



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

# SPIRITUALISM.

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

No. 518.—VOL. XI.]

LONDON, MARCH 5, 1880.

[PRICE 1d½.]

## THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

CHAPTER VII.—THE ANCIENT WISDOM OF INDIA (*continued*).  
THE BHAGAVAT GITA.—SCENE III.

Subject: Yoginism—Spiritual Definition.

ARJUN.

O Thou, who art by men invok'd! If rationality be deem'd  
By Thee of greater worth than deeds, then tell me why Thou  
dost direct  
That in this work and dreadful deed, I must forthwith myself  
involve!  
Tell me the one thing certain now, that peace serene I may  
obtain.

KRISHNA.

I have declar'd to thee before, that in this world, O *Sinless One*!  
Two modes there are for men to live: one, by *Sankhya* wisdom  
taught,  
Whereby the use of reason's power, and inner thought, content-  
ment brings;  
The other is the *Yoga* plan, which teaches that by thought and  
works,  
And by devotedness thereto, freedom from sin is surely gain'd.  
Nor can perfection e'er be gain'd, by those who either practice  
not.

No part of time can man exist, apart from action done by him;  
So'mething each moment is performed—howe'er unconsciously  
tis done—

By everyone, who merely acts, from that which nature doth  
incite.

He who in slothfulness persists, the action of his soul \* resists.  
He who his lusts in mind doth nurse, and yet appeareth fair, is  
false—

A hypocrite with heart deprav'd. But he to be commended is,  
Who by the mind doth subjugate, and all his senses hold in  
check,

Who in affairs of earthly life, is guided by the inner light;  
Whate'er results concerns not him. What needful to be done,  
perform!

Be active rather than inert! for if thou wilt not labour, then  
That which the mortal life requires, will cease to be provided  
for.

This busy world hath other aims, than those which foster  
worship true:

But thou all selfishness forsake, and this perform, O *Kunti's*  
*Son*!

When first the great Progenitor, the human race did institute,  
The mode of worship was ordain'd, and at same time He spake  
these words:—

"By worship thus, for increase pray; on that depend for which  
ye pray;

"The deities do not forget, and then the gods will think of  
you;

\* I use the word *soul* to express the action of the inner principle which develops the individuality—not personality—of the human being,—for *personality* applies to the physical organism, but *individuality* refers to the state of disembodied beings when the organism is rejected or cast off.

"Remember one another too, and then felicity is yours:  
"For nourished by such sacrifice, the gods will grant all you  
require.  
"He who of food thus given eats, and offers naught again to  
them  
"By whom 'tis given, is but a thief. But they who eat *Ambrosia* \*  
food,  
"Which from this sacrifice remains, from all their sins are  
purified;  
"While they who only for themselves prepare the food, eat  
bread of sin.  
"The life which all possess proceeds, from bread, of which  
they each partake:  
"Bread generated is by rain; the fruit of sacrifice is rain.  
"In all good deeds is sacrifice. Then know that from the  
great Supreme,  
"To whom corruption is unknown, this sacrificial off'ring  
comes;  
"So that the omnipresent *Brahm*, is present in the sacrifice."  
He in earth-life who doth not move, in cycle as thus now  
revolv'd,  
But seeks his passions to indulge—he lives in vain, O *Pritha's*  
*Son*!  
The man possess'd with inner joys, and in those joys, is satisfied,  
And rests on that within himself, his deeds are free from  
selfishness;  
That which is done, or that not done, of no importance is to  
him;  
In all created things, to him, there's naught that his affections  
move.  
Therefore, the work thou hast to do, with all thy might and  
main perform;  
Unmindful of the consequence! For he who does his duty  
well,  
And selfish motives disregards, the highest state, will then  
attain.  
'Twas by thus working, *Janaka*,† with others too,—perfection  
gain'd.  
Whate'er the most enlighten'd do, that, thou observe and  
likewise do!  
The man of low degree looks up, to those who are above him-  
self,  
As guides, as patterns for himself; whate'er he sees in them,—  
he does.  
As for myself, O *Pritha's Son*! there's nought for me to  
cultivate  
In all this tri-form'd universe, and yet, 'midst constant work,  
I dwell.  
Were I not constant, vigilant, and active thus, in this great  
work,

\* *Ambrosia*—the residue of the sacrificial offerings not consumed by the flames, which spiritually interpreted means, the development of the interior faculty of the soul or life-principle.

† *Janaka*, the name of an ancient obfiscain, who was alleged to be born without a progenitor, and who had a plough for an ensign. In astrological science, he represents the presiding genius of the seed-sowing season. Spiritually interpreted, it refers to the insemination of the intuitive principle, which is active in the early stages of regeneration. The same truth is symbolised by *Melchizedek*.—See *Genesis* xiv. 18.



(For all mankind, O *Prithā's Son*! in all things my example take),  
 The people, then, would perish soon, were I to cease 'midst work to dwell:  
 Moreover, 'twould be said that I, of outbirths mix'd the author were;  
 And from the paths of rectitude, soon humankind would wander far,  
 As *unwise* ones, their works perform, in hope of future recompense,  
 E'en so the wise should works perform, as others do, but free from guile.  
 The wise should never be the cause of diverse thought and sentiment.  
 To those in ignorance confirm'd, and who, to works external, cling,  
 The learned ones should all life's work, with careful industry perform.  
 By doing thus, they would attract, and cause the *unwise* ones to think.  
 But he whose mind is led astray, by pride and arrogant self-will,  
 Conceives himself, O *Strong arm'd One*! to be the actor in his work;  
 He knoweth not, that this is done, by that somewhat, to him unknown;  
 But he who knows cause and effect, and these, in mind doth not confuse,  
 And is aware that principles, according to their nature, act  
 With outer things, is unconcern'd. For only they bewilder'd are  
 Who are by sensual nature led, and have regard for naught but that.  
 The man acquainted with the whole, should never draw from work the man  
 Who is of comprehension slow, and less experienc'd than himself.  
 Resolve to fight! and let thy work, with its results, on me repose!  
 On *Adhyatma*\* meditate! Put far away this morbidness,  
 And both from hope and selfishness, with anxious care, thou shalt be freed;  
 They who are grounded in this faith, without reproach, will follow Me,  
 And these, my doctrine will accept, for by their works they shall be sav'd.  
 But know, that they who this reject, and hold my counsel in contempt,  
 From wisdom's ways they turn aside, and they, for want of reason—die.  
 The wise ones search for that which doth with their own nature coincide,  
 To nature's bent do all incline; and what is gain'd by curbing this?  
 Toward the object of each sense, dislike or love is manifest:  
 The wise to none of these submit, for all to these are enemies.  
 Better it is, for ev'ry one, his own best thoughts to act in life,  
 How'er devoid of excellence, than others thoughts, however good.  
 In one's own faith 'tis best to die, for other's creed, is perilous.

ARJUN.

Tell me, what power O *Vrishnida*!† is that, which man doth instigate,  
 Sins to commit, against his will? A secret force it seems to be!

KRISHNA.

As base cupidity, 'tis known; its source, the unregen'rate mind;  
 Its lusts are fierce, unquenchable, to error prone, and man's great foe.  
 As flame by smoke is envelop'd; as rust the burnish'd mirror spreads;  
 Or as the foetus in the womb, is by its membrane compass'd round,  
 Even so the outer universe, by this desire, is thus enclos'd:  
 Alone, the knowledge of the wise, this constant enemy discerns,  
 Which by desire, takes outward form, and shape assumes, whate'er it will;  
 For like a fire, it rages fierce, is not appeas'd, O *Kuntī's Son*!  
 The senses, heart, and intellect, where it delighteth most to reign,  
 By means of these, it knowledge dims, and e'en the soul at times enchants.  
 Therefore, O *best of Bharatas*! thou first thy passions must subdue.  
 That which to error prompts, reject; or knowledge and discernment fail!  
 The sensual greatly is esteem'd, but greater is the intellect;

\* *Adhyatma*, the thirteen avenues by which the spirit communicates with matter, and which include the mental faculties and physical senses of the human organism. These are specified in poetical form by *Ballantyne* as ministers of the Soul.

† *Vrishnida*. This proper noun forms one of the keys to unlock the hidden esoteric meaning of the drama. It applies to the same principle personified by *Krishna*, but active upon a more interior and pure spiritual plane.

Still greater that which Truth discerns; greatest of all, is vital soul.  
 When wisdom pure thou hast obtain'd, and that which greater is than mind,  
 Thine inner self invest with strength, and kill this foe, O *Great Arm'd One*!  
 That is desire, assuming forms, to vanquish which is difficult.

## COMMENTS.

In the foregoing scene, which opens with the perplexed state of *Arjun*, who knows not how to act; his natural affection seems to guide one way, while the stern commands of *Krishna* appear to point in the opposite direction. In this state of bewilderment *Arjun* questions his guide as to how the two can be reconciled. The reply speaks of two ways, which had been presented to mankind in former days, in which they could walk to obtain deliverance from sin and a future state of happiness in the world to come.

This presents a fine opportunity for *Krishna* to expound the two doctrines, called the *Sankhya* and the *Yoga*; and which in their literal acceptance correspond to the two modern schools, which teach and preach, "justification by faith," and "justification by works." The one school exalts "faith" as the *sine qua non*, and roundly proclaims that without "faith" no amount of good works can save a man from the wrath to come. While the other school makes the "performance of works" the one thing needful: the character and specification of these said works depending altogether on the specific character of the school from which such doctrines are propounded.

When sifted and examined, the latter doctrine is nothing more than a bargain or contract. On the one side certain advantages are offered on the condition that such and such service be rendered, and on the other it is accepted in the full acknowledgement that the payment or "value received" is postponed until the terms of such contracted be fulfilled. Inasmuch as the principal on the chief side is not to be dealt with direct, it is in the main done by proxy, and his representatives, in the form of clergy, churches, charitable institutions, and the like, come in for the present benefit.

Without calling in question the purity of motive by which, doubtless, vast masses of mankind are swayed, the fact itself remains, and is an evidence of the deplorable ignorance that prevails in reference to spiritual requirements. If put into a written form, it would take some such shape as I have shadowed forth in the above description of what is considered to be the religious duty of man.

As Rationality and Intellectuality develop, the scales will fall from the mental eyes of mankind, and then they will see that "worship" and "God service" do not depend upon supporting a privileged caste, on extending ecclesiastical institutions, nor even upon alms-giving, nor yet the enlargement of charitable and philanthropic schemes (however right and proper in the present state of human society) but rather, in the diffusion of knowledge respecting man himself. As the knowledge spreads and becomes the possession of mortals, the "Unknown God" will vanish into nothingness, and the True and Living God will be found; not in the far-off land which men must die to enter, but, as present in the human forms which people and inhabit the earth upon which we live, and move, and have our being.

There were literalists in the India of five thousand years ago, and how much better are the literalists of the present day, even of Christendom itself? The same simple ideas prevail now as then; and as *Krishna* draws aside the veil, exposing the motives and inner life of the ecclesiastics of that day, it applies with equal force to the leaders of the present, and we find as a fact, the same warring conflicts and wranglings over texts in the standards of reference—the Scriptures, claimed to be and taught as the only rule of faith and life, as, apparently, were active thousands of years ago.

The ancient "*Sankhya*" school, in its lowest and most literal form, corresponding to the faith of the present day in its higher form, inculcated the necessity of mental culture, and taught that it was by the exercise of reason brought to bear upon the concerns of life, which would be sufficient to ensure a fair amount of happiness in this life, with a well-grounded hope of immortality, and a rational conception of the joys to come in a future state. In plain words, that "Reason" was to be the grand arbiter in all modes of thought and action. While on the other hand, the *Yoga* school insisted upon action (which in after times took the form of meretricious deeds) as all important, in which "Reason" played a secondary part, giving place to the higher faculty of Intelligence. (These two, when properly understood, are not convertible terms, for they express the life-action of states as distinct as daylight is from evening shade.)

Intelligence is applicable to "philosophy," which treats of the science of life and all that is involved therein; while "Reason" deals chiefly with the outer or phenomenal plane of existence, and all connected therewith.

To the exposition of this ancient *Yoga* philosophy the remaining portions of the *Bhagavat Gita* are devoted in the dual form of Intellectuality and directions for its practical attainment. For the sake of definition I have adopted the term *Yoginism* to embrace both the science and philosophy of that system in the same manner as *Spiritualism* is used to cover the facts and philosophy of spiritual force and action as manifested



in our own times. In short ancient *Yoginism* is synonymous with Modern Spiritualism, as both in their highest forms, teach and proclaim the science and ethics of the human spirit. The intellectual power of the human mind, and the exercise of the power of the still more interior faculty pertaining to the human will, are two distinct things; and in the highest form and manifestation of life in human form, the former is subordinate to the latter, although perfection is gained by these two principles being in equilibrium.

