opponents, especially the orthodox clerical adherents of the devil, and 'the letter that killeth, but the Spirit which giveth life,' so truly preached by Paul to the Corinthians."

A lady, who sent with her own contribution those of "A Widow," a "Non-Spiritualist," and others, after "Wishing you and yours A Happy New Year, with the blessing of the Great Spirit upon you and the Cause," concludes:—"If it be necessary for you to acknowledge these stamps, please put the name which means Life, for such has Spiritualism been to me."

"I trust every subscriber to the MEDIUM will act on the suggestion, according to their means, none sending less than twelve.—M. A. B. Uttoxeter."

"I enclose you twelve stamps as a humble New Year's Gift, and I hope many will respond to that well-merited and timely appeal of Brother W. Yates.—Yours in the Cause, a Friend, Great Yarmouth."

"I accord with the suggestion of my townsman, and have forwarded 12 stamps, hoping that his prayer will be more than realised, so as to enable you to carry on the glorious warfare that you are engaged in with all the requisite weapons required, in order to drive out the material enemy which is at the present time riding so triumphantly through this land of ours in the cars of dogmas, creeds, and doctrines of man's manufacture, blocking the roads up; but the time is close at hand when the chariot-wheels of Spiritualism will be heard and seen, not only in our land, but throughout the universe; all impediments standing in the way will be of no avail against the mighty hosts of angelic warriors fighting with their weapons of love, kindness, and forgiveness, with their God of love at their head.—Yours fraternally, J. T., Nottingham."

"I pray to God that the appeal may be the means of touching the hearts of brothers and sisters, so that they may answer to the call, and send you the twelve stamps, or more if they can, and that it may be the means of strengthening you to carry out the good Cause, and may God help and bless you in doing His will.—G. E. Triggs, Landport."

"My great desire is that you will be freed from your burden by this time next year, and wish it lay in my power to do more for you. I hope at some future time to be able to do more.—W. POUND, Amesbury."

"I am young in the Cause, but am convinced I am on the right track, and am anxious to learn all I can. I have taken in the MEDIUM the last 12 months, and am doing my best to encourage others to do so, being convinced that it is capable of doing a great amount of good, and the larger the circulation the better. Hoping, as I before said, that thousands will take up this matter, and that it will be the means of helping you on cheerfully during the coming year. Wishing you the compliments of the season, believe me to remain, yours truly, Geo. Coates, Walsall."

"Dear Mr. Burns,—Approving Mr. Yates's suggestion in last week's MEDIUM, I now forward you a few postage stamps, and earnestly hope every reader of your most excellent paper will not fail to follow his example. May you be blessed with them.—Wishing you, Mrs. Burns, and family much happiness and prosperity, and that Mrs. Burns has

recovered from her severe indisposition, and with kindest regards to all, I remain, yours sincerely, H. BIELFELD.—Exmouth, Devon, Jan. 1st, 1880."

"Dear Sir,—I know that your time is very valuable, and that you cannot afford to waste it in reading letters like mine; but I should just like to tell you how I sympathise with you in your struggle to bear the heavy burden which I am sure might be made lighter if we all did our duty towards you and the Cause which you represent. Although I have been a reader of the MEDIUM over six years; I have never written before: still you have always had my sympathy. I enclose you 12 stamps to help you to 'stamp' out your difficulty, as Mr. Wallace says in to-day's MEDIUM.—ELEANOR PEARSON, Pendleton."

"Dear Sir,—In support of our friend Yates's appeal on your behalf, I beg to hand you my small subscription of twelve stamps. I think the idea a very good one, and I hope it will be well responded to. Wishing you a happy new year, I remain yours in the Cause, A WORKING MAN, Nottingham."

"Dear Mr. Burns,—I enclose twelve postage stamps, with my best wishes for the new year, and may the Great Spirit send you strength to enable you to perform the work you have done with the same zeal as in the past year. I have never had the pleasure of meeting you, but I often sympathise with you in the trials you have to undergo.—Yours truly in the Cause of Spiritualism, E. D. CAMPTON, Landport."

"While forwarding payment for the coming year's MEDIUM, I have much pleasure in responding to the appeal made by Mr. Yates on your behalf, and sincerely hope that all readers of the MEDIUM will heartily, and at once, come forward with help to one, who so willingly gives his time, energy, strength, and talents, for the benefit of the human race.—Believe me, with kind regards, yours very truly,—H. H. BROOKS Chester, Dec. 31, 1879."

"My dear Mr. Burns,—May success attend your endeavours.—Wishing you a happy New Year, I remain, yours truly, C. S. S."

"To Mr. Burns, from a lady at Newcastle-on-Tyne, with her best wishes."

"I enclose one shilling stamp for the New Year. I hope every reader of the MEDIUM will do the same, and prove a New Year's Gift worthy your acceptance. I thank the friend who suggested the thought in last week's MEDIUM."

"Sir,—I enclose you postage stamps, 2s. 6d. Having six children, I cannot afford more.—HAMMERSMITH."

"Dear Sir,—I enclose you a Post-office order for 5s., which I raised by making a bran-pie, and selling the slices at 2d. each. The contents of the pie were pen-wipers, needle-books, collars, cuffs, crochets-work, mats, watch-pockets, and other useful things. And if other little girls of my age (twelve years) would make some more pies, quite a sum might be raised for the Spiritual Institution. Wishing you a Happy New Year, I remain, yours truly, ALICE SOXES—High Street, Lowestoft, Dec. 31, 1879."

Mr. A. Dobson, Ferry Hill Station, with his contribution and best wishes, says: "I hope you will not have time to read long letters to-morrow; you will have such a large number."

"Dear Mr. Burns,—In looking over the MEDIUM AND DAYBREAK of last Saturday, I read Mr. Yates's letter, and I thought his idea a very good one—wishing every reader to send you a present; so I send mine with pleasure, and hope every reader will do likewise.—F. BARLOW, Ravenstall."

"I hope we have nearly reached the end of the wonder-mongering age, and that Spiritualists are beginning to look for something higher and better than mere phenomenal displays, and are trying to acquire an individual experience, and the development of a more inward spiritual feeling. This is what is wanted by us all.—T. THELWALL, Hull."

"Dear Sir,—Accept these few stamps as a New Year's Gift. Though small, they carry with them my best wishes.—Yours, J. J., Staly-bridge."

"Dear Mr. Burns,—In compliance with Mr. Yates's suggestion in the MEDIUM of last week, I send twelve stamps to you to help on the work. Your father is just come in from Nettle-birst, and also sends twelve stamps, which I hope will reach in due time. I have been a constant reader of the MEDIUM this last year, and would like if you would send me it direct, commencing this week.—P. M'INTYRE, Beith, Ayrshire, Dec. 31."

"TO JAMES BURNS.

"When all around seems dark and drear,
Still live in hope,—away with fear;
For spirits in bright spheres above
Are watching thee with wondrous love.

"Hope openeth a way so bright,
Though hidden now from mortal sight,
That will cheer up thy sorrowing heart,
And help thee from dull care depart.

"O live in Hope!—the darkest day,
To-morrow will have pass'd away,
And though thy heart's now sick with grief,
There's in the future sweet relief:

"For God, our Father, knoweth all,
The trials that on thee befall,
And Spirits will thy way make clear,
Therefore, hope on—in of good cheer!—E. W."