The esoteric wisdom and power of *Yoginism*, as well as *Spiritualism*, pertain only to the initiated who have graduated through all the stages that the embodied spirit is capable of learning and practising; while the exoteric knowledge is more concerned with the phenomenal alone. Many may acquire the latter, but the few only attain the former, where is that altitude from which the human spirit sees more than outer universes,—it sees the inner universes, and may become the Man-God and the God-Man, with powers which the human embodied spirit can best appreciate by the use of these words. Until a new language be formed with a new combination of sound we must be content to use these terms as expressive of the fullest meaning which words can be made to convey.

Such, in short, is what is involved in ancient *Yoginism*, the remains of which exist in India (and perhaps elsewhere) to this day. Its two aspects, then as now, are best described as corresponding to what is termed *Spiritism* and *Spiritualism*. The former covers all the ground of phenomenalism only, but the latter does more, it includes the former, and brings the soul of man *en rapport* with the best, wisest, and purest in spirit-life. Both aspects will be noticed as the succeeding "scenes" are depicted before the reader in the following chapters; for, to my thinking, the poetical and dramatical form of presentation is the most attractive, to elicit attention to this grand production—nay, I go further, and say, to this *revelation* of ancient times; and in the junction of present *Spiritualism* with ancient *Yoginism*, extremes meet, and by that meeting (or I mistake the meaning) a new form of life will be developed on this earth, which will characterise the rôle of the New Dispensation.

The new experiences of the forthcoming development of embodied human life will be, not only the exercise of what has heretofore been characterised as deific powers, but, open and conscious communion with those exalted beings in spirit-conditions of life, who supply the knowledge, and power, and life, to those who inhabit (for the time being) a more external plane of existence on the physical earth.

By accident (perchance some might think) or by design, which becomes very apparent when the Law of Correspondences is understood, the chapters in the *Gift* are divided into 18 ( $3 \times 6 = 18$ ). The first and second are introductory, the third is an exposition of the doctrine of Rationality, called *Sankhya*, the fourth of Intellectuality, which applies to *Yoginism*, and commences a series of seven chapters, which treat of and expound the method whereby the truths, and wisdom, and power which *Yoginism* unfolds, may be attained. In the eleventh, or eighth of the series, comes the crowning, or transfiguration scene (the whole corresponding to the musical scale, producing a full harmony in the octave), and the remaining seven chapters are devoted to the exposition of the same from a higher or more interior standpoint, and which will be fully treated of in due course.

I rather more than suspect that *Yoginism* became the possession of what would be termed a secret brotherhood, who only admitted into their order such as were prepared to pay the price demanded by those who possessed the secrets and power which initiation into the system involved. This price involved the practice of an asceticism and course of study before which the stoutest heart might quail; and the series of chapters or scenes in sequence refer to the knowledge and experiences pertaining to each successive degree through which the initiate must pass. Those who are acquainted with, or possess even a slight knowledge of what some of these secret orders professed to possess, will have no difficulty in tracing, step by step, the processes by which the neophyte advanced, till he became invested with the dignity of adeptship, and at the eighth stage, or degree, where the crowning takes place, he became hierophant, in which state or degree he was invested with powers and wisdom that, by the great outside, would be considered as God-like.

Whatever it may have been in its promulgation and commencement, there can be no question that that now known as *Yoginism* is in the possession of the few who keep their own secrets and knowledges to those who are initiated through their own curriculum. With this part I am not at present concerned, as I wish to treat more particularly of that aspect which pertains to humanity at large, and which unfolds the progress of the human spirit through the stages of reformation and regeneration, into the life enjoyments of the soul that has passed through the true and genuine new birth; or in plainer words, which has come or may come into conscious enjoyment of the inner degrees of life which up to the present period have to the mass of mankind been closed.

Philosophy and religion, when viewed from such a standpoint, discards the old ideas of conversion, baptismal regeneration, and the like (for these are but the remnants of what was once known to be living actualities in fully developed human organisms), and treats of an altogether new and living way, whereby access is open to the heavens and their inhabitants so that "the people who dwell in darkness may see the great light" which is now dawning upon this earth.

These remarks are opportune here, as introductory to the beautiful spiritual philosophy which is embodied in the following chapters.

The reader will note that occasionally the symbolism is interpreted by *Krishna*; others showing that the words, which seem to have a literal application to the things of nature, are only symbols used for the purpose of conveying intellectual and spiritual ideas. The same method is used in the Christian gospel narratives; the key to the understanding of which is given in a few words, "Without a parable he spake not unto them." With this key all ancient scriptures may be unlocked and their treasures brought forth to view. What that key is I have already referred to and explained as the Law of Correspondences, which unfolds the truth that all natural substances and forms are the outbirths of spiritual forces and qualities to which they correspond.

The quotation given by *Krishna* from ancient times, in reference to the "institution of sacrifice," is eminently clear, and they must be dull of comprehension indeed who cannot see the meaning. The barbarous slaughter of inoffending animals, with all its disgusting concomitants, is the result of the grossest ignorance (and perhaps something more) on the part of those who engage in such offerings, and who fail to see that the language used does not, nor was it intended to, refer to the sacrifice of literal blood, but to the subjection and cutting off of those principles which are in the human mind and heart, and which, when ultimated, are embodied in animal form. In plain words, it is the subjection of the animal to the human principle in man. The distinction between these two, which together make the human physical organism, I may delineate further on.

(To be continued.)

Higher Broughton, Manchester, February 5, 1880.

#### 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.]

Some prefatory explanation is required to make the subject-matter of this Control intelligible. It is one of several that I have had of a class where a higher spirit, whose individuality seems to be lost in a Principle is compelled to use another spirit as an intermediate between itself and the medium; the power being too strong for the medium. On several occasions such high spirits have come and controlled the medium for a few minutes, and have told me they dare not stay longer, as they would burn up the medium; and when they have retired, and the medium has returned to his normal state, he has complained about his feeling, as if he were dried up.

A week or ten days previous to this very sitting one of these high spirits controlled, and somehow or another the influences were too strong, even for my self-will, and I lost my head and use of my hand, and got angry and impatient; when all of a sudden the medium who was standing up, fell back like a stone, with the back of his head against the back of the chair, and there he lay to all appearance dead. I have seen many of the departed, and he, to all appearances, was one of them. I got up, felt his hands and forehead—all were stiff, rigid, and cold. I got somewhat alarmed; I was impressed to breathe on his forehead, and after doing this for about five minutes, I felt a very slight tremor on his forehead, and I kept on breathing for a minute or two longer, when he was controlled by one of my surroundings, who told me that the power of the spirit of the medium to return to its body depended entirely on my passivity, and that during these Controls I must not give way to any emotions of my own, or the consequences might be serious. This will account for the warning I got in the middle of this Control "to keep a calm mind, as this is an inspired Control speaking through the agency of an intermediate."

It is necessary also to give some explanation as to who the "Self-invited one" is. On the evening previous to this present Control "Lord Byron" controlled, and after a very defiant and arrogant address, in which he prayed to God, if there were a God, for annihilation as a boon in the coming change, and towards the conclusion he said: "If this change be not the change of annihilation, then I shall know in the extension of no unimaginable mercy that God must be. Who knows but that this change may be as much for us lost wanderers as for you still in the form?" I told him that the change, according to my belief, was quite as

\* The meaning and value of these numbers as applicable to the rational faculty, and its development, is well known to those who are acquainted with spiritual laws.



much for the progression of spirits out of the body as for those in it. He then rejoined: "If it be so, if life be possible; if the knowledge of the existence of God be really within my condition, who, then, will hail this dawn of change with greater exultation than myself—As I believe neither in the efficacy of blessing nor of cursing I take my leave of you without either. Good-night." I knew that would not be his last visit. At the Control which I am now publishing he was present as a silent, self-invited listener; and at subsequent Controls he has been present, and a few days ago, previous to the date of this number, he controlled. The "Byron" of to-day is very different from the "Byron" of a few months back.

AN ANGEL—"PATIENCE," as I believe—speaking through SWEDENBORG as an Intermediate,  
Sunday, Nov. 30, 1879.

The medium, as soon as he sat down, said—

"I feel frightened.

"Oh, I am not frightened now. You are—you are standing aloof from the others. Your looks are so strangely painful. I have seen you here before; it was on the last occasion. I know you again right well. I hear your words. You say you have not come to talk, but only to listen. Be it so.\* Others will take possession of that which is mine still, and which will remain in my possession until it pleases the Almighty Father of all to dispossess me of it—my body. There are those that are coming who will not feel the same fear that I have of you, others that will not feel chilled at your stern aspect and chilling mystery of mien; others who will give you back pity for all the scorn you feel, and others who will tell you that you have not experienced all the worst evils that can befall you;—others who will tell you that you are not a stranger in the breathing world of life, although you seem to stand alone in it. Your mind is poisoned with dark imaginings; they take both shape and form in the memory of your ill-spent life on earth, and in the place of haughty pride they will teach you regret for the past, and plant in your bosom bright hopes for the future.

"Your early days of good remembrance on earth will once more come back to you, and give the annihilating blow to the dark reflections with which your soul is now filled. You are wasting great power. They will tell you how to utilise this power. They will show you that the path—the path that you yourself have chosen—is one of harried desolation. You are still haughty, still self-willed, and being such, I fear you. Your soul loves desolate places, where it cannot be seen. Why, why should you wear the clothing of sombre grey o'er such a godlike form? I feel no hatred towards you, only my soul fears you. I know that, were you to speak, I should dwell upon your words. Therefore speak not to me whilst I am under this semi-conscious condition. Speak not, I pray you. I am inexperienced, and cannot penetrate the dark mysteries surrounding your being, and were you to speak, your form would become impressed on my conscious mind, and I should fear the future. You are struggling in vain to forget the past, but your spirit can never forget that past, until repentance reclothes you. I know that you are listening unheeding to my words. Your thoughts are forms; they take forms of higher expression; but even the prayers of the earth's lowliest can reach the throne of the living God. With all the force of thy gigantic will thou cannot deter me from praying that the living God will have mercy—will have mercy upon you. Oh, how the bright and holy ones are gathering around you! Their very presence gives peace and quiet. They look on you with loving pity—on you, the 'Self-invited stranger.' They will pray for you; they will pray."

This ends the address of the spirit of the sensitive. What follows I cannot exactly say, whether it was said under control, or whether he repeated what he heard clairaudiently. He spoke as follows:—

"All hail! May the love, the peace, the blessing of the higher spheres rest and abide with you, my beloved 'Steadfast!'† To you, and to the 'Self-invited one,' and to the loved ones who accompanied me here I speak. I say that the law of the living God, as it has existed in the past; as it abides in the present; and as it will continue to be in the future, is and will be unalterable; the difficulties and seeming mysteries in this law of the living God are man's own making.

"A spiritual age is ending; its end is known, and its end will be in the days in which you now live. The age that is passing has been the age of exterior righteousness. The age that is dawning will place righteousness interiorly. It will be an interior righteousness that shall reign in power, and immortality shall be built up from a secure, un failing, and scientific foundation, until it reaches to the vast proportions of a finished edifice; and all nations of the earth shall recognise the truth in this coming era. Truth will be taught, not alone the way to speak it, but the road towards accurate thought, and truth will open itself to the view of all men, and that which exterior righteousness, with all its multitude of teachers has failed to do, it will do; it will blend all mankind together with an endless chain of harmony and love. The ultimate of the labours of God's chosen ones will accomplish this; simple will be the mode, and assured will be its success. The beginning of immortality in the new age is near—for it must have a beginning—for the passing age has left no advancement, no stage from which immortality, true immortality, can take its start. Pure and simple

religions have passed away; hence the fiat of change, hence the necessity of intervention. Pure and simple religion is neither more nor less than the love of truth; the love of good actions; the love of the right use of reason; simple virtue, and rectitude will soon become common property; and fraud and artifice will alone be known in the memories of the past."

Here there was an interruption. The medium was standing behind me, and occasionally I heard queer sounds behind my ear like the rustling and cracking of paper, and my mind was disturbed. The medium ceased talking, and I felt that unless I became perfectly passive that I should have a repetition of what occurred a few nights previously. On resuming speech he said:

"We would ask you to keep a calm mind, for this is an inspired Control, a high-commissioned servant of God speaking through the agency of an intermediate. It is the love of truth, the primal law of God, that makes this communication from an united sphere a careful and well-considered one.

"We that love the truth, and are acquainted with the truth, are indeed willing servants under God's will in propagating our knowledge through you, 'Steadfast' to many thousands; to you, my well-beloved ones that are gathered round and about here; to you who are listening to the voices of the angels; and to you who come 'Self-invited,' but from whom are demanded herculean labours in this coming era—not necessitated, but willingly-offered services. To you, then, I speak first, with all the authority of the higher heavens, and I tell you that when you recognise truth, and feel its love, it will be in humility and docility. Pride has kept your name from the list of God's loved ones. These opinions of yours, founded on self-love, will pass away; God's high commission is that angels should teach you,—and soon, oh, very soon, we shall find you willing to learn. Listen, listen to me thou 'Self-invited one,' listen to what the united band of angels say to you. In your labours, when with humility you implore permission from God to render your services, which services will consist in making God known to man, you will at once know Him, and then will commence your willing services to blot out your numerous offences; and you will find many co-workers, whose abiding homes are near the throne of the Most High, upon and around whom is love, mercy, and justice, and, like us, you will realise that the design is only to make Himself known interiorly, so that the hearts of His creatures may praise Him.

"We know thy thoughts—we can read thy mind, thou 'Self-invited one,' your thoughts are these—you say: 'This has been the labour of many appointed ones in the past—why have they failed?' I will answer your thoughts, and prove that the primal law of progression is as unalterable as the primal law of God—the law of truth. I must read the workings of your mind ere I can expose its working; you set out with the first rebellious thought: 'Why is good and evil permitted amongst mankind on earth? Is not evil retrogression being the opposite of good?' But is such a conclusion logical, I ask? No; I tell you—no; it is not. Were there no evils in the formation of the soul on earth, where, then, would be the virtue of steadfastness, in juxtaposition to wavering; of patience to impatience, of humility to pride? Evil itself brings forth these virtues, helping to form the eternal soul. The earth, as your thoughts urge, is not a place chosen by God for the formation of virtues, or an abode provided by the living God of grace—if so, where would then be the propriety of penitence and faith in the mercy of the Supreme? We know that the days of life on earth are days of alternations with ills for you whilst there—for all who have earth for their abiding place at present. It is one day from good to evil; another from bad to worse.

"Aye; and then comes the next rebellious thought in your soul: 'Where, then, is the justice of God in the innocent suffering?' I know that it is the lot of many to go through scenes of fearful disaster whilst on earth—scenes of suffering nearly indescribable; but these sufferings are mercies, if viewed in a higher light than mere bodily suffering; they form the very foundation of successful virtues—perseverance, caution, and firmness. These are virtues springing from suffering. And then, again, your thoughts take but a limited view of the action of God's creatures whilst on the earth. It is for me to enlarge your views, to expand your mind, and to widen these limits. It is my duty to change your judgment of the dark side of Providence and God's loving care, and to prove to you that this dark side, if viewed reasonably, is but the continual and harmonious workings of the law of progression. As with individuals, so with nations, calamities press them down, and woe becomes universal; one losing its fairest provinces, and another has its interior torn with anarchy and rebellion. Another, whose ambition is fast placing it and succeeding for a time, in changing it from a petty kingdom to a vast and mighty empire—another nation finds itself hampered by the differences existing in its ecclesiastical government; and sees its altars desecrated by mummery and idolatry. As with nations, so it is with individuals; but the thought is a rebellious one—the thought that ascribes this or that calamity to the vindictiveness of the living God. It is judging the living God by the human understanding; it is ignoring the progressive laws that extend through all worlds and that have governed all ages—that govern time and rule in eternity.

"I know that you will consider the words that you hear; I know, thou 'Self-invited one,' that in the solitude that thou hast voluntarily chosen, thou wilt cogitate over my words; and I tell you that evil is not what thy thoughts have conceived of it. I tell you that cause and effect hold no governing power in the action of the soul on earth; but that evil is a part of the progressive law unchange-

\* He is referring to "Lord Byron."

† "Steadfast"—the name given to the Recorder by the controlling spirits.



able from the beginning, a means for the production of remoter good; a step upwards and onwards. Who can judge of the living God, and who shall describe His ways? Who can judge of perfection? Eternity's ultimate will not reach it; but all the plans of the living God and all His laws will be found to be working harmoniously together for good, that He may be known.

"Your labours, 'Self-invited one,' in the future will be to make Him known. Your thoughts are still resting upon the seemingly indiscriminate manner that those calamities take place; oftentimes you call to mind calamities and disasters happening to the pure and innocent, and success accompanying blasphemous utterances and disobedient wills; hence you have formed your own opinion upon the doubtful character of the living God as a righteous Ruler—as an equitable Judge. You say that His benevolence is indiscriminate, and that His punishments are equally so; but these thoughts, I tell you, are rebellious thoughts, having their foundation in an ill-formed conception of the living God Himself, and also in the means He employs in His constant care of those He loves. There are really no ultimate or fixed rules or results in disaster or good; but all on earth, all nations are under the law, and I will prove an intimate connection between the every action of every soul on earth—no fortuitous results, no cause and effect, but the sweeping onwards and upwards of every soul. Let us take for example one individual soul, commencing and ending his earth journeying, in his passage towards the bourne of formation of individuality; and as he lives the earth-life, his thoughts, besides going onwards towards the future, will revert back again to the past. He will find on reflection that the most unimportant actions of his life have proved themselves beyond his power and judgment, and not because he considered one an important one has it often been proved to be the most important one; but because God's judgment upon man's actions on the earth in respect to their importance or non-importance widely differs from the judgment of man.

"Take the case of one, God's chosen servant 'Steadfast.' A feeling of illness and depression; a loss of heart action overcomes him, and he enters an abode and gets in exchange for that action apparently so trifling, a new world of thoughts, a new world of hopes, a new life of action. He grasps the fact that there are unseen springs of elevation aside from all schools and colleges. He realises that there are hidden springs enabling the labourer, the illiterate, the uneducated to raise the soul and fill it with holy emotions.\* I have but cited this as an unimportant action involving a great result, and I would ask you, Can you ascribe this to cause and effect? or would it not be more logical to ascribe it to the unalterable law of progression? These trivial, or rather seemingly trivial matters in the judgment of man build up another character, forming a complete whole. Mark me, a complete character cannot be estimated at its worth by other souls on earth; but, further, a complete character is rewarded in eternity, and this complete character in its reward finds that many an individual action that was an aid to the general formation of character is forgotten and forgiven; for there are always some particular actions even in good men's lives that form no part of their generally-estimated character, either on earth or in the spheres, and that through the mercy and the love of God these are forgotten and forgiven—or, in the words of the great teacher, 'blotted out for ever.'

"The eye of the living God searches throughout all the corners of the earth, and His loving ministers are commissioned to appear before the sons of men, and warn them against the shackles they are placing upon their own souls. Understand me, they are placing upon their own souls, you 'Self-invited one,' shackles like to those with which you have bound yourself—which have been placed on your soul by yourself. God alone encourages good. The discouragement of evil is its expiation—its necessary, inevitable expiation. Oh, believe me, the prayers of the angels of light are continually ascending to the throne of the living God. They pray that your limited range of ideas may be enlarged, and that your next utterances through lips of flesh may be these:—'I have fled from the ways of the ungodly, and turned to the regions of light.' Your prayers will be answered when your doubts cease; when humility steps in and takes the place of pride; when you become aware of the beautiful connection in the action of the soul from its birth in time to its journey towards perfection in eternity;—then you will find and acknowledge that God's opportunity is when man is seemingly unprepared for it. That man's great or little ideas form no barrier to His governing will—to His unchanging law,—then will you realise that God makes great issues for remote—aye, the most remote—actions of the soul's life on earth, and that where exterior disorder has ruled the world and is ruling you now, it must in your own case, and also on behalf of God's creatures in the flesh, give place to interior righteousness—to higher conceptions, to higher moralities.

"And now a few words respecting the result of this change from the exterior seeming of righteousness to the interior possession of it. It is not only within your own memories of earth life, but also quite within the experience of every living soul in the form, that every good action is followed by the self-consciousness of right or self-happiness; and that, on the contrary, every evil action is followed by self-depression, self-accusations, and self-reproof;—I read your thoughts. Even in the judgments of either the good or the bad the judgments of men may err, and the possibility exists for men praising one for a good action where only deep cunning has been displayed. Oh, but such is the judgment only of the

passing age, I commenced by saying that hypocrisy and deception will blot the memory of the past. Interior righteousness will form a true judgment, and truth only will rule. May God bring the change speedily.

"May angel's shower forth the glory of your Almighty Father on your labours 'Steadfast'; according to your name be true to your mission, so shall you meet a true reward.

"For you 'Self-invited one,' oh, let your memory reach back as far as your lisping prayers at your mother's knee; they will bring back to your heart peace and happiness, and the love of your supreme Father. Come—ye bright ones that have attended me in obedience to the will of the united spirits in our bright homes—let us be going."

#### A FEW MORE WORDS.

I know not if my sands are nearly run, or if there still remain some years in which to fight and try to clear away those heavy mists which will not let my brothers and my sisters see their Father and each other as they are.

I can but speak a few too powerless words, yet I would have them be a breath of love to all the world.

I know our Father yearns to see us all at one—not striving each against the other, each to gain what'er he can of earthly pelf, whoever by his gain may want.

No! no! He yearns to see us striving each for all—striving, aye, right manfully, each for his brother man; not only with that blessed might with which a man will strive for her he loves, or with that almost still more blessed love for which a man will strive for those sweet little ones who come to bless his love of her whom God has placed most near to Him in earthly life; not merely these—though these may serve to teach us how to work unselfishly—but still a greater, grander, mightier love than these—that love for which a man will strive for years—aye, many weary years—that he may do somewhat to make his fellow children dwell in peace and thankful happiness, each filling well the place appointed him by God, each filled with that sweet love and gentle rectitude that will not let him sin against his brother man by doing badly anything he has to do.

Oh, when shall that sweet vision come to pass in solid fact?

Shall the sweet voice of this next angel fail to reach the germ so deeply bedded in the icy heart of human kind?

Nay, nay; it shall not fail; for there are buds that only wait his warming beam, and they shall burst out into fragrant life, that even hell shall feel and thank the Father for.

Yet the ice! Oh, the hard, cold ice shall still remain; for shall the blessed sun'er thaw the Poles? Nay; we must leave those deathly regions till the Lord shall choose to loose the laws by which they are. Yet what of life there dwells in them, oh, let us draw unto us, and, with a mother's ardent, gentle love, chafe their stiff limbs and breathe upon them loving words, if haply we may win them back to life.

Then what of hell—the searing, scorching atmosphere of those who madly will? How can we near them? Must we sear these mortal wings? Yea; scorch the limbs that bear us to them, till we fall upon them even dead, but with some drops of cooling water for their parched tongues? Was it not so with him who died on Calvary?—or does my judgment err? Methinks I know of some who lived and live in later times, whose life and work and death might not be falsely thus described.

Now that the time seems drawing near when "many shall run to and fro, and knowledge shall be increased," shall the old tale of the stars—of the sun-god and the dragon be once lived again and written out in human history, as it was lived and written last, they say, in Palestine? Or shall the blast of the coming angel's trumpet close the old Book, and open one in which there shall be told in solid fact the oft-dreamt tale of love and truth triumphant in the earth?

Oh, you who daily pray "Thy kingdom come, Thy will be done on earth as it is done in heaven," and pray it not alone in words, but in your daily deeds, strive hard to drive the selfish, all-devouring dragon from the earth—to drive him, not by foolish ire and selfish hate—for so you would but fight for him—but by the all-prevailing power of Truth and Love, making earth's atmosphere so light and pure that he can neither breathe nor dwell in it, and fain must quit or die.

Then shall he slowly slink away into his lairs and ponder on the mighty past, and all the good the loving hand of God hath wrought, in spite of him and all the blest ones he hath slain, who yet have conquered him in death, for they have yielded all that he could find in them, and still remain themselves; and pondering on these, and panting in the pure thin air that reaches even to his lairs, and shrinking from the all-pervading light he cannot bear, shall groan in spirit, slowly sickening for death, and in despairing agony shall cry unto the Father he has long defied.

Then from the Father's heart shall spring two maidens, fair and beautiful. Their names are Love and Truth, and these shall come to him; and he shall look at them askance and full of shame, and they shall speak to him in gentle voice, and say: The Father bids thee not despair for evermore, that thou so long hast slain His sons as fast as they appeared. Thou, even against thy will, hast been his minister. Without thine aid how had He proved their strength, and how should they have gained that power which only comes with earnest strife against the false; that strife: yea, unto death, which conquers as it dies!

Now rise and strive to expiate thy long misrule, as we shall show thee how.

Then they shall break the bands that bound his heart, and

\* He is referring to the wonderful cure I got at the hands of a spirit speaking and acting through Mrs. Olive. This in fact was the cause of my taking up Spiritualism.—A. T. T. P.



gently enter in. No sooner this than prone upon the earth shall sink all he had been, and forth from that old carcass there shall spring a man upon whose brow shall reign knowledge of all earthly law, and from whose every feature there shall beam the gentle smile of love, and in whose every limb, and part, and attitude, and thought, shall dwell the perfect grace of truth.

In him shall dwell no self, for that has fallen from him and is gone.

And he shall walk upon the earth, and many sons and daughters shall be his; and they shall people all the world, and heaven shall come down and dwell with them. When shall it be? Oh, Lord, how long?