THE Christmas Number of the MEDIUM

IN A HANDSOME ILLUSTRATED WRAPPER,

Price 1½d., post free 2d.

With every Copy is given Gratis a Photographic Portrait of the Spirit, "Skiwaukie."

CONTENTS:

- I.—"SKIWAUKIE," THE INDIAN SPIRIT-GUIDE: Ancestry of the Medium, Mrs. Billing. Her family mediums on both sides for generations. "Ski's" first appearance. His Portrait and Phrenological Character. His work as a spirit—carries jewels 700 miles. His work in London and at Cardiff. Mr. A. J. Smart's Testimony. Mr. J. Smyth's Testimony. The Indian as a helper in Spiritualism.
- II.—HISTORICAL CONTROLS: By A. T. T. P., "EDMUND SPENSER": relates how the Medium, under influence, discoursed on the Nature of God with a Materialist—excellent argument.
- III.—CAPTAIN KINDLY'S SPIRIT-BAND. By "THE WIDE-AWAKE DREAMER." The Captain, John Smith, Bangor Jones, Solon Wiseman, Rev. Philemon Jude, A Wasted Life, Sir Charles Cheerful, Bart., and others speak, and tell what Spiritualism has done for them.
- IV.—MADAME H. P. BLAVATSKY. By MRS. MARY J. HOLLIS-BILLING. Her great powers as a Musician, Linguist, Occultist, Miracle-worker, and Theosophist.
- V.—THE LIGHT IN THE CLOUDS. By Miss CAROLINE CORNER, Author of "Twixt Will and Fate," "The Slinkensmirk Family," &c., &c. This thrilling Novelette, in seven chapters, will interest thousands in our Cause. It teaches Spiritualism and much that is good besides.
- VI.—ZANA: THE SLAVE MEDIUM. By "LUC-CELLA." A Tale of Spontaneous Mediumship, showing how the most humble may do the grandest Spirit-work.
- VII.—POEM: THE LIVING AND THE DEAD. By J. K. LEWIS: dedicated to "Skiwaukie." An able Poem.
- VIII.—POEM: MAY GOD PITY THEM—THE POOR. By "THE CORNISH EXILE." Full of sympathy.
- IX.—PARAGRAPHS: "Dr. Monck's Phenomena," "Hints on Lecturing," &c., &c.

LONDON: J. BURNS, 15, SOUTHAMPTON, ROW. W.C.

G. R.—We made no charge for the announcements to which you allude, so that the discussion of the subject cannot affect our interests in any way. But we think enough has been said at present. Give your views personally to the managers of the Hall, it concerns them more than it does the public.

"HEALING BY LAYING ON OF HANDS." By DR. MACK.—The *Christian World*, in its notice of this work, says: "It discusses and sets forth the advantages of magnetism as a curative agent, exercised through a magnetic healer. We are not competent to pronounce upon the subject. Many persons will like to read this little volume, and know what Mr. Mack has to say in advocating this agency."

OBITUARY.—Mrs. E. Thurgood passed to the higher life on the 3rd inst., after a protracted illness. Many of the past and present active disciples of Spiritualism will remember with pleasure the sound spiritual and medical advice gratuitously offered, twice a week for years, in Mr. and Mrs. Thurgood's cottage by their medium, the late Mr. Woolnough.—H. C. DAVIS, 55, Euston Road, Dec. 18, 1879.

MRS. OLIVE gave a seance on Tuesday evening, at Quebec Hall, for the benefit of the Marylebone Association. Twelve persons presented themselves for treatment by Mrs. Olive, while under the Control of her medical guide, "Dr. Forbes," and they all expressed themselves relieved. "Sunshine" also controlled, and made some pleasant remarks, which produced a good impression. Miss Waite recited two pieces, and was, as usual, well received. Mr. Dale's arrangements were excellent; his family constituted the choir; and the refreshments were served in a pleasing manner. Mrs. Olive's seance was altogether a success, and, we hope, of some benefit to the funds.

SUBSCRIPTION PRICE OF THE MEDIUM

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

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One copy will be sent weekly to all parts of Europe, United States, and British North America for 8s. 10d.

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

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

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

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

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

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

TUESDAY, JAN. 13.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, JAN. 15.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, JAN. 16.—Social Sitings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 9, 1880.

NOTES AND COMMENTS.

SUBSCRIBERS will save us considerable labour and expense by remitting the year's subscription for the MEDIUM, 8s. 10d., without our requiring to apply for it. The subscription does not pay the actual cost of producing the paper, so that any unnecessary outlay which our readers can save us will be regarded as a real kindness.

WE are thankful to be able to state that we commence the year with a larger circle of readers than we closed the last year with. Indeed, all through last year, bad as times were, and faulty our services, we steadily gained ground. This speaks highly for the merits of the matter presented in these columns from week to week, and the genuine health of the Movement. The MEDIUM is also being read in more influential quarters, and by the most eminent thinkers and philanthropists of the age. There is everything to hope and be grateful for.

SOME of our readers in the country never obtained a copy of the Christmas number of the MEDIUM from their newsgents. The pressure upon the trade at holiday times is very great, and the agents give all sorts of answers. It was reported by one that of the last issue of the MEDIUM for 1879 there was "none in London." Our readers must insist on being supplied with these numbers, which are of special value. Of the Christmas number an extra edition has been provided, and it is constantly being called for. The one which followed it contains, besides important articles, the index for the year, which, when bound up with the other numbers, makes a valuable volume for reference. Some of the back volumes of the MEDIUM are now worth a guinea each. Take care of your volumes.

Those who desire to peruse the newest and freshest inspirations from the spirit-world should read the MEDIUM. Those who aim at the promotion of the Cause in the most effective, convenient, and economical manner, should endeavour to extend the circulation of the MEDIUM.

WE have to thank not a few provincial friends for securing agents for the MEDIUM amongst local newsgents. To all such we will gladly post a contents placard weekly, on condition that it will be exhibited. If our readers everywhere would adopt this means, the MEDIUM would soon preach Spiritualism, without labour or expense, to more minds than if there were twenty additional lecturers in the field.

MR. OXLEY has just recovered from a severe indisposition, and, in his delicate state of health, he cannot undertake to enter into discussion with those who may differ from him in his papers on "The Philosophy of Spirit." He desires first of all to present his views without interruption, after which if he can correct or be corrected, he will gladly enter into the task. Like ourselves, he is the friend of free speech and free discussion of Truth, or he would not write in the way he does. To opponents we would remark that all new discoveries in the realm of Truth have been

regarded by the multitude as opposed to all Truth; more spiritual conceptions of the Divine Being have been condemned as "Atheism;" and the best friends of the race have been most brutally treated. Why is this? Because the multitude—"common sense"—is utterly incapable to do justice to any of these points, and is indeed so far incompetent as to be, except in a few isolated instances, unable to receive even a suggestion towards a reconsideration of foregone conclusions—conclusions, the holders of which have no means of proving the truth of, but which they blindly accept, because, forsooth, someone as ignorant and as incompetent as themselves accepted them previously.

THROUGH the facilities presented by the Post Office in transmitting money and printed matter between London and the various countries, the MEDIUM may now be obtained in all parts of the world nearly as cheaply and as promptly as in Great Britain. In foreign parts, where spiritual information is almost inaccessible, this postal facility is a great boon. This arrangement such loyal co-workers as Mr. Berks T. Hutchinson, of Cape Town, and many others take advantage of, and by their industry in securing subscribers, gladden with the gospel of Spiritualism the great portion of a continent. We trust our friends abroad will imitate such noble examples, and allow no opportunity to pass of sending us a new subscriber. A stray MEDIUM going into a distant region may be the seed from which, in future years, a mighty movement will spring up, led on by valiant minds, who might not otherwise have heard of the glad tidings.