Such, brothers, is my dream. It is but one that has been dreamt before, perchance a many times. Forgive the faltering words I've tried to tell in it. I would that I could find some that should better tell the thoughts and feelings that come streaming through my mind, and in less mystic phrase, that "whose runs may read," and take into his soul some ray of light or love that haply he had not before received.

And now, my brothers, ye who march in the van of the army of the Lord, say with what weapons are ye furnished for the fight? Oh, take into your hand the keen unswerving sword of Truth, and in your hearts the healing balm of Love; and ere ye wound a brother who not yet has learnt to fight with us, oh take good heed that first ye dip—aye, steep—your weapon in the healing balm. Farewell.

J. G. S.

#### A DEFENCE OF BARS AND BOLTS, AND A REPLY THERETO.

To the Editor.—Dear Sir,—Owing, I suppose, to the alleged exposure lately occurring at 38, Great Russell Street, I fear a disposition is growing to dispense with test or cabinet seances, which, if yielded to, I am sure, will deter many well-disposed persons from investigating this subject for themselves; and, I submit, that it is much more desirable that our neighbours should, rather than rely on testimony solely, be induced to make a personal investigation, than blossom into believers by proxy.

It is easy enough to tell them—and the advice has an apparent air of candour likely to captivate—to commence their inquiry in their own homes; but to do so is, in my judgment, misleading, as the advice implies that mediumship for physical phenomena, if not common to all mankind, is at least nearly so, when, as a matter of fact, the practical investigator knows that it is an exceedingly rare condition, and that it is only one in ten thousand through whom manifestations occur that are likely to satisfy a critical public that there is anything of value or worth in Modern Spiritualism. It further appears to me that it is not the application of tests which is doubt-engendering, but rather the absence of them; as, for example, we are never surprised if we see anyone moving a chair or table, but should we see these things moving without any visible agency, immediately our interest is evoked, and we seek for a repetition of the experiment under the same test or condition. How frequently we watch persons with pen in hand, and are unmoved by this phenomenon: whilst our indifference is quickly displaced by the keenest delight if we see the independent movement of the pencil.

As works of art Mr. Duguid's paintings are absolutely valueless, but they are scientific marvels when we consider they are produced in the dark with the medium pinioned to the chair. There is nothing remarkable, ordinarily speaking, in a person carrying a book from one room to another, but the transportation of articles, however small or large, or far and near, is a fact of transcendent importance only in so far as we assure ourselves that it is not accomplished through human agency solely. Indeed, the facts of Modern Spiritualism are, as the uninitiated describe them, frivolous in the extreme; but because of the searching tests which have been applied to ascertain their mundane or supermundane character have they risen in value and significance. It therefore appears to me that inability on our part to estimate the phenomena occurring in our midst is that which is doubt-engendering, and not the application of tests. So far as I am capable of ascertaining my own and the thoughts of others who have systematically inquired into this subject, I don't find any doubts as to the facts observed, though I must confess to great difficulty in accepting the popular, though I know of no better or more adequate, explanation of the phenomena.

I admit that mediums are too frequently treated by an ignorant multitude as if they were rogues and vagabonds, whereas they are, at least all I have met with, as good but no better than their neighbours; and, while I think it is incumbent on us who know anything of mediumship to protect them as far as possible from the martyrdom some ignorant people would impose in the tests they would apply, I am, however, strongly of the opinion that effectual tests, uninjurious to the medium, should and ought to be applied, and for these reasons: that investigators should get their facts as directly as possible, and not remain dependent on the testimony of others, however reliable the witnesses; and, besides, all suspicion is removed from the medium if the test applied be in the estimation of all, satisfactory, and surely the possibility of conditioning a medium so that they can't actively produce the phenomena won't be denied. That this strange power now manifesting in our midst can and does defy bars and bolts is no reason why we should abandon tests; on the contrary, it should rather stimulate us to inquiry under as varied conditions, compatible with comfort to the medium, as possible, that we may the more fully realize our absolute dependence on invisible agency for the production of

phenomena transcending the highest human skill to perform or wisdom to explain.

Newcastle-on-Tyne, February 29.

#### REMARKS ON MR. MOULD'S LETTER.

The foregoing is such an extraordinary letter that Mr. Mould will, we are sure, excuse us for offering our readers a few remarks in connection with it.

The first noticeable point is that the writer is not a "Spiritualist." The "popular explanation" that spirits use these phenomena as a means of manifestation from their state into ours, does not seem to be satisfactory to him. He therefore calls the produce of his investigation "this strange power manifesting in our midst." The mental condition in which his researches now find him is surely overwhelmingly damnable of the method he has employed. What has he learnt by it all? His estimate of the phenomena only engenders doubt.

He cannot attribute to himself the merit of having certified the existence of these phenomena: millions knew more about them than he can yet lay claim to before Mr. Mould ever assisted at a seance or devised a "test." As regards the sum-total of the matter, he has added nothing thereto. What has he gained for himself? He has possibly found out that objects have been moved from room to room, &c., &c., without human intervention; but what is he the wiser for it? The essence of his philosophy is pointlessly put in the unphilosophical ejaculation—"this strange power." Is not all "power" strange; and why is "this power" more strange than any other power? Lame and impotent conclusion!

Mr. Mould confesses it; he is a phenomenalist, and is possibly amused by the "strange" things he sees and hears on Sunday mornings in Weir's Court darkened room. Well, every man to his taste, and we have no desire to interfere with any man's amusement; but we must tell the world for shame's sake that this is not *Spiritualism*. Mr. Mould confesses that the mere phenomenalist is in essence a materialist, and nothing more. The "science" of to-day is a materialistic phenomenism, and the results of such investigation, as that which Mr. Mould chronicles, is no assistance to a spiritual philosophy whatever. On the contrary, it is so much of that which belongs to the spiritual category, bound down and made to do slavish service at the behest of agnosticism—another name for atheism.

Seeing, as he does, no point in this investigation further than the elimination of phenomena—soap-bubbles for children of a larger growth—we need not wonder that illogical issues are found in the course of his letter. We are somewhat surprised that the contradiction escaped him with which it concludes. The "invisible agency" is credited with defiance to "bars and bolts," and yet we are told in the same breath that by the employment of still more bars and bolts we "realise our absolute dependence on invisible agency." This must be a slip of the pen; surely Mr. Mould meant to say "bars and bolts"—material "tests"—not invisible agency, upon which "dependence" would rest. In the North they have a familiar proverb about tethering a cat with tripe, but we never saw it so glaringly illustrated as in the case of Mr. Mould's proposal to tether an "invisible agency" with visible "bars and bolts." He confesses it will not succeed, but he keeps on doing it. Well, what does it matter? he gets "phenomena" of some sort, and that is all he is looking for.

We will now wander back to the beginning of the letter, and a fresh surprise awaits us. We are led to believe that the question under dispute arose out of the recent failure of the "rat-trap" method at 38, Great Russell Street. Mr. Mould cannot have been reading the MEDIUM, or he would have seen that for years we have been endeavouring to point out the folly of that method, both as a means of obtaining genuine phenomena, or of being certain of their genuineness when obtained. That the "invisible agency" can "defy bars and bolts" Mr. Mould has himself stated, so that one of the desiderated points is admitted by him. The other is that having obtained manifestations: is the stranger investigator convinced at first-hand or from "personal investigation," that what he sees is—what shall we call it, Mr. Mould?—a "fact," a "phenomenon," a manifestation of "strange power" or "invisible agency?"—we cannot gather from Mr. Mould's philosophy what he is driving at. Even if the medium were brought out through these cages and screens it would fulfil Mr. Mould's vague definition. But the investigator wants more than this. He wants to know absolutely whether the phenomenon—the form he sees—be a condensation of atoms, brought about by "invisible agency" (but are all organic structures not thus brought about?), or the medium brought out and made to simulate such a condensation?

If he arrive at the conclusion that the "materialisation" is genuine, he must, of logical necessity, do so "by proxy." His knowledge is purely inferential: it is not absolute. It all turns upon an "if"—if the test held good; but who is to satisfy him on that point? Mr. Mould, from his own words, cannot in any given case determine that his "test" has succeeded, so that no one is convinced, not even Mr. Mould himself, and his conviction, such as he describes it to be, is not worth taking the trouble to turn a screw to obtain.

Mr. Mould then introduces the tremendous assumption that it is only by his confessedly unsatisfactory method that enquirers, who have no mediumship at home, can be satisfied! Well! well! Were there no Spiritualists till the "rat-trap" methods were instituted? Yes, verily, and of a much more satisfactory type than Mr. Mould, from his own words, appears to be. The fact is the screw-up method precludes all attempts at investigation. The issue is altogether changed from the phenomena to the trap set to



prevent the medium or spirits from cheating. The investigation, therefore, is the investigation of the *screws*, not the investigation of the *phenomena*; and as the screws, according to Mr. Mould's declaration, are beyond certainty as to results, the whole thing is a sham.

The visitor to such a seance is exactly in the same position as the visitor to a conjuring entertainment. He is asked to examine all the apparatus, and satisfy himself that everything is honest and square. He does so, but the results baffle him; they are not in accordance with the fruits of his search.

The exhibitor pockets the coin, chuckles, and receives another leet of spectators, and thus the trade goes on merrily. What matters the examination of the apparatus if the examiner be ignorant as to *how it is done*? and Mr. Mould, from his own confession, is ignorant as to "how it is done," and he may be the victim of the operators—the "invisible agency"—in common with those whom he invites to see his show.

Mr. Mould complains of the scarcity of mediums; but they are not really so scarce as he would lead us to imagine.\* We have travelled a trifle further amongst Spiritualists than Mr. Mould has, and we have examined, organically, hundreds of mediums who did not know that they were mediums. In short, Mr. Mould's statement on the point is a reckless phrase of words spoken without any basis of knowledge upon which to stand. But the method adopted and recommended by Mr. Mould in preference to the family circle, is the infallible way to bring the home cultivation of mediumship into neglect. Mr. Mould insinuates that to supersede this protracted family sitting you have only to attend his exhibition, and by "personal investigation" become a finished-off Spiritualist at one or more attendances. Judged by the progress which Mr. Mould himself has made, this method would be much more tedious than the family circle. The hope held out by Mr. Mould is thoroughly misleading; it cherishes a false expectation in the visitor, and it prevents those who desire to go into the subject from forming a circle and really and truly investigating for themselves.

Further, we deny that Spiritualists can be made in these seances advertised by Mr. Mould. In rare instances they may be convinced that some unexplained phenomenon has occurred, and that is all the length Mr. Mould has got to; and far, far, indeed is it from being a Spiritualist.

It takes years of intellectual and spiritual as well as phenomenal experience to make a man a Spiritualist unless he be a born genius in that line. But Mr. Mould, from his letter, does not appear to have made any progress at all. He talks about what is "incumbent on us who know anything about mediumship." I would ask him, What does he know of Mediumship? If our opinion were asked, we would say—Nothing, judging from the letter above printed.

Another evil here shows its ghastly front, and that is Professionalism. Mr. Mould, as a high priest of the new faith, or rather *no-faith*, says: "Come unto me all ye who labour, and are heavy-laden,—from a lack of phenomena; I will explain the screws, and how you have to work them, and your eyes shall be satisfied with the phenomena of 'this strange power.'" Consoling is it not? hugely satisfactory to the free and independent soul, who has shaken off all shackles of priestly interference! Now-a-days it would appear that before we can obtain any knowledge of this important matter we must place ourselves at the disposal of a party of strangers, in a darkened room, fitted up with queer mechanical devices, and submit our judgment to the sway of such results as may be, under the circumstances, forthcoming. Oh, what a fall this is! Let us endorse Mr. Mould's views on this point, and soon we will have in our midst a new order of priestly performance and presumption, before which existing systems of ecclesiastical arrogance and sham must pale into insignificance.

But we must conclude. Though Mr. Mould's letter is so far from the tone of a spiritual utterance that every line of it challenges dispute, it is valuable as an indication of the deplorable mischief which, in its name, is being worked against our holy Truth. Than that things should go on in this way, better it would be if Mr. Mould's society had never been heard of. It is a magnificent perversion of what we realised as Spiritualism nearly twenty years ago, and it makes us tremble with the gravest apprehensions. That the car of retrogression should hurry on at such violent pace appalls us, and if any feeble words we may use can arrest its course we gladly give them, even though the vindictive wheels should wound us in so doing.

There may be abundance of "phenomena" and no spirituality. There may be a thriving *trade* in seances, lectures, &c.—all of it prospering amidst dense spiritual darkness. Men must seek to evoke from their interiors the light of spiritual knowledge, or their phenomenal researches will avail them nothing. Further we say that any medium dominated over by men of the agnostic or spiritual blind stamp can never arrive at higher forms of development—can never even give to her masters any deeper satisfaction. The spiritually-developed sitter alone can gain spiritual results; and it shows Mr. Mould's ignorance of the whole matter when, in place of this spirituality, he substitutes the "bars and bolts"!

We hope the Newcastle friends will think all this seriously over. We thank Mr. Mould for his letter. The kind of thing in operation there has run its course. It must either improve or retrograde into some form that all will deplore; and if Mr. Mould by his writing can be led to a true investigation of the position he sets forth, he will have acted the part of a real benefactor.

\* Mr. Anceum's letter refutes Mr. Mould's statement by facts. Three months the circle sat without any results. If all honest seekers did the same, mediums would be as thick as blackberries. Read both letters, that of Mr. Mould and that of Mr. Anceum, and decide which has come the most speed in the inquiry.

## SPONTANEOUS APPEARANCE OR VISION OF SPIRIT-FRIENDS.

Dear Mr. Burns,—I have read with great interest the communication of Madame de Steiger in your last issue. Having had similar experience some five years ago in my own house, I take the liberty of communicating the same to you, hoping you will kindly give them your consideration, and make a few remarks that will throw light upon the subject.

I have felt great diffidence in communicating this, my experience, to you, before reading the very interesting article of Madame de Steiger, as, what I witnessed, appeared to be outside the experience of all my friends connected with the Movement. The facts are as follows:—

"Minnie," one of Mrs. Mellon's guides, has, on three different occasions, appeared to me in my own house. Once most radiant and beautiful to behold, smiled upon me and vanished. This was one night. I was in the act of extinguishing the candle, therefore it was no dream.

On the other two occasions the manifestations were very peculiar. I remember on both these occasions I was troubled lest I should lie too long in the morning. I had a great pressure of work on hand which could not be laid aside. Somehow or other I was awake, and, strange to say, on the wall of my bedroom there appeared a bright dazzling disc, similar to that thrown on a screen by a magical lantern, and on this disc the lady appeared, dressed in pure white. She held a watch in her hand, and by her gestures called my attention to it. Most remarkable to relate this occurred on both occasions exactly at the hour I desired to rise. These very beautiful phenomena were confirmed by little "Cissy," when relating my experience to others. I assure you I questioned her very closely on the subject. I requested to know how "Minnie" could possibly tell I required to rise at the hours she appeared to me, and how she produced the phenomena I have just described? She replied, there was a great sympathy between "Minnie" and myself; that she frequently visited me, could read my mind, therefore knew my anxiety, and took a pleasure in assisting me; that the spirit-world, under certain conditions, could do many wonderful things, far more wonderful than I dreamt or thought of. I remarked, how about the watch, "Cissy?" Do people in the spirit-world require and wear watches? The dear child laughed, and replied: No, of course not, and told me that spirits produced many things to help and serve their friends.

I will give you another extraordinary case in my personal experience of the power the spirit-world appear to have over matter under proper conditions.

One Sunday morning, about eleven o'clock, I lay upon the couch in the sitting-room of my own house, reading the MEDIUM AND DAYBREAK. I was in a very calm and tranquil state of mind. After reading some time, I laid the paper down to adjust my position, when, to my great astonishment and in the twinkling of an eye, the side or wall of the room in which the fireplace was built disappeared from my view, and in its place stood another wall or side of a room. It was an ordinary brick wall without plaster. A common narrow fireplace stood exactly in the same position as that which had so marvellously disappeared. A narrow chimney, a little wider than the fire-grate, ran up to the ceiling of the room. On one end of this wall or side of a room there was an ordinary batten door, which was hung on T joints, and secured with a Norfolk latch. I distinctly saw and heard that latch rise, the door open, and a fine stalwart man enter the room. He was covered from head to feet with what appeared to me, by the smell, to be newly-ground flour. He wore a head-dress similar to the coalheavers in London, with this difference—it was covered with flour instead of coal-dust. Now this man's face was very familiar to me. I knew him the moment I saw him; but for my life I could not then, neither can I now, call to mind when or where I became acquainted with him. In my astonishment I exclaimed: "Hullo! where are you working?" Instead of answering my question, he walked direct to the fireplace, laid the index finger of his right hand upon the angle of the chimney, and said: "This is where my head was knocked." He then walked towards the couch on which I lay, but stopped 2 ft. from it, and looked kindly on me. I again put my former question to him, and was in the act of rising from the couch to shake hands with him, when he suddenly turned into a cloud and disappeared. With him also disappeared the transformation I had witnessed in the wall or side of the room.

A very remarkable feature in this most extraordinary phenomenon was a strong smell of newly-ground flour which accompanied the man and impregnated the room for hours afterwards.—I am, very truly, yours,

THOMAS ASHTON.

White House, Byker, Newcastle-on-Tyne, March 1.

[Could the smell of the flour be perceived by others besides our correspondent? The medallions on the wall are similar to what Mr. I. Thompson described in the MEDIUM of February 13, and these again resembled the phenomena observed on the wall of the Catholic chapel at Knock in Ireland. Some of these phenomena are subjective, and depend on a state superinduced in the seer by spirit-influence, aided, no doubt, by mental conditions. We would be glad to hear more of the kind of communion described by Mr. Ashton; for, by proper aspiration and development, we believe it might become very frequent, and do a far better work than the more crude materialisations. The case of the transformation of the room and figure that entered we will not venture to comment on.—Ed. M.]



## SUBSCRIPTION PRICE OF THE MEDIUM

For the year 1880 in Great Britain.

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

	s.	d.		per annum	£	s.	d.
One copy, post free, weekly	0	2	...		0	8	10
Two copies " " "	0	4	...		0	17	8
Three " " "	0	5½	...		1	4	3½
Four " " "	0	7½	...		1	13	1½
Five " " "	0	9	...		1	19	9
Six " " "	0	10½	...		2	6	4½
Thirteen " " "	1	6	...		3	19	6

Additional copies, post free, 1½d. each per week, or 6s. 7½d. per year.

## THE MEDIUM FOR 1880 POST FREE ABROAD.

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

To India, South Africa, Australia, New Zealand, and nearly all other countries, for 11s.

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

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

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

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

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

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

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

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

FRIDAY.—Social Sitings, Clairvoyance, &amp;c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 5, 1880.

## NOTES AND COMMENTS.

THE MEDIUM this week is of extraordinary spiritual import. From the scene in the Gita, to the Control and all through, it is a powerful protest against externalism, and an appeal to man's inner and higher being. The same lesson is taught throughout, and the thought makes us happy that through the means of this journal so many thousands can partake of such a rich spiritual banquet. Let every reader aspire to the higher good. Even Mr. Fenzi, from Florence, takes up the same tale, and the complete lesson is set forth in these columns. We wish we could thus speak to millions in place of thousands. Reader, help us to do.

MR. ANCRUM's account of phenomena through a new medium is most encouraging. We do hope and pray that such mediums will be protected from the degeneracy which is the inevitable result of promiscuous sittings. May their motto indeed be "Hand in hand with angels," not hand in hand with investigators, who are not the kind of angels required in this work. It is significant also to observe the sentiment of reverent enthusiasm which flows through Mr. Ancrum's letter, and the good feeling that exists between his circle and guides and this Institution, and the MEDIUM, its organ. In the Spiritual Institution we can all be united in one bond of love and spiritual purpose. Let all circles purge from their hearts all ill-feeling and unworthy insinuations, and open up their souls in charity and aspiration, like the Felling friends, and they will soon see better manifestations. Can the work of the spirit-world be divided against itself, and succeed? Can Spiritualists hate the Spiritual Institution, its work and its workers, and succeed supremely in their efforts? We say, No; for the spirit-world cannot fight against itself, unless it be evil spirits against good. Now, the Spiritual Institution fights against none; it is the friend of all, and the more so if it run the risk of giving offence by endeavouring to improve people's methods. It has enemies, however, and whatever their professions may be, these are unmistakably the foes of true spiritual progress, and no permanent good to the Cause may be expected from their labours. Look abroad upon the Cause to-day or in the past, and it will be found that true progress has been associated with those who have entertained the sentiment, so prominent a feature in Mr. Ancrum's letter. To love your fellow-workers, and act in sympathy with them, costs nothing, and it may bring a rich return. If so, then hatred must reap payment of an opposite kind,

THE suppression of medium-farming is the grand work of Spiritualists at the present moment, otherwise mediumship will become synonymous with conjuring and fortune-telling. To peddle spiritual phenomena in any way is to reduce the spirit-world to the level of the market-place. We hail with pleasure the attitude of "M.A. (Oxon)." Mr. Mould's letter is important as the creed of those engaged in the business we deplore. There could not be a more powerful argument against the traffic in "phenomena" than that letter. One scandal after another is the legitimate fruit of this vile traffic. The actors therein, being irresponsible, hide their head in shame, and the genuine perennial spiritual worker has to

bear ruin and disgrace because of the act of mere speculators, who extend their shop-keeping predilections into the Sunday, and, on that day, open shop in Spiritualism.

"A FEW MORE WORDS," by J. G. S. Read them. A sweetly flowing poem. They are rich in spiritual nectar, which it will do the soul good to sip. What a glorious thought it is that though we give to the lower realms of our being all that is claimed by these, we still remain—ourselves—intact; and though we give the enemy all away, yet thereby we conquer him for ever. He who loses his life thus finds it. We are all individually tottering on the brink of what the world calls destruction, and this land, and many other lands, have to pass through fearful ordeals to repay back to the demon of selfishness that which he has earned in the past. But with the spiritual man a light will still abide which will enable him to toil without pay, to suffer without sympathy, to sell his dear life for others, and thus to arise to the immortal state a conqueror and benefactor.

We have overlooked the reporting of Mr. Howell's second seance at the Spiritual Institution. He gave great satisfaction. A young man, a complete stranger, from Warminster, was present. Mr. Howell was controlled by his Wiltshire spirit, who began to describe local spirits well, which the young man recognised. (One was a boy with white breeches, who stole a pie and was caught in a certain yard by the police. The visitor knew him well. Other Warminster personages were described in a graphic manner. Then "Byron" controlled, and recited a very nice poem, which was extemporaneous, after which the spirit recited, with great force, one of his published poems. The strange part of it was that Mr. J. E. Lewis, the poet, was present, and he had been told during the day, by impression, that "Byron" would control in his presence that evening. We would be glad to hear what mediums, conversant with "Byron's" influence, have to say of him, as he is delineated in the "Historical Control" this week. The "self-invited one" does, or did not, seem to be in a happy state; he was unhappy when on earth, and the change must come sometime.

DURING the month of February we have, with the assistance of a very few helpers, introduced the MEDIUM to over 1,000 fresh families. This work, which may be calculated to have reached 5,000 persons, has been achieved for an outlay of less than £2. There is no other way in which such an extensive and favourable introduction of our views could have been obtained at so little expense. For the purpose of this distribution we supply copies of the current number, if ordered before publication-day, at half-price, or 6s. per 100. Unless we get the order before we go to press, and provide for the extra demand, we cannot undertake such orders. We circulate a large number that we get no pay for, and to meet this outlay we propose to inaugurate a special fund. Many friends in remitting their annual subscription for the MEDIUM make the amount 10s. in place of 8s. 10d., leaving 1s. over after postage is paid, which small margins we have hitherto placed in the Spiritual Institution list. In the future we propose to collect these parings, and circulate extra copies of the MEDIUM with them. We also solicit special donations for that purpose, and we ask any of our friends to inform us when a lecture against or for Spiritualism is about to come off, and we will send on gratis copies of current issue of MEDIUM to give to the audiences, but we must receive the order on Thursday.

THE new deposit principle, whereby all literature may be had at a reduction of from 20 to 50 per cent., is advertised this week on the last page of the MEDIUM. Several works are in hand, and what are already in the market may be had at once. We hope every Spiritualist will take part in this work, and do his utmost to flood the country with information. The first thing to do is to get a supply of books for home use; then neighbours may be induced to have a book occasionally at "depositor's price." This is in every respect a thoroughly unselfish movement, and we hope it will do the good which it is capable of leading to, if properly taken advantage of.

FROM a statement in another column it would appear that if we sold the amount of matter given in the MEDIUM at the same price that other Spiritualist papers sell their contents, and could do the same amount of business as we do at our present price, we would make £3,000 a year profit thereby. In other words, we give so much more for the money than these other papers, that we give, taking their price as a standard, £3,000 worth a year for nothing. This is a princely contribution to the Cause, and one which we hope our friends will not overlook when the claims of the Spiritual Institution come before them. There are many ways of trading on Spiritualism besides peddling phenomena, but we are happy to say that our work is and has been a purely missionary one for the advancement of this Movement. We do not pocket a farthing—we do not even have a merciful existence. But we would much rather remain poor, and lay up the profits in the treasury of the spirit, than seek to keep soul and body together by selling for twopence a farthing's worth of unimportant paragraphs.