THE singing class in connection with the Order of Spiritual Teachers, held at the Spiritual Institution, 15, Southampton Row, on Thursday evenings, will not be resumed till Thursday evening, January 15. There is nothing so much wanted in the Movement as improvement in singing, and such an effort should receive universal support, especially as no charge has been made as yet for instruction. The class is under the direction of Mr. F. Tindall, who has won the esteem of all by his gentlemanly manners, patience, and skill.

MR. HOWELL, an excellent Lancashire medium, is expected in London shortly on a visit. He will no doubt receive an invitation to lecture at Goswell Hall and other places. He is reported to be a very good platform speaker and debater while in the trance state.

STUDY PHRENOLOGY.—It is a great help to the science of Spiritualism, and an explanation of the mainsprings of human conduct. Mr. Burns's delineations of "Busiris" and other spirits have been received with favour. The following is the opinion of a gentleman on a delineation taken from the living subject:—"Many thanks for the phrenological delineation of my boy's head, which is true to the letter in every phase, both of character and temperament, and will remain an unerring guide for our course of conduct towards him." Every intelligent person might be able to understand this science. These remarks are inserted to encourage study.

GOSWELL HALL, 290, GOSWELL ROAD.—Miss Annie Waite's readings have proved such an acquisition, that on Sunday first the whole evening will be set apart for a display of her powers, if such a phrase be permitted for the Sunday evening. She will give a variety of spiritual readings in her impressive manner, and we have no doubt but it will be a very instructive and interesting service. We made her an offer to do similar work for the Cause some time ago, but she was not then in a position to accept it. We are glad that her talents are now available in this direction, and trust there will be a crowded hall to hear her. The proceedings commence at 7 o'clock.

WE are sorry that any friends should have taken umbrage at notices of meetings having been excluded from the last two issues of the MEDIUM for 1879. Of course they know nothing of the trouble of getting out extra editions at holiday time, when index and other matters consume time and space, and other customers want their work done in good time if possible. What we do in the way of announcements we do gratuitously, and it is a pleasure to be of use even to thankless clients; but they will succeed all the better in spiritual work if they think as largely as possible on such matters.

THE book referred to by Mr. Oxley concerning the unreliability of ancient dates is "Veritas: Revelations of Mysteries, Biblical, Historical, and Social, by Means of the Median and Persian Laws. By Henry Melville," &c., &c. The price is one guinea. It may be obtained at the Spiritual Institution.

WOULD it be believed! in the first month of this year, 1880? There is in Newcastle-on-Tyne, it would appear, one human being who disbelieves in the reality of the spiritual phenomena. His name is "Novocastrian," a writer to the newspapers, or, rather, newspaper, for we don't suppose there is another sheet which would insert his anti-Spiritualism. He is, therefore, a "representative man"—one of sufficient importance for Mr. Barkas to tease him with a challenge which he is most certain never to accept. But is this advance on the part of Mr. Barkas really a tribute to the importance of his adversary? No one teases a creature that he

has a regard for; not even with a "bone of contention," from which the shaggy teases is sure never to get the smallest picking.

This report of Coundon conference, we regret, cannot appear till next week. A meeting, to take into consideration the best means of increasing the circulation of the *MEDIUM*, will be held at the house of Mr. J. Barker, Blanche, on Sunday, at 2 p.m.

HAPPY EVENING AT GOSWELL HALL.

It is a hard matter to get up a meeting between Christmas and the New Year, and it would be wise to celebrate the advent of the year after it has been a few days old. The somewhat thin attendance at Goswell Hall, on January 1, must not, then, be regarded as an indication of failure. Early in the evening about ninety friends partook of tea in good old-fashioned hospitable style, after which they adjourned to the concert room, where the numbers were augmented to about 150. The programme was not a heavy one, which made the duties of the conductor all the more onerous—a task which Mr. Morse performed in a very praiseworthy manner, culling assistance from the audience when the supply set down on the programme fell short. In his address the chairman said:—

"At no time during that period has its advance been marked by more rapid strides than in the year just passed. Not only have we had the Convention, but we have been favoured with such a cosmopolitan assembly of mediumistic force from France, Italy, Germany, India, and America, the influence of which will be felt for many days to come. When I look on such a gathering as this, numbering young men and maidens, who have joined our ranks, and venerable seniors, who have long stood the battle and the breeze,—I say, such a meeting as this augurs well for Spiritualism in London, and justifies us in looking forward with great expectations to the year, the nativity of which we celebrate to-day. In conclusion, I wish you all a very happy new year."

The Misses Gilham, Ward, Sperey, and Nichols did their best to entertain the audience with song; Miss Waite created quite a *furor* with her recitations; Miss Amy Maynard read a Christmas Carol—her "first appearance" upon any platform; Mr. Ward did excellent service with his well-sung songs, accompaniments, and Scotch airs on the English concertina; and Mr. Barker was very amusing in a series of legerdemain experiments. The evening closed with dancing,—indeed, the audience was composed mostly of young persons who had come to dance, and, while the Terpsichorean element was present in full force, the spiritual adjunct was by no means strong or lively.

MR. HOWELL AT MANCHESTER.

To the Editor.—Sir,—Mr. W. Howell occupied the Grosvenor Street platform last Sunday afternoon. His subject was the "New Birth," which was handled in a most masterly style. Many of his acquaintances here speak of this effort as the best which they have heard, and with increased vigour of health his mediumship certainly appears to get more lucid and commendable. In the evening he occupied the platform in the Trinity Coffee Tavern, Salford, where his guides gave a vigorous and masterly oration on the subject of "The Bible and Modern Spiritualism." This was the subject of a hostile lecture given on the previous Friday evening at one of the Church schools in the borough, where Mr. H. attended; and, after a little friendly discussion, in his normal condition, he announced that the same subject would be taken up on the Sunday night, and invited the lecturer to be present. As one hostile to, and combating the Spiritual philosophy, the lecturer, naturally, as an old debater, adopted the negative principle, and on Sunday night he was present to hear what the Spiritualists could advance on their debatable problem. As Mr. Howell had invited the lecturer to come, he was there, naturally anticipating a little discussion. The chairman, knowing this, put it to the Controls, and they very willingly assented, and for some three quarters of an hour there was carried on a calm, well-reasoned discussion, unalloyed with bickerings or passionate utterances, both parties treating each other with that due respect which commended itself to the audience. In Mr. Howell's address, which was one of his best, he treated his subject from the standpoint of God's love, His attributes, and the teachings of Jesus, comparing them with the dogmatic teachings of modern Christianity regarding the Atonement, Heaven and Hell, and the Last Judgment; appealing to his opponent for proof that "Infinite love" could punish "finite sin" with "eternal punishment." The meeting was very instructive, and there is no doubt but meetings like this will tend to popularise us in this part of the world. On Wednesday we open (under strict conditions) a class for development, quietly hoping that the Spirit-World will have cause to rejoice and bring to us glad tidings of great joy in our silent communings. I. THOMPSON.

MEETINGS FOR INSTITUTION WEEK FUND.

Mr. W. Towns will give a seance on behalf of Institution Week on Monday evening, at the house of Mrs. McKellar, 8, Buckingham Road, Kingsland. All friends who wish well to the Institution are kindly invited to be present.

On Thursday, January 22nd, 1880, Mrs. Esperance will hold a seance at 28, New Bridge Street, Newcastle-on-Tyne, at 7.30 p.m. Tickets, 1s. each; to be had of Mr. Armstrong, Cross House, Upper Claremont, Newcastle; or Mrs. E., 11, Denmark Street, Gateshead. Proceeds to go to the Spiritual Institution.

The next Quarterly Conference of the Midland Committee will be held at Walsall, on Sunday, January 25, at 2.30 p.m. A committee-meeting will be held at the same place at 10.30 a.m.

Mrs. W. EOLIFFSON will read a paper upon "Mediums and Mediumship" at the Deltion Association, 53, Sigdon Road, Hackney Downs, on Monday, January 12, at 8 precisely.

We are pleased to hear of the success attending treatment administered to a correspondent by Miss Houghton. The patient could not use her legs at all for several years. Now she can walk on crutches, and has feeling in every part of the extremities. The sensitiveness in the spine has been removed, and in a very short time, indeed, most gratifying progress towards a complete cure has been effected.

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CAN ALL BE INSPIRED FOR SPIRITUAL PURPOSES?

We thank A. T. T. P. for his noble appeal on behalf of the periodical literature of Spiritualism. He is a man of experience in literary work. He knows what brains are worth in the world's market, and also what are the labour and cost of printing. So well is he satisfied, that what we have in hand is deserving of support, that he is one of our most liberal donors, in addition to the great amount of labour he undertakes, and the considerable sum of money it costs him yearly to obtain these writings. It appears to us abundantly proven that the man who does most for Spiritualism, who spends most money on it, who suffers most for it, appreciates it most.

Having alluded to the views and conduct of the generous and industrious wing of our army, we may now glance in the opposite direction. We occasionally receive epistles from ill-conditioned persons, laden with most opprobrious statements. Some of that class may even assume that there is no A. T. T. P.; that if there be, he did not write the appeal on behalf of the periodical literature, but that the whole of it is a mere invention of the editor himself!

This is, indeed, an extravagant supposition; but not more extravagant than facts which have occurred in our experience. This evil-hatching class are the rotten plank in our ship. When they see anything done on behalf of the work, they never rest till they have put a bad construction on the whole matter and poisoned every mind within their reach with their evil suggestions. The publication of our subscription lists aggravates the evil. They say, "See how much money he gets!" not knowing that for every penny received there are three-halfpence to be paid out again.

We suppose this state of things cannot be altered. It has always existed. It is human nature. There never was a man nor a movement, however laudable, but had to contend against these traitorous and malicious influences. Consult history, and it will be found that at every great crisis the chief workers, in addition to their normal enemies, had to contend against a host of hidden foes amongst those who ought to have been their true friends.

We do not blame these people; they are spiritually diseased, and possibly cannot help their conduct. But we allude to them for two reasons: first, to warn the more amiable against being influenced by them, and secondly, to appeal to themselves, so that, by every endeavour within their reach, they may mend their ways. They are very unhappy persons—seeing no God, no good, anywhere, and wherever they gain the ascendancy, a blight falls over Spiritualism from which it does not recover for years.

Let us, as brethren, be united in this work. He who toils against us with an evil tongue is our brother as much as the one who helps us. Whenever we all work together, then will we be brothers indeed! The ladies and gentlemen who, at much toil and, in cases, expenses, contribute to our columns, have a high appreciation of one another and of the whole body. They are happy because they are active; they are genial because they are unselfish. Why cannot we all be like them? We cannot all write articles and poems. We are not all equally the subjects of the same degree of inspiration! But others are wanted in the field besides writers. We want distributors of that which is written. Besides bakers, there are required those who will serve out the bread to the hungry. These distributors may be inspired as well as the producers; indeed, it takes a very peculiar quality of inspiration to distribute spiritual literature effectively. It takes some study and experience to succeed in it, and we appreciate the merits of the worker in that department as much as in the case of him who writes. There are humble workers in our Cause who have been the instruments of "calling" those who have become great lights; but had it not been for the humble efforts of those who called them, their lights might possibly never have shone.

Can we not all be of use in the spiritual work? Can we not all serve and work with the spirit world?

ON BEHALF OF DR. MONCK'S SUBSCRIPTION TESTIMONIAL FUND.

To the Editor of the *MEDIUM*.—Sir,—Within the past few days I have received a letter from our fellow-worker, Dr. Monck. Its perusal caused me no small amount of distress and pain, for it conveyed the sorrowful information that the health of this able servant of our Cause was in so precarious a condition that he wellnigh despaired of ever being restored to the blessing of robust vigour again. Not only has his health been sacrificed to the fulfilment of his work as a medium, but he has, in addition to this, sacrificed all his means of worldly support. The question at issue is a very simple one. Briefly stated, it is, Shall we, as Spiritualists, decline to render the needed aid required to assist our brother in obtaining the means alike of prolonging his life and placing him beyond the reach of actual want? The columns of the *MEDIUM*

have on numerous occasions borne ample evidence of the service Dr. Monck has rendered, as a medium, on behalf of our Cause, and more especially may those marvellous phenomena recorded by Mr. Oxley be cited for the reader's remembrance. Alas! those very manifestations were undoubtedly in great part the cause of the serious state of the Doctor's health; the immense drain upon the vital forces necessary to their production entailing the most serious results, alike upon body and mind.

As a fellow-medium, the writer feels the fullest sympathy with the present position and circumstances of our brother, and he would earnestly urge upon the mediums of Great Britain to devote one evening to the holding of a seance, or lecture, devoting the entire proceeds to the Testimonial Fund now being promoted; at the same time, and in addition, collecting subscriptions to be applied to the same purpose.

If the various committees for which the writer works, will arrange to devote one evening to a meeting, he will cheerfully give his services free of all charge to promote the success of the effort now being made on behalf of our suffering brother.

Brother mediums, and fellow Spiritualists, let us all do something, and so avoid the stigma attaching itself to us of deserting our servants and co-workers in the hour of sorrow and distress. We may need a helping hand ourselves some day, let us earn the right to it by doing our duty now.—As a worker for humanity and the spirit, I remain Sir, yours respectfully,
J. J. MORSE.

Elm Tree Terrace, Uttoxeter Road, Derby.

To the Editor.—Dear Mr. Burns.—Having known Dr. Monck intimately for many years, I can most sincerely echo those sentiments of esteem for him, which Mr. Cranston has embodied in his letter in last MEDIUM. Frequently, and for many weeks at a time, we have had the happiness of entertaining the Doctor in our home, and never was guest more heartily welcome, or more regretfully parted with. We found him to be a man of cultivated intellect and refined manners, endowed with high moral and social virtues, with a heart and character as tender and transparent as a child's, and even to a casual observer his conscientiousness, sincerity, and benevolence were luminously apparent. We all look on him as the very soul of honour and consistency; and it has filled our hearts with poignant grief to know that this good man is suffering in his health so deplorably through past undeserved persecution, and the further exhaustion of vitality caused by his unparalleled materialisations in the light. We Spiritualists have, indeed, abundant reason to be proud of our brave and gifted medium, Dr. Monck, when we further recall how he voluntarily stripped himself of an honoured name and proud position in the Orthodox Church, and relinquished all the brilliant prospects the force of his character and eloquence had placed within his reach, that he might be free to become a devoted student, expounder, and servant of the sublime gospel of Spiritualism. To his honour be it also said, that, without a thought for self, he embarked, and cheerfully spent a respectable fortune, in carrying on his work for the Cause he loves so well. Like Mr. Cranston, I have seen documentary demonstrations of this significant fact.