MR. WALLIS has done excellent work at Falmouth; but at considerable sacrifice to himself as well to Mr. Truscott, who managed the campaign. We hope the friends in Glasgow and elsewhere will get up Mr. Wallis some benefit meetings, or in some way put in his path means to recompense him for his fidelity. It is not



right that a travelling missionary should be a "subscriber;" it is hard enough to make "ends meet" at the best of times. We hope to have the pleasure of announcing some arrangements in favour of Mr. Wallis. His next tour, south-west, will, no doubt, be more propitious.

THE oil-painting of the "Giant's Head at Barmouth," painted under spirit-control by E. W. Wade, Esq., and presented by him to Mrs. Woodforde, to be raffled for Dr. Monck's fund, has been drawn by J. G. Stuart Menteth, Esq.

Mr. A. DUGUID, of Kirkcaldy, will arrive in London on Thursday, and will be welcomed by his London friends at a reception on Friday evening, March 12, at the Spiritual Institution, 15, Southampton Row. A free invitation is given to all true Spiritualists. Proceedings to commence at 8 o'clock.

#### SHOULD THE MEDIUM BE FIVEPENCE WEEKLY?

To the Editor.—Dear Sir,—I send you a cheque, and wish I could make it more.

I was glad to read A. T. T. P.'s remarks in a late MEDIUM regarding the position of Spiritualists towards the Spiritual Institution, and I trust that they will bear good fruit. As long as the circulation of the MEDIUM fails to provide profits sufficient for the support of the Spiritual Institution, so long Spiritualists ought to consider that far from the price they pay for their copies being an equivalent for them, all purchasers lay themselves under a moral obligation which can only be discharged by such contributions as they have the means of making.

If some Spiritualists have learned to value the "Historical Controls" so highly that their minds are greatly exercised by the smallest interruption of the regularity with which they appear, what would be their feelings if the discontinuance of the MEDIUM put a stop to their appearance altogether?

I would ask your readers generally how they could hope to progress, scattered and dispersed as they are all over the kingdom, if they had no MEDIUM to turn to for news as to what was being done by others besides themselves, for instructions how to help themselves when in need, for the encouragement to persevere often so much required?

Investigators, especially, ought to bear in mind their obligations to the publication that informs them where they may go to witness the varied phenomena of the subject; for without such a guide they would often be quite unable to find out how to commence a practical acquaintance with it.

Is there any other paper devoted to Spiritualism, in this country, which gives us anything like the same amount of information for the money, to say nothing of the quality? Many have done good work for the Cause, as contributors to its literature, but, as is so entirely in accordance with the inevitable laws of progression, none have created so great an impression as those that have been made known to us in these later days, viz., your talented contributors, A. T. T. P., and W. O. Would any other paper, if it could—even if it had space and contributors at its service—give us the variety afforded by the MEDIUM?

The MEDIUM is indeed a weekly entertainment, bountifully supplied with food for all minds, and yet it is placed in the position of a loser, where everyone else gains! May the day when this reproach shall be taken away from the history of the Movement not be far distant!

"EPISCOPUS."

#### REMARKS BY THE EDITOR.

The remark of "Episcopus" as to the amount of information given in the MEDIUM in proportion to other Spiritualistic papers, has led us to count the current numbers of four publications to see how matters, as regards weight and measure, stand. In the MEDIUM last week we gave 27,209 words for 1½d. Another weekly paper of the same date gave 10,605 words for 2d., but some of the columns had wide white spaces and short lines of "poetry" (ye inhabitants of Parnassus, pardon us for using the word), so that the contents would not include more than 10,400 words, so that we gave as much reading matter for 1½d. as this other publisher would have charged 5½d. for. Another paper for March, price 2d., contains 10,644 words of rather old "news." If the MEDIUM were sold at the same rate it would be 5d. and a fraction per copy. A magazine which has given up the ghost this month gave 24,080 words for 6d., nearly as much as the MEDIUM gives for 1½d.

When these figures are taken into account it appears that we give three and half times more matter for the money than the two publishers alluded to; and, as far as we can perceive, we go to vastly more expense and trouble in procuring original and instructive matter, and in reporting and illustration. The result is that we give to our readers about £3,000 worth of matter yearly as a present, estimating it at the rate charged by our contemporaries.

Our readers will see that our work is not a self-seeking, money-fleching speculation, but an attempt to give an honest pennyworth and put all the knowledge into the hands of the public possible for the money. To enable us to do this grand work, which has been going on for ten years, we ask to receive in subscriptions £500 per annum, for which we give the use of the Library and Institution, and attend to all the correspondence, lecturing, and missionary work, which our position involves. If Spiritualists fail to reciprocate in such a case, then they do not know when justice appeals to them.

#### CONFERENCE AT HACKNEY ON SUNDAY.

To the Editor.—Sir,—Will you allow me again to call attention to the conference and tea meeting to be held next Sunday, the 7th inst, at the Hackney Spiritual Evidence Institution, 6, Field View, London Fields, E. Tea, 5 o'clock, one shilling; conference 6.30, J. Burns, O.S.T., will preside. Subject for consideration, "The Promotion of Spiritualism and Prevention of Exposures." Admission free. The Misses Barnes, Mrs. Cannon, physical mediums, and others present.

C. R. WILLIAMS, Sec.

#### Contents of the "Medium" for this week.

	Page		Page
The Philosophy of Spirit—By Wm. Oxley—Chap. VII.—The Ancient Wisdom of India (continued) ...	145	Experience of a Jersey Spiritualist ...	154
Historical Controls ...	147	Spiritualism in Italy ...	154
A Few More Words ...	149	Poetry—Temptation Personified ...	154
A Defence of Bolts and Bars, and a Reply thereto ...	150	New Medium—Grand Manifestations ...	156
Spontaneous Appearance or Vision of Spirit-Friends ...	151	Trance Lectures on Vaccination and Spiritualism ...	155
Notes and Comments ...	152	Mr. Wallis's Work at Falmouth ...	156
Spiritual Improvement or Degeneracy—How Caused ...	153	Mrs. Olive's Mediumship ...	156
		Manchester Association ...	156
		Appointments ...	157
		Advertisements ...	157-160

#### SPIRITUAL IMPROVEMENT OR DEGENERACY—HOW CAUSED.

To the Editor.—Dear Sir,—I have read with the greatest interest Madame de Steiger's clear account of what she describes as "Celestial Photography." I can readily understand that the plain view of the likeness of a departed friend so presented, was to her "more reliable and beautiful than most of the materialisations she has witnessed;" and "the most ethereal and spiritual, as well as convincing method, that could be adopted" for identification by the spirits. It is this that has always seemed to me to be lacking in the materialisations that I have seen. They were "of the earth, earthy," a dragging of spirit down to corporeal conditions, a physicalising, an animalising of it, which, to my spiritual sense, robbed it of all that I recognise as spirit—transferred it, a spirit, to the plane of matter, and left me wondering but unsatisfied: full of astonishment, but somehow with the higher cravings of my spirit unfulfilled, and with a sense of bewilderment rather than of instruction.

Do not let me be misunderstood. I have no word to say against any of the phenomena of Spiritualism. I am just as impressed by a tiny rap as when I first heard it, if I think upon it. I have nothing to say against these materialisation phenomena, though I have very much to say against the way in which they are often sought after. But somehow they do not fit in. I seem always to wish the process reversed, and that, instead of dragging spirit down to our grossest level, we could spiritualise ourselves, and rise to the plane of spirit.

I agree with the editorial note, and it is that which has impressed me to address you. "If all the lower forms of manifestation were entirely given up, and if mediums and circles sat entirely for development for six months, quite a new order of spiritual work would be the result." My experience entirely endorses that statement. I have seen over and over again that elevated desires and spiritual aspirations produce a corresponding elevation in the manifestations, having (as it seems) in some indescribable way a power of ennobling that which, under other less harmonious circumstances, would seem mean and commonplace. And I have seen, on the contrary, how spiritual methods are adapted to the desires of those who have no care for what is purely spiritual, who do not wish for or understand it, and who must have their evidence, if at all, on a purely material plane. When these two elements are mixed in a circle, discord ensues; and as a result the more material element prevails, it being impossible for those spirits who have progressed beyond the lower spheres nearest our earth to produce the material phenomena, or to work in a discordant atmosphere. Hence the circle is unprogressive. Hence time is wasted, and spirit-work is hindered. Such a circle, if it consist of ten members,—four seeking only for the physical evidences of spirit-power, and five for the instruction and guidance of the higher spirits in such way as it pleases them to give it, will come to naught, or the phenomenal element will prevail. But break the circle into two, isolate the conflicting elements, and each will progress.

Madame de Steiger, observe, records the results of an entirely unanimous circle, spiritually selected, of members who, like those of old, when the great outpouring of Spirit took place, "were all with one accord in one place," hoping the same thing, and aspiring to the same result. Hence the fitness and beauty of the teaching and its illustrations. We need such circles, kept like this, undisturbed by the addition of fresh elements, and devoted to eliciting the highest teaching and instruction, by no means necessarily exclusively oral, but by symbol and illustration too, that they are capable of assimilating—then we should see progress. But the simplest phenomenon, as well as the most complex manifestation of spirit-power under the most material conditions has its place. All are adapted to the needs of some phase of mind, and I would encourage all under proper conditions. But so long as our circles are made up of conflicting elements, assembled together on the happy-go-lucky principle, so long shall we have discord in place of harmony, retrogression in place of progress, and slowly perhaps, but surely, the spirit will be eaten out of Spiritualism, and its truest votaries will find themselves compelled to seek elsewhere the spiritual nutriment which it will no longer furnish them.

Already there is evidence that an almost exclusive attention to that side of Spiritualism which touches the material plane has fixed men's minds on its meanest and most illusive aspects. I hail, with thankfulness, every evidence, such as your editorial and Madame de Steiger's letter (to say nothing of other points that I do not now touch upon) give, that men's minds are turning with longing to a nobler and better view; and, in that fact I see the salvation of popular Spiritualism. The epoch is changing, and the new era, I trust, will be more spiritual than this.

February 29th.

"M.A. (OXON.)"



## THE EXPERIENCE OF A JERSEY SPIRITUALIST. 2.

(Continued.)

To the Editor.—Dear Sir,—Thanking you for publishing my letter in your issue of February 6th, and hoping it may have done some good to the Cause, I now continue to give my experience; but I do so with much diffidence, as I feel that I require instruction myself—and indeed I am always thankful when I can receive any new knowledge, which, under God's blessing, is conducive to open my understanding, and lead me nearer and nearer to my heavenly Father; and I pray daily that my love to my fellow-men may so increase, that my life will so shine before them, that those who will see it may be influenced to give a moment's reflection to the cause of Spiritualism.

I said in my last that we had brought up a large family: and here I must say that, some few years ago, my three eldest daughters were removed from this to the beautiful land on high. Their end, in every sense of the word, was peace. I felt the loss most keenly; and how many times I had wished to be blessed, even for a moment, by hearing of their states; but, believing it an impossibility, I leave your numerous readers to picture to themselves the joy I felt when, for the first time, I became perfectly convinced that my long-desired wish was a reality! Oh, how fervently I thanked my heavenly Father, and do still, for the (as I thought then) wonderful manifestations!—such that no living soul who witnessed them could deny.

A friend of mine—a true Spiritualist—often spoke to me of his belief; and I found what he told me so very extraordinary, that I well recollect telling him one day that did I not know him so perfectly I would be inclined to believe him deranged.

I also recollect that, on the invitation of this friend, I attended ONE of three lectures given here by Mr. Morse, on the conclusion of which I was a greater disbeliever than ever.

I attended a seance with several friends, who pretended to see and hear wonders, and made a great deal of a young man under control. It quite disgusted me. I recollect I said to someone that, if what was said came from the spirit-world, it would be better, I thought, to leave it there: the fact was I then believed that this young man was imposing on the company.

In November, 1878, I was called to Naples to minister to the wants and wishes of a dear relative, who has also left us since for the better home.

Whilst in Italy I made the acquaintance of Signior Damiani, and of Doctor Monck, who was his guest at the time; the former lent me books treating on Spiritualism. I also attended one seance, the result of which disgusted me even more than that of the one at which I had attended in Jersey. My principal reason for disbelief was that the lady (a countess I was told) was controlled by spirits who spoke a great deal more of worldly than spiritual messages, some of which I thought were quite unfit to come from any departed spirit.

I called on Signior Damiani to return the books he had so kindly lent me, and to take leave of him and of Dr. Monck, as I was leaving to return home.

We had a very pleasant conversation, of course, on Spiritualism; and I recollect Dr. Monck asked me my Christian name, which I at once gave him, when he declared he could see the first letter quite plain in a ray of light over my head. I answered him in a jovial way that he ought to have given me the letters before he was made aware of my name.

Before parting, I frankly told these two gentlemen that, though a serious seeker of the truth—and I beseeched my heavenly Father to guide me—so far I was not, nor could not be, a believer.