The world, dear sir, little suspect what a true and great heart they have well-nigh crushed to death. I could make people open their eyes in wide astonishment if I were at liberty to divulge all I know of the Doctor's many deeds of benevolence, over which he has ever modestly drawn the veil of secrecy; and was continually doing good by stealth when he had the means; and many can testify that no poor sufferer ever sought his help in vain. I have seen thousands of letters from sick people whom he has cured, or relieved, without receiving a penny in recompense; and if they alone were now to each send a trifle to his Testimonial Fund, the list would crowd the MEDIUM, and make the offering a large success. Many families, too, have been rescued from absolute want, and placed in positions where independence again became possible, owing to his liberality and energy. I could give the names of several mediums whom he has thus succoured, and entirely maintained for long periods, until he had secured for them the means of honourable self help. I am familiarly acquainted with one family, in particular, which owes its happy home and comfortable position entirely to his spontaneous goodness, and whose warm hearts now beat with grateful love for him.

Knowing what I do of Dr. Monck personally, and of his kindness to others, particularly to mediums in distress, I cannot refrain from now strongly calling on my dear fellow mediums, as an act of justice, to come earnestly to his help, now that misfortune has overtaken him in means and health.

A brave committee of persons of considerable position and influence have publicly volunteered him the aid of their honourable names, and thereby given noble expression to the respect and sympathy they feel for this deeply-wronged man. Many others, from princes to peasants, have, to my knowledge, declared that they share this regard and compassion, and feel it to be a solemn duty (the omission of which would lay heavily on my conscience) to practically bear similar testimony of their regard and sympathy for Dr. Monck before the world, by seconding, in every possible way, the generous action of the Testimonial Committee. I venture, therefore, to propose that every kindly public and private medium, shall manifest his or her good feeling towards our suffering brother by holding special testimonial subscription seances, by circulating the MEDIUM containing the appeals of its Editor, and of the Testimonial Committee, and soliciting contributions from individual Spiritualists in their various localities towards this object.

I do not ask others to do what I shrink from myself. I am not a professional medium, but next week I shall invite my friends to assemble at my house to attend a collection seance for the benefit of the Testimonial Fund. I also send you an order, dear Sir, to print me a number of circulars containing the appeal of the committee, the subscription list, and Mr. Cranston's powerful letter, that I may circulate them personally, and through the post, among my friends. If others would do the same, these circulars would be printed at a trifling expense, and much good could be done.

I know, on good authority, that Dr. Monck's means are exhausted, and his health is in a deplorable state. His sufferings are very acute and debilitating.

On page 745 of the MEDIUM, after expressing "cordial approval" of the object of the testimonial, you, dear Mr. Burns, say, "Dr. Monck's

mediumship seems to offer a high range of action, that the Movement sadly requires the benefit of at this present moment." I strongly endorse your words, and if this precious mediumship, if this valuable life is to be saved for our Cause, help must be forthcoming, liberally and promptly, to meet the present needs of the invalid, and send him to a warmer climate, where he may escape the perils of a severe winter, which must be great to one suffering from consumption of the lungs and diseased heart. If Dr. Monck still retained his position among the orthodox, hundreds would now rally round him with liberal aid for this purpose; and I ask my fellow mediums, and Spiritualists generally: Shall we, who enjoy superior spiritual light, be less thoughtful and liberal to our brother in his deep and painful need? The helper of others is now helpless himself, and shall this additional bitterness be mingled with the sorrows of his already too bitter cup? that those, for whose Cause, and in whose service, he has sacrificed and suffered so much, pass by on the other side with the cold unconcern of the Priest and Levite, and pitilessly leave him to his undeserved fate? Would such a course recommend Spiritualism to the world?

But I am only supposing an impossibility. Spiritualists have too much good sense, justice, and benevolence to pursue such an unfeeling course. I look, therefore, with confidence, to a generous rivalry among us, as to who shall most promptly and nobly play the part of the Good Samaritan towards one who has been stricken so sorely. Who among us can read those grand records of Dr. Monck's magnificent mediumship, published by Archdeacon Colley and Mr. W. P. Adeshend, without feeling that such a man should be saved at any cost, if opening one's purse will avail to save him? Who can read the urgent appeals of the committee, the heart-stirring letters of A. J. Cranston, and the earnest words of the Editor of the MEDIUM, without resolving to respond to them with open-handed generosity? Circumstances may compel many of us to give but little where we would be glad to offer much; but let us remember that the "Widow's mite" was once more blessed than the rich man's gold, and gained a greater blessing for the giver.

You, dear Mr. Burns, have forcibly and truly said: "To help Dr. Monck is to help the Cause of Spiritualism itself;" and this is further borne out by what I have heard, on good authority, as to Dr. Monck's resolve, when well enough, to devote his great mediumship, without fee or reward, to the good of the Cause, and to hold his materialisation seances in the light, and without a cabinet, in every part of the land, and so strengthen the hands of our mediums everywhere.

I invoke the aid of all good and benevolent spirits to impress the hearts and consciences of public and private mediums, and ALL Spiritualists to come quickly and lovingly, to the assistance of a man who has deserved better of us ALL than to be left unhelped and helpless in the hour of his painful need.—I am, dear Mr. Burns, yours sincerely,
S. WHITAKER.

Jan. 5, 1880.

ANIMAL VACCINATION.—DOCTORS DIFFER.

Yesterday afternoon, at the Medical Society's Rooms, Chandos Street, Cavendish Square, the second adjourned conference on Dr. Cameron's Bill for Animal Vaccination took place.

Dr. Crisp thought the conference a great mistake, as it would lead the people to believe that the medical profession were not at all satisfied with the present method of vaccinating, and were anxious to alter it. Such an inference would, however, be a false one, as the majority of the profession were in favour of the present state of things. He denied the absolute purity of the calf, and said it was subject to very many diseases.

Mr. Baker (of Kingscote), a barrister, attempted to speak, but

The Chairman said Mr. Baker had certain views respecting vaccination which the conference were not called to discuss. He was not a member of the British Medical Association, who only had a right to speak, and the conference was for the special purpose of discussing the bill to be introduced into Parliament by Dr. Cameron for legalising direct vaccination from the calf.

Dr. Collins said that he had been a public vaccinator for twenty years, but, after a careful consideration, he had abandoned the practice for several reasons. He was proceeding to give those reasons, when he was called to order, and subsequently left the room, protesting that the conference was packed.

Mr. Robinson remarked that the present system of vaccination had been charged by Dr. Cameron with serious faults, for he said that it was not protecting the public against the danger of small-pox; that the arm-to-arm vaccination was attended with the danger of transferring from child to child constitutional diseases; and those charges and the figures of Dr. Cameron had been untouched. Whilst he intended to do away with arm-to-arm vaccination, it was difficult to understand how he could consistently sanction a sort of mongrel system, partly arm-to-arm and partly vaccination from the calf. There was no doubt that the profession had been greatly at fault in respect of vaccination. For seventy years they sanctioned and gave full approbation to inoculation, which was now the misdemeanour; and Mr. Robinson did not think that the profession could, on its mere authority, claim that the public should have enforced upon them by penal enactment another of the opinions of the medical profession respecting vaccination. The time, he thought, had come for the profession to say that they would depend no longer on compulsion.

Dr. Houghton, Dr. Ballard (representative of the Local Government Board), Dr. Wyld, Dr. Stevens, and others having spoken,

The Chairman, in closing the conference, observed that the whole course of the discussion had been to strengthen the conclusion that, in some form or other, it would behoove the Government to attempt a solution of the question as to what way and to what extent the present system of vaccination might be assisted by introducing animal vaccination. The introduction of calf lymph was a thing not only permissible but advantageous, and it was only an open question as to what way it should be conferred.

A vote of thanks to the chairman concluded the conference.—*Daily Telegraph*, Jan. 1.

It is quite evident that the whole system of "vaccination," which has been forced on the people, by the doctors, through Act of Parliament, is

now almost completely exploded. What will be the next form of humbug that modern quackery will poison and plunder John Bull with? Surely we, as a people, require to be inoculated with a love of liberty. Why not try mental vaccination, and bring out a few pustules of common sense?

THE INFIRMARY AND THE £100 CHALLENGE.

To the Editor of the *Northern Daily Express*.

SIR,—With the exception of the Editor of the *North of England Advertiser*, I know no man who has written more undiluted nonsense on the subject of Modern Spiritualism than has your correspondent Novucastrian. Notice my surprise on Friday morning last when I read his comparatively sensible remarks on my disinclination to accept the £100 challenge. He very naturally ascribes that action to my fear of the result, and states that if I can secure £100 for the Infirmary I ought to do so, and if I am without doubt as to the genuineness of the phenomena, I ought to be able to demonstrate their genuineness to a competent committee, apparently forgetful of the fact that that has been done over and over and over again; but some men appear to be invulnerable to the logic of facts, and persistently close their eyes to all evidence that militates against their preconceptions. To some men no birth is more painful than is the birth of a new idea. Let us look at the facts. The gentleman who talks of offering £100 is to attend the seances himself with ten or twelve others, myself and a personal friend to be present; he is to be perfectly free and unconditioned, and if under those circumstances anything takes place, he will prove "to the majority of those present that the whole affair is a system of imposture." The offer is a very safe one, because no rational Spiritualist would consent to hold a seance for advanced phenomena at which were present twelve persons believing the whole thing to be an imposture, and two who have had experience in the phenomena and know them to be genuine. The whole investigation is one based upon, as yet, partially understood conditions, and one of those conditions is that there shall be a reasonable amount of sympathy between the medium and the audience; that the medium shall feel that, to a large extent, he or she is in the presence of friends who are using him or her for psychological investigation, and who will, at all events, accord fair play. Under the circumstances of twelve pronounced opponents and two friends, it is very improbable that any phenomena would take place. You might, with equal propriety, ask an electrician, who knows the delicate conditions required for successful experiments, to produce his phenomena in a damp room, or Professor Crookes to perform his wonderful experiments on radiant matter with his tubes and vessels containing less or more rarefied air than that degree of rarefaction what he has found essential to success.

There is another aspect of the investigation to which I desire to direct attention, and it is this, that, assuming the genuineness of the phenomena, and assuming that they are super or extra mundane, which Spiritualists generally believe they are, it has been found that all those who attend seances carry their aura or influence with them, and not only their personal influence, but that they take with them their spiritual associates, who, though invisible, resemble themselves, and those influences are likely to prevent the occurrence of the phenomena, or, on their own account, produce phenomena that might originate the medium. I would no more think of introducing a sensitive medium in the presence of twelve bitter critics, who believe her whole actions are imposture, than I would voluntarily drive her into the bottomless pit.

Let me now specify the conditions on which I agree to accept the £100 challenge. 1. The cheque for £100 must be placed in the hands of some local banker. 2. The committee must consist of twelve well-educated, pure-minded, and respectable men. 3. All men who ordinarily use profane language, or indulge in obscene conversation, who drink intoxicating drinks to excess, and who are known as impure either in mind or practice, to be excluded. 4. The £100 to be forfeited to the Infirmary when I have succeeded in convincing three-fourths of the committee of the reality and genuineness of the phenomena. 5. When I have secured the written acknowledgements of three-fourths of the committee that the phenomena are genuine, and not produced by trick, I shall be authorised to instruct the treasurer of the Infirmary to draw the £100 from the bankers and place it to the credit of the Infirmary.

I shall not on any consideration agree to accept the challenge if I am required to convince the entire committee, because there are persons in the world who dogmatically and persistently hold indefensible opinions, such, for example, as that the earth grows endogenously, and, notwithstanding the overwhelming evidence to the contrary, there are persons who affirm that the earth is flat. Seeing that there are such abnormally constituted persons, that they form a small factor in our estimate of humanity, and that one or more of them may be a portion of the committee, I decline to undertake the conversion of the entire committee to my views. I am not willing to waste my time over flat earth and endogenous men: to do so would be to attempt to convert the inconvertible, which would be as foolish as to attempt to teach elocution to a deaf and dumb man. In the selection of the committee, I suggest that the gentleman who offers the £100 be one, and that I be another; that, in order to make up the remaining ten, he select twenty from whom I select seven, and I select ten from whom he selects three, making in all a committee of twelve: of that committee I undertake to satisfy three-fourths, or nine, that the phenomena are genuine, and produced without trick or deception.

I am free to admit that the phenomena which are affirmed to take place at public and private seances are so manifestly improbable that nothing but the most incontrovertible evidences would justify any sensible person in receiving them as true. They are admittedly beyond the range of ordinary experiences of mankind, and as a general rule only occur when sought for, so that personal experience, added to the testimony of credible witnesses, is perhaps the only justification for their reception by prudent, cautious, and logical men and women. Notwithstanding the improbability of the occurrences of the alleged phenomena, I assert, without the slightest doubt or hesitation, that they do occur, that they are genuine phenomena, and are not produced by trick, collusion, or deception, and that they have not yet been accounted for by reference to recognised natural laws. The position taken by the sceptics in reference to these phenomena is a perfectly just one. They say: "We

have not witnessed the phenomena; they do not occur within the experience of the majority of our friends; they are opposed to the recognised teachings of science, and, notwithstanding the evidence adduced in their favour, we decline to believe, and can only be induced to accept their reality and genuineness by being afforded a full and fair opportunity of personally examining the phenomena in detail." This position of the sceptic is a perfectly rational and justifiable one, and the man would be a congenital simpleton who readily accepted the phenomena as genuine on the testimony of a few respectable witnesses, and without personal observation. On the other hand, the man who without examination, asserts that as the phenomena appear contrary to the known laws of nature, they cannot by any possibility occur, that no amount of evidence would justify their acceptance, and that the whole of them are merely the product of trick and self-deception, is neither more nor less than a concealed dogmatist, inasmuch as the phenomena have been examined in almost every conceivable manner by thousands of men, who in point of education and natural competency are vastly his superiors in all kinds of critical research, and without any exception, all competent, careful, and extensive observers have arrived at the conclusion that the phenomena are genuine, although there are great diversities of opinion among investigators as to their causes. Diversity of opinion in reference to the theory by which they can be most satisfactorily accounted for is not surprising, as all the ultimate causes of all the phenomena in nature, such for example as that rain-falls and sunlight warms are not comprehended, but as to the fact there is no diversity of opinion. So, in relation to those so-called spiritual phenomena, there is no marked diversity of opinion as to the facts, while there is great diversity as to their cause. It generally happens that the weakest sciolist who expresses an opinion on the subject professes his ability to explain the whole matter.—I am, &c.,

T. P. BARKAS.

26, Archibald Terrace, Jan. 5, 1880.