Signior Damiani told me that, if I went to London and called on some of the professional mediums, I should see and hear such things as would quite convince me; to which I replied that, supposing I saw and heard all that I had read about those wonderful phenomena, the moment they were exhibited for money I would not nor could not believe it. "Well," he said, "I am just like you; considering the splendid halo we see around you, I strongly recommend you to have seances in your own family." This advice I took, thanked him for his kindness, and came home, where my real beginning commenced.

I doubt not for one moment that your numerous readers will think this scarcely worth publishing; but I wish to begin at the beginning, and entreat them to have patience. I hope my next will be more interesting.

A JERSEY SPIRITUALIST.

Jersey, Feb. 18.

## SPIRITUALISM IN ITALY.

The spiritual Movement is conducted in a very different manner on the Continent from what it is here. In some parts the right of public meeting is not permitted: and, in most countries, Spiritualism is advocated altogether in private, without the flow of public expression which a large and intelligent meeting affords. This is the "insular" view which we get of the matter, which may not be altogether correct; but we present it to record that a lecture on Spiritualism has been given recently in Florence. The lecturer—Cavalier Sebastiano Fenzi, the eminent Florentine banker, has sent us a printed copy of his lecture, in Italian, of course, but happily it is accompanied by an excellent letter, evidently not written for publication; but, as it tells the story of the lecture in a manner exactly suited to inform the British reader, we venture to give it a place in these columns, craving at the same time the indulgence of the author if our act occasion

in his mind feelings of dissent therefrom. The letter concludes with thoughts on another matter ably put:—

Dear Mr. Burns,—I send you, by this post, a copy of a speech I delivered here in Florence at our Philological Institution.

The ample hall was crowded to excess, and not a whisper was heard during the hour and a half that my lecture lasted; and, what is more, I was loudly cheered at the end.

The fact is I am well known to my fellow citizens on account of my father's good name, and for having, during forty years, been the persevering apostle of physical education, as also for some literary works, and for my Liberal principles, so that I was well adapted to break the ice on Spiritualism—a feat which in other hands might have turned out a failure. Excuse my "bragging," but it is so. There are many more people who have greater authority, and who might have spoken with much greater eloquence but they do not possess the popularity which is attached to my name and character: hence, in this awfully sceptical atmosphere, no one would have cared to have gone to the Philological Circle had I not been the lecturer—I, who am held as frank and open, and, especially, averse to every sort of charlatanism.

I have received letters from every part of Italy where a wish is felt to read my pamphlet. I rejoice to have been the means of doing some good.

This morning I received the MEDIUM of the 6th instant, and have read it almost all through. The first article suggests to me many a conflicting thought. I see things so very differently that I cannot admit what Mr. Binney eloquently says. It seems to me that evil is a necessary element in this world: without it all would stagnate—all struggle would cease, and we would simply vegetate. Allow me to quote something I have written—it is the winding up of a pretty long poem of mine:—

"And since my muse inclines to sermonise,  
Let me conclude and say to those who have  
Had patience to read thro' this humble scroll:  
Whatever is unselfish leads us on

"To virtue, where remorse and sin are not—  
For love's the feeling, heaven-born, that can  
Alone exalt us to perfection's realms,  
And guide us back to primal Eden's bliss.

"And yet, alas! it all seems mockery!  
For in our present state, if all were love  
A drowsiness would mercilessly close  
The willing eyelid, and the world would sleep!"

I do believe, therefore, that if evil be the great perturbator that rouses us from sleep and sets everything going, we must guard against it, battle against it, defend ourselves and society from it; but we cannot venture to pass sentence on those who were more or less forced to be its instrumentalities here, and talk of their doom beyond the grave. Let us be severe against ourselves as sinners—but on *this side of life* only, for it seems to me that—

He who placed here the bad man and the good,  
Must watch o'er both, as He, their Maker, should.

Old ideas must give place to new ones, and respecting evil and good in this life a more just and equitable criterion must be formed; for, it seems to me that we are not on the right track.

Florence, Feb. 9th.

SEBASTIANO FENZI.

## TEMPTATION PERSONIFIED.

Whene'er Temptation o'er me hangs,  
And spreads his sable folds,  
I'm filled with cruel and bitter pangs—  
My mind to his he moulds.

He moulds me to his sterner will,  
And calls me then his own  
For ever and for ever, till  
I'm left with him alone.

For on his face sits darkest frowns,  
And on his shoulders sin—  
He whispers in mine ear, and drowns  
The "still small voice within."

Within his hands he holds the thread  
Of misery and strife;  
And they who hold are always led  
The downward path in life.

How happy they who have the power  
To bid this tempter flee;  
Who can, when looms the darkest hour,  
Pause, and, on bended knee,

Seek for that strength from Him alone,  
Who rules all life and space—  
Before God's universal throne,  
Inspire His heavenly grace.

South Shields, Feb. 15.

T. M. B.

A CORRESPONDENT observes: "I see there is a paragraph in last week's *National Reformer* making the following charge:—Mr. Thomas Walker is the person who coolly appropriated Mrs. Besant's lecture on the French Revolution, and with slight alterations repeated her words as an inspirational oration." We thank the *National Reformer* for this contribution to "Spiritual Science." Mr. Walker travelled to Australia with Dr. Peebles at the time the latter was busy with "Darwinianism," hence the "inspiration" of Mr. Walker in his lecture at Cardiff on the "Origin of Man," which we printed in our issue of Feb. 6. This kind of thing is just as great a fraud as the personating of materialisations. It is wise of Little Tommy to go amongst the Zulus. He leaves for the Cape next week.



## A NEW MEDIUM.—GRAND MANIFESTATIONS.

Mr. Burns.—Dear Sir,—Kindly allow me space in your valuable MEDIUM to inform you of astounding phenomena through a young man of exemplary conduct, whose name is Michael Chambers. About six months ago a few friends, my wife and myself, met at the house of Mr. E. Taylor, of Felling. I might say that he and his wife spared no pains or trouble to make us all comfortable. May God and His ministering angels bless them for their devotion to our blessed Cause. We all sat regularly twice a week for three months with medium before any manifestations commenced. But every sitting since then the power has rapidly increased, and we have had every kind of phenomena, from physical to full "form materialisation," walking and talking in our midst. The medium being tied, two bells have been rung at once, one at each end of the cabinet; the mouth-organ has been played to our singing, the medium singing at the same time under control of another spirit friend. We have had the materialised form of a little girl standing at the opening of the cabinet, giving out sweets to the sitters, and other large hands grasping mine at the side of the cabinet, and at the same time the dulcimer has been played, and sitters touched with a tube.

At all of our sittings we have direct writing, we have direct voices through the tube. It is glorious to hear our friends giving us such tests as we receive to prove to us their identity. Mrs. Harker, a stranger to us, was present at a sitting. A spirit spoke, and gave her name as "Maggie Brown." None of us knew the spirit except the stranger, who said, "It is my husband's sister." Oh! how pleased the spirit was to gasp out, "Yes! yes! yes!"

My daughter and her husband are regular sitters. The spirit of his father gave his name "Joseph Greivson," and answered us several things. I asked him his wife's name, "Anne," was his reply, which was correct. I then asked his son's name; he gave his full name, Robert Hopper Greivson (none of us being acquainted with the second name. "Bretimo," Mr. Thos. Brown's guide, gave his name, and bade us "Good morning," in his usual quaint manner. He said some very good things.

We have good soul-elevating materialisations. My dear mother and sister, now in spirit-life, have put their arms round my neck and kissed me. Another time, a form turned the light up so that we might see her beautiful garments; she wrote her name "Jane Black," and retired. A little girl then came, and we gave her a parcel of sweets; she talked with us, and gave us each sweets.

I have not told you one quarter of what we have had; but I can't omit this one, glorious, love-least, never to be forgotten.

We proposed to hold a seance for the Spiritual Institution, and our spirit-friends agreed to it. We held it on the 21st of February, at my daughter's house at Hepworth. We put a table in the centre of the circle, a decanter of water with glass, and two plates with biscuits, on the table. Eighteen sitters were present, and very harmonious; we sang and prayed. A beautiful form glided to the table, and looked at all the sitters. The form then came and raised me up, took my arm, and walked me round the circle. She beckoned me to pour out some water; I gave to everyone a drink, while she gave them a biscuit. She afterwards blessed every sitter by laying her hands on our heads. She kissed my daughter; then we again walked round, while the circle sang "Hand in hand with the Angels." She wrote her name "Ann Chambers," the sister of our medium. We were sorry she couldn't stay longer, her presence was so enchanting. Another form, three inches less in stature, came out and looked wistfully about, as if looking for some friend; she retired, and gave her name through the medium, "Maggie Lawson." Other spirits tried to come out, but could not; one was entirely made up, but could not show herself, her name was "Maggie Wilson," killed on the railway, only nine years old; her little brother was killed at the same time, at Leamside, Durham.

We had another good seance last night. Our loving "Signor," the principal guide of our circle, came out; he is a tall, Italian spirit. He went to Mrs. Taylor, kissed her, and made passes on her; he does the same with my wife, Mrs. Ancrum, myself, and others. Then the spirit that could not find the friend, "Maggie Lawson," came to me, took me down the circle, and left me standing; she sat down on my seat, beside my wife; she retired, and gave us her name as before.

Dear Sir, in conclusion, I thank you sincerely for your paper the MEDIUM, it has been to me for four years, a great pleasure to read and pass it on to friends. May God's blessing rest on you, and holy angels guard you. Dear Brother, accept this small donation of 8s. for your Cause.

JOHN S. ANCRUM.

Gladstone Terrace, Windy Nook, near Gateshead.

## TRANCE LECTURES ON VACCINATION AND SPIRITUALISM.

By MR. E. WOOD, THE YORKSHIRE PIONEER MEDIUM.

Mr. Burns.—Dear Sir,—In the MEDIUM AND DAYBREAK for Feb. 20th you have an account of the above medium being fined 10s. and costs for refusing to have his children vaccinated.

After leaving the Town Hall on the day he was fined, he went to a friend's house near to, and while there was controlled, and his "guides" informed us that they would give us two lectures the first opportunity they had, one against vaccination and the other on Spiritualism. Yesterday (Sunday, Feb. 29th) they fulfilled their promise.

In the afternoon the subject was "Vaccination a Crime and a Curse." The room was full, the audience being composed of anti-vaccinators, including their secretary and numerous friends.

The control (whose name is "Josiah," and who is well known and very much respected round these parts) said that doctors were trying to improve on God's work. Here a child is born healthy, and to stop it from having a filthy disease they go and put some filthy matter into its blood. A very nice way of making the child's blood pure. It seems it was not pure enough when God made it, so they must improve on it. Here is a child that has been vaccinated; it looks healthy enough to look at it outwardly, but inwardly it might not be so. Some neighbours have their children vaccinated from that child, and in time all the lot are taken ill, and maybe some of them die. Then the bereaved mothers go to the mother of the first child and say she ought to have told them her child was not healthy, and so on, and thus it might cause enmity

between them for life. Or they might go to the doctor and accuse him of killing the child; but he simply tells the woman to go about her business—it's the law, and the law must be fulfilled. Well, then, the sooner this "accursed law" is done away with the better it will be for mankind. The child is yours before you have it vaccinated, but afterwards you have part of somebody else's child as well, or else part of a cow. No sooner is a woman confined than there is someone on her door-step telling her to take the child to be vaccinated, "or to the slaughter-house" as the guides put it, for it is nothing better. If you refuse you are taken before the magistrates, and there you must not open your mouth. You must not tell them that you have lost two or three of your children through vaccination—that is nothing to them. You must obey the law or be fined, or go to prison—a nice state of affairs, too! This is liberty.

And now they want to use calf matter; it is better than the other, they say, as if any kind of matter were pure—we would like to know. If they bother us any more with this pest, this curse, this crime, the guides told us to make them bring the calf to our door, and then give us the history of its ancestors, and what it had been fed on, and so forth; and then we must tell them it looks a pity to cut the poor thing for the sake of its matter, so they had better take it back as carefully as they brought it, and let it alone until it has grown up into a cow, and then bring it again. They (the guides) exhorted us to act like true men, and get this law, this crime and curse done away with.

The discourse was received with pleasure by all in the room.

In the evening we had another discourse through the same medium. The room was properly crammed, and some behind were even standing. The subject was, "Spiritualism: Is it Humbug?"

The guides opened by saying that some humbugs were sweet, and some were sour, but they were glad to inform us this humbug of Spiritualism was one of the sweets, and a great many people were sorry that they had not got hold of the humbug sooner.

When Modern Spiritualism first came up everybody was anxious to try it, parsons included. They gathered round a table and put their hands upon it. After a while the table began to rap, and the people to ask questions, such as "What time is it?" "How many people are there present?" "When shall I be married?" and so on. Of course the table tried to answer all the questions.