TESTIMONIAL FOR DR. MONCK.

APPEAL TO SPIRITUALISTS.

DEAR FRIENDS,

Fully sensible that too many appeals have been made on behalf of *Mediums*, we feel that Dr. MONCK's case presents one for a special claim upon the generosity of Spiritualists.

As one of the Pioneers of our belief, he has not only spent his private means, but also his very life; for in furthering research, by means of the marvellous materialisations in the light through his mediumship, his health, already exhausted by bitter persecution, has completely given way.

For nearly two years he has been cared for by kind friends, but it is now his desire to return to the work so dear to him as soon as his health permits, and especially is it his wish to work as an UNPAID medium, to do which some temporary help is now needed.

The undersigned earnestly appeal to all Spiritualists to assist Dr. MONCK in his present necessity, and to subscribe liberally to the Testimonial now under their care.

One friend has offered to give £20 if £80 more is subscribed in sums of £10 and £5 each. We think this challenge should be accepted, but we hope small sums will not be withheld.

W. P. ADHEAD, Belper. Sir C. ISHAM, Bart., Northampton.
Dr. BROWN, Burnley. Rev. W. STAINTON-MOSES, M.A.,
JAMES BURNS, Southampton Row. Kiburn.
ALEXANDER CALDER, 1, Hereford Square, S.W. WM. OXLEY, Manchester.
Prof. R. FRIESE, Breslau. E. DAWSON ROGERS, Finchley.
A. J. CRANSTON, Meggen, Lucerne. MORELL THEOBALD, Hon. Sec.
J. H. GLEDSTANES, Merignae. J. PEMBERTON TURNER, Leamington.
Baron DIRCKINCK-HOLMFELD, Hol- Mrs. TYNDALL, Edgbaston.
stein. HERBERT WEDGWOOD, J.P., Queen
Anne Street.

All remittances should be sent to MORRELL THEOBALD,
62, Granville Park, Blackheath.

SUBSCRIPTIONS ALREADY RECEIVED.

Mr. & Mrs. Cranston, Lucerne	£10	0	0	J. B. Stones, Esq.	£1	1	0
Mrs. Tyndall, Edgbaston	10	0	0	Miss Douglas, South Audley St.	1	0	0
W. P. Adhead, Esq., Belper	5	5	0	R. Gessler, Basle	1	0	0
W. Tebb, Esq., Albert Road	5	5	0	A. Friend, per R. Gessler	1	0	0
His Highness Prince G.	5	0	0	Joseph Swaburne, Esq.	1	0	0
A. Calder, Esq., Hereford Sq.	5	0	0	A. Tod, Peebles	1	0	0
Dr. J. Dixon, St. Ormond St.	5	0	0	Rev. W. Miall, Hackney	1	0	0
F. G. S., per A. Calder, Esq.	2	2	0	Miss Otley, Belgrave	1	0	0
Sir Charles Isham, Bart.	2	2	0	Dr. Wyld	1	0	0
H. Wedgwood, Esq., J.P.	2	2	0	A. R. Edlabro'	0	10	0
J. Pemberton Turner, Esq.	2	2	0	W. R. Tomlinson	0	10	0
Morell Theobald, Esq.	2	2	0	T. Farrell	0	10	0
F. Myers, Esq.	2	0	0	J. Thompson	0	10	0
Two Friends	2	0	0	John A. Hoover, Philadelphia	0	5	0
Dr. Brown, Burnley	1	1	0	Small sums	1	13	0
Wm. Oxley, Esq.	1	1	0	Thos. Grant, Esq., Maidstone	5	0	0
Rev. W. Stainton-Moses, M.A.	1	1	0	Percy Wyndham, Esq., Saltsb.	5	0	0
Mrs. Stone, Shute Haye	1	1	0	Professor Casali	1	1	0
Dr. Stowell, Brighton	1	1	0	F. W. Ferrel	1	1	0
James Bowman, Glasgow	1	0	0				

Mr. W. WALLACE, the Pioneer Medium, is open to engagements in any part of the world, as trance speaker, forming circles, training mediums, &c. Twenty-six years' experience. Mr. Wallace is contemplating making once again a tour of the country, and would be pleased to make arrangements to revisit all old friends as he passes on, to save expenses as much as possible. Address for the present—W. Wallace, 79, Maldon Road, Kentish Town, N.W.

Mr. FOWLER, the eminent phrenologist, of 107, Fleet Street, announces for publication, early in January, a monthly periodical, to be entitled "The Phrenological Magazine, a Scientific and Educational Journal." It will keep strictly on the lines of phrenology, physiology, and ethnology, though it will aim to be amusing as well as instructive. Noteworthy features of the first number will be an article on "Phrenology in England," and "Mr. Gladstone, a Delineation," by Mr. Fowler; and an article on "Phrenology and Education," by the Editor, Mr. A. T. Story. The price of the magazine will be 6d. monthly.

MR. J. J. MORSE'S APPOINTMENTS.

ROCHDALE.—Sunday, Jan. 11, Co-operative Hall. Afternoon at 3.30, subject, "Spiritualism: its Need and Purpose." Evening at 6.30, subject, "Civilisation: what has caused it?"

WHITWORTH.—Jan. 12.

BURNLEY.—Jan. 13.

BOLTON.—Jan. 14.

REDDISH.—Jan. 15.

MANCHESTER.—Jan. 16.

LIVERPOOL.—Jan. 18.

WALSALL.—Jan. 25.

NEWCASTLE-ON-TYNE.—Feb. 1 and 2.

GLASGOW.—Feb. 8.

KRIGLEY.—Feb. 15.

LONDON.—Feb. 29.

CARDIFF.—March 28, 29, and 30.

Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address all letters to him at Elm Tree Terrace, Uttoxeter Road, Derby. A few Sundays are vacant for this year. Early application is requested.

MR. E. W. WALLIS'S APPOINTMENTS.

GATESHEAD-ON-TYNE.—Temperance Hall, High Street, Jan. 11, at 6.30.

NEWCASTLE-ON-TYNE.—Weir's Court, Jan. 18 and 19. See Society's notice.

LONDON.—Goswell Hall, Jan. 25. Arrangements pending.

CHARD, SOMERSETSHIRE.—Jan. 27 & 28.

FALMOUTH.—Feb. 1 to 13 inclusive.

DEVONPORT.—Jan. 29.

PLYMOUTH.—Jan. 30.

TRURO.—Feb. 15 to 27.

CARDIFF.—Feb. 29, and March 1.

Mr. Wallis will accept calls to deliver trances orations in all parts of the United Kingdom, and is arranging for a tour into the southern countries. Apply by letter, to him at 92, Caroline Street, Nottingham.

N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MISS E. A. BROWN'S APPOINTMENTS.

WALSALL.—Sunday, Jan. 11, Exchange Buildings, High Street. Afternoon at 2.30; Evening at 6.30; and Monday evening at 7.30.

BIRMINGHAM.—Tuesday, Jan. 13, Mr. Groom's, 200, Great Vincent Street.

BELPER.—Wednesday, Jan. 14, Mr. Wheelton's, The Clusters, 7.30 p.m.

MACLEAFIELD and Manchester on return journey.

Friends in the South desiring a visit from Miss Brown should write to her at once. Address, Howden-le-Wear, R.S.O., Durham.

MRS. ESPERANCE'S SEANCES.

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

On Tuesday evenings, at 7.30. In order to obtain the highest manifestations none will be admitted on Tuesdays unless they arrange to attend twelve sances. They must also have a knowledge of the conditions required at the spirit-circle. Patients attended at 11, Denmark Street, Gateshead, on Sundays, 3 to 5 p.m. During the week by arrangement. Patients to give what they can afford. Sunday proceeds devoted to buying food and medicines for those who need assistance.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

3, WEIR'S COURT, NEWGATE STREET.

President: Mr. John Mould, 12, St. Thomas' Crescent, Newcastle.

Hon. Sec.: Mr. H. A. Kersey, 4, Ellington Terrace, "

LECTURES FOR JANUARY.

Sunday, Jan. 11, at 6.30. Inspirational Address... Mr. W. Westgarth.

" " 18, at 2.30. "The Higher Life"... Mr. E. W. Wallis.

" " 18, at 6.30. "How to be Happy in both Worlds," "

Monday, " 19, at 7.30. "Life's Battle," "

Sunday, " 25, at 6.30. Trance Address... Mr. S. De Main.

Admission free. A Collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.

" " 2.30 p.m.—Children's Lyceum.

Tuesday, Seance, 8 p.m.—"Physical Manifestations," Miss C. E. Wood.

Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion.)

Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.

Friday and Saturday, 8 p.m.—Developing Circles for Members and Friends (free)

Saturday, 8 p.m.—Trance and Clairvoyance, by Mr. S. Compton, for Members (free).

NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the Secretary before coming, and arrange for so doing.

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

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JAN. 11.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 9, also on Tuesday and Thursday.

GOSWELL HALL, 290, Goswell Road, at 11 a.m., and 7 p.m.

TUESDAY, JAN. 13.—Mrs. Fritchard, 10, Devonshire Street, Queen Square, at 8.

THURSDAY, JAN. 15.—Dalston Association of Inquirers into Spiritualism, Rooms 63, Sigdon Road, Dalston Lane, E.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JAN. 11. ASHTON-UNDER-LYNE, 185, Fleet Street. Meeting at 6 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hookley, 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 Lutan Place. Public Meeting at 6.30.

DARLINGTON, Mr. J. Hodge's Rooms, Herballat, 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.

KRIGLEY, 3 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 9.30.

MIDDLEBRO', 33, 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.

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

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

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

SPEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.

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

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

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

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

MIDDLEBRO', 33, High Duncombe Street, at 7.30.

THURSDAY, JAN. 15, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

MIDDLEBRO', 33, High Duncombe Street, at 7 p.m.

NEW SHILDON, at Mr. John Mansforth's, St. John's Road, at 7.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PSYCHOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other disharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Case-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three raps or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three raps of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 14, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

THE *Spiritual Record*, Chicago, is now doubled in size, but the price is not advanced. The numbers for 1880 may be had for 8s. 6d. post free. Apply at 15, Southampton Row, London.

MR. T. M. BROWN will start on his journey South beginning of next week, calling at Malton, York, Selby, Leeds, Manchester, and Derby, en route to London. Address up to Thursday next—Care of Mr. George Hall, stationer, Finkle Street, Malton. Mr. Brown is ready to print his little work on his Life and his Experiences in Spiritualism if he can obtain 250 subscribers at 1s. each. Orders should be sent to his house, Howden-le-Wear, R.S.O., Durham.

HALIFAX.—We beg to inform the public in and around Halifax that Mr. John Lamont, of Liverpool, will give two orations on Sunday, January 18, in our meeting-room, Peacock Yard, Union Street. Subject for the afternoon: "Visions." The evening is set apart for the benefit of Mr. John Blackburn, our good old medium, who is blind, and much in need, because of the present crisis. Subject for the evening: "Lessons by the Way." A collection at the close of each service.—B. DOWNSBOROUGH (sec.)

QUEBEC HALL, 25, GREAT QUEBEC STREET.—On Saturday next, Jan. 10, the usual seance, at 8 for 8.30; Mrs. Treadwell, medium. Admission, 6d. Mr. Hancock, as usual, will be in attendance at 8 p.m., to instruct strangers. On Sunday the 11th, at 11.15 a.m., the usual meeting for conversation and spiritual development; in the evening, at 6.45, an address, by Mr. C. Hunt, "The Teachings of Jesus." On Tuesday the 13th, at 8 for 8.30 prompt, Mr. Burns will lecture, if health will permit. On Wednesday the 14th, members' seance, at 8.30. On Tuesday the 20th, a vocal and elocutionary entertainment will be given by a number of ladies and gentlemen. During the evening I shall offer sixty very pretty and highly perfumed sachets for sale, at 6d. each; should the whole be sold, I shall present, as premiums, a pair of handsome vases, flower-shades and stand.—J. M. DALE.

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Angels, bright angels, are ever around
Angels bright are drawing near
Arrayed in clouds of golden light
Assembled at the closing hour
As we part our prayer ascendeth
Author of good, we rest on Thee [right
Be firm and be faithful: desert not the
Calm on the bosom of thy God
Clay to clay, and dust to dust
Come they, when the shades of evening
Cherish faith in one another
Death is the fading of a cloud
Earth is waking, day is breaking
Eternal Source of light and life
Far from mortal cares retreating
Father, breathe an evening blessing
Father of all, in every age
Floating on the breath of evening
For all thy gifts we praise Thee, Lord
Forever wakefully the air is turning
Forward! the day is breaking
Friends never leave us, those who call
From realms supernal, fair and bright
From the recesses of a lowly spirit
God is Love: his mercy brightens
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Gracious Source of every blessing
Guide me, O Thou great Jehovah
Hail! the heavenly scenes of peace
Hand in hand with angels
Hark! hark! from grove and fountain
Hark! the songs of angels swell
Hark! nothy heart within thee burned?
Heaven is here: its hymns of gladness
He sendeth sun, He sendeth shower
Here at thy grave we stand

Here we meet with joy together
How cheering the thought
How pure in heart and sound in head
How sweet, how heavenly is the sight
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Lord! what a fleeting breath
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No human eye thy face may see
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Now to heaven our prayer ascendeth
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O God of ages, by whose hand
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Our blest Exemplar, ere he breathed
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O Thou who driest the mourner's tear
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The mystery of the Spirit's birth
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The perfect world by Adam trod
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The Sage his cup of hemlock quaffed
The spacious firmament on high

The voice of an angel
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The world may change from old to new
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There is a land my eye hath seen
There is a land of pure delight
There is a pure, a peaceful wave,
There is a state, unknown, unseen
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True prayer is not th' imposing sound
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We gladly come to-day
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We will not fear the beauteous angel
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Whatever clouds may dim the day
When fortune beams around you
When I survey life's varied scene
When in the busy haunts of men
With silence only as their benediction
When sorrow on the spirit feeds
When the hours of day are numbered
When the evening star is stealing
When troubles overflow the soul
Wilt thou not visit me
With sunshine always on his face

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