After a while the table began to kick itself up and down the room; then the parsons ran away, they were afraid, still they said there was nothing in it. If such be the case, then they were fools for running away from a lump of wood. But some saw there was something in it, and they formed a circle. It transpired, there was a medium developed amongst them, and some father or mother, or friend came back and spoke to them; then their hearts beat with joy, and they told their friends about it; but of course it was the work of the devil they were told; that was the way that parsons tried to get over it. But it did not matter what the parsons said, the fact was there. They met again, their friends came back to them again, and told all about that beautiful "Summerland," and that there was a chance for all, that when a poor sinner entered the next world there was a chance to rise higher and higher, if he would only do so. The friend told them that God was full of love and mercy, and not a God of vengeance who sent his children to hell to burn for ever. The circle still went on, and a physical medium was developed, and then the father came in form and spoke to his son; the mother came and kissed her child once more, as she did on earth. They were recognised by many persons in the room. Then they thanked God more and more for His mercy and goodness towards the children of men. They went and told their friends this also. Some said it was the work of the devil again. Others said, "I don't believe you." No, they don't believe it; yet, when the parsons tell them about spirits coming back some two or three thousand years ago they swallow every word. Yes; they believe all that. Why? Because it says so in the Bible. They won't believe what you have told them—you who have been their bosom friend, and never told them an untruth. You ask them to come and see for themselves. No, I shan't. It's the work of the devil and I'll have nothing to do with it. That is all you can get out of them. They won't investigate for themselves, yet they say it is humbug. But we will ask which is the greatest humbug—Spiritualism, or the man who condemns it, and knows nothing at all about it? We will leave you to judge, friends.

Go back to the time of Christ. We read of Peter being fetched out of prison by a spirit. It took his fetters off, opened the doors and gate for him, and told him to go his way. He went to a house where some of his friends were praying, and knocked at the door. A damsel came, and "when she saw Peter, she opened not the door for joy, but ran back and told them that Peter stood at the door." But they said she was mad; it was his spirit. It seemed they knew something of spirits coming back in those days; and if it be the work of the devil that causes them to come back now, then it was the devil that caused them to come back in those days. There is just as much sense in one as the other. We also read of Peter having a vision on the housetop, and of other people having visions; but if we tell them about people nowadays seeing these things—Oh, nonsense, they say, it's all bosh! Is it though? We can put it to the proof, like everything else we believe in. If Spiritualism be humbug, it is very pleasant humbug—very instructive humbug, and humbug that teaches you the road to the higher spheres; humbug that teaches you by what influences you are surrounded, and that if you do not go to a high sphere when you leave this earth it is your own fault.

At the close of the discourse we were asked to meet (by a theologian, I suppose) on a platform at some future time to discuss the question of Spiritualism. We said we would accept it any time they liked; but would we meet them in the normal state? Yes; we would do that too. We did not come to anything definite at the time; but very likely we shall hear of something before long, and then you shall have another letter.

If there be nothing in Spiritualism, why are they afraid to meet our mediums? Why do they want to meet us in the normal state? We will meet them in any state they like, and beat them with their own weapons.

Hoping I have not taken up too much space in your valuable paper, I remain, yours in sympathy,  
W. S. WHITTAKER.  
Oldham, March 1.



## THE EFFECTS OF MR. WALLIS'S WORK AT FALMOUTH.

A Baptist minister at Falmouth is helping on our Cause by his extraordinary conduct in reference to Mr. Wallis's late visit. Many who heard Mr. Wallis like him well, notwithstanding his Spiritualism, and to upset this "Christian" tendency, "James Douglas" as he signs himself,—the preacher in question—is doing his utmost to sow seeds of aversion in the hearts of his fellow townsmen. As a consequence, he is alienating all right-minded people from his position, and the tide of sympathy rolls on increasingly toward the modest representative of our Cause.

Mr. Douglas has published a wonderful letter in the *Falmouth Packet*, wonderful, when we consider the authorship which he claims for it. He concludes by telling the public that his effusion has been inspired by the "Spirit of God;" but that might possibly have been insufficient to account for the performance, had not Mr. Douglas spent several years of his youth in "Christian training," as he tells us in his opening sentences. We have some respect for the honest, philosophical atheist, and pity for the foul-mouthed, blaspheming reprobate; but what kind of feelings are proper in the case of a man who coolly tells the public that the "Spirit of God" has aided him to write the most uncharitable and wretchedly irrational things of a harmless young man who has dared to speak to the people what he believes to be the truth? Mr. Wallis, in argument, completely dressed down Mr. Douglas, and no wonder, for this "inspired" instrument of personal abuse has no argument.

We read with horror the arrogance of priestly personages in the time of Luther; but we think the case before us shows a depth of disregard both for God and man which the pulpit craft of the present day alone could lay claim to. It is no fault of theirs that the sword and faggot are not applied to spiritual teachers; but to our mind the flippant use of the Divine name, and the shocking idea of fathering upon God the inane abuse heaped upon a brother, are even more hideous crimes than that form of persecution which by force overcomes an adversary even unto death; because murder and all crimes of selfishness proceed from Godlessness, whereas this preacher attributes his conduct, which cannot be styled godlike, to the Divine Being.

"Drus," in another local paper, speaks up well for Mr. Wallis and fair-play, and Mr. Douglas comes in for his share of righteous treatment. We thank our contemporary for his manly conduct, and hope he will not let the matter rest. Cornwall would be spiritual to a man if the truth had fair play; and that a change is on the threshold the craven fears of preachers, who desire to keep out the light, amply testify.

Our readers in the North will observe that Mr. L. N. Fowler, phrenologist, is amongst them again. He will be at the Mechanics' Institute, Darlington, next week, after which he will proceed to Middlesbrough. In addition to giving lectures he will give private examinations.

DALSTON ASSOCIATION, 53, Sigdon Road, Hackney Downs. On Monday, March 8, a paper on "The Greek Philosophers, to Plato, viewed from a Spiritual Standpoint," will be read by Mr. A. E. Hunter, Cambridge. To commence at 8.30.

WEST PELTON.—Mr. William Westgarth will give two lectures on Sunday, March 14, in the West Pelton Hall; service to commence at 2 and 6 p.m. The friends in the district are cordially invited to attend and support Mr. Westgarth, who is a local medium and a credit to the Cause.—G. T., Secretary.

GLASGOW.—Mr. Anderson, local medium, lectured twice to the Glasgow Association of Spiritualists last Sunday, in their rooms, 164, Tron-gate. Mr. Harper, of Birmingham, who has been delayed beyond the appointed time, is expected to lecture at 11.30 a.m., and 6.30 p.m., on Sunday, March 7.

MR. GEORGE STARNES, 22, Sparsholt Road, Crouch Hill, N., who worked so well for the Cause in Church Street, Islington, years ago, has been ill for weeks with bronchitis, and solicits the aid of friends who have known him in the past, to enable him to spend a week or two out of town. His illness has drained him of resources, and whatever he is favoured with now he promises to repay.

MR. T. M. BROWN has been obliged to return home on account of ill-health, but he expects in a week or two to resume his work South, and fulfil his engagements at Liverpool, Southport, Uttoxeter, Longton, and the Potteries. Mr. Brown, during his stay at home, intends visiting Blyth-by-the-Sea, and will then, if possible, fulfil some past engagements at Choppington and the North. Miss Brown has returned home. She and her father will visit Newcastle in a few days on their way North. Address Howden-le-Wear, R.S.O., Dunham.

GOSWELL HALL, 290, Goswell Road.—There was an excellent meeting on Sunday evening, and Mr. Morse, under influence, spoke in the accustomed able manner. Mr. Stevens, nevertheless, states that the collection amounted only to two-fifths of the expenses. Mr. Morse will in future, occupy this platform on the last Sunday in each month. The happy evening is postponed for a week or two. Mr. W. Wallace, pioneer medium, will speak on Sunday evening. On the following week Miss Keeves will be the speaker. Service at seven o'clock.

QUEBEC HALL, 25, Great Quebec Street.—On Saturday 6th, the usual seance at 8. Mr. Hancock will attend at 7.30 to speak with strangers. On Sunday morning, 11.15, a meeting for the study of, and conversation on, Scripture. On Sunday evening the anniversary tea-meeting. Tea on table 5.30 prompt, tickets 1s. each or 1s. 6d. for two. Meeting to commence at 7, consisting of sacred songs, readings, recitations, &c. Miss Young has kindly promised to be present, and other mediums are expected; a very pleasant and interesting meeting is anticipated. Friends intending to favour with their presence will kindly send a post card to J. M. Dale, 50, Crawford Street, W., by Saturday mid-day, to guide in providing. On Monday evening at 8 prompt, Miss Waite's interesting and excellent entertainment will take place, admission free. Collection during evening, after which at 10 the anniversary will be resumed by a dance. Refreshment, tea, coffee, &c. On Tuesday, March 9th, at 8 prompt, Mr. Burns will give a Phrenological entertainment, and examine the heads of persons selected from the audience. Each person thus examined will please contribute 1s. towards the funds. Tuesday March 16th, Mrs. Slater has very kindly offered to give an address: "The Spiritual Crisis, and how Spiritualists should meet it."—J. M. DALE.

## MRS. OLIVE'S MEDIUMSHIP.

Too much praise has probably not been awarded to Mrs. Billing, for she has done a great work, and the little I was able to see of her left a very pleasing impression on my mind. But we must not overlook another and equally trustworthy medium and excellent lady, who is also doing her work with a zeal which can hardly be surpassed, and a success which ought to attract more attention, and indeed must do so ere long. Her great kindness, and her upright and honourable character will only be properly appreciated as she becomes more widely known.

Her medical control, "Dr. John Forbes," assures me that he never undertakes a case unless he can see to the end of it. His diagnoses are allowed to be remarkably accurate, and his success is correspondingly striking, as I can testify from observation, and still more from personal experience. So great, too, is the medium's power for work, that I have known her to give recently no less than five seances in about three hours and a half, and that apparently without fatigue.

The earnest and indefatigable efforts of Mrs. Olive's principal controls to do good in every way are warmly sympathised with by herself. But, like other spirits, they are affected by the influences brought by the sitters. That beautiful spirit "Sunshine" has often told me that in the presence of captious and suspicious sitters, a mist is raised before her eyes which hinders her vision, although it is generally very clear and far-seeing when the influences are congenial.

Like "Ski," these excellent spirits are able to "set up" friends who have passed into the other life, or, in other words, they can help them to control, not perhaps immediately, but after a sitting or two. To this, also, I can bear witness from personal knowledge. A son of mine, who died when but a few months old, nearly thirty years ago, has been brought to me, and controlled for the first time on Monday evening last. It was a difficult and rather painful effort, and he could not speak above a whisper; but the way in which he recognised and claimed me as his father was so remarkable as to dissipate any doubt which I might have been disposed to indulge in as to his identity. His second effort, however, two days since, was more successful, and without pain. He had obtained more command over the vocal organs, and gave me further and still more startling evidence of his being really my long lost child; not indeed a child now, but grown up to the maturity of intelligence, as well as of form.

I may just add that Mrs. Olive was quite unaware that I had lost a son.

It will be seen, therefore, that this lady's mediumship is of the most genuine and valuable character. I have no personal interest in writing, and she is not aware of my intention to do so. But I feel that I shall be doing a service, not so much to her as to those who have need of healing or advice, if they can be induced to pay her a visit.

Beside the free seance every Monday morning at 11.15, when the room is generally full of expectant patients or visitors, there are two others:—one on Wednesdays at 7.15 p.m., and the other on Fridays at 3.15. The fee is too low—only 2s. 6d., and any person who can attend these meetings will be abundantly rewarded, or it will be his own fault. A private seance by arrangement is, however, far more satisfactory.

Anyone applying to 15, Southampton Row, can learn my address, and I shall be only too happy to give any information, or to answer any questions. C.

February 29th.

## MANCHESTER ASSOCIATION OF SPIRITUALISTS.

To the Editor.—Dear Sir,—On New Year's Day we had our annual tea-party and entertainment, and it proved such a sociable and joyous affair that our members and friends were delighted, and were almost unanimous in the wish that we might have such another on the first available opportunity. Therefore, to please the members and friends, our committee took the matter into consideration, and have decided to have a tea-party and entertainment on Good Friday next, March 26th, when they hope to have the pleasure of seeing all friends of the Movement (particularly old friends), both of Manchester, Salford, and surrounding neighbourhoods to tea, to which they will be heartily welcome. After tea a pleasing and varied programme will be gone through, consisting of songs, glees, duets, recitations, &c. After the concerted part of the entertainment will come a comedieta (played by five characters, under the able supervision of Miss Fox), which will be very instructive and amusing. Tickets for tea and entertainment, 1s. each, may be had from any of the committee, or from Miss Johnson, 159, Strangeways; tickets after tea, for entertainment only, 6d. each at the door. Tea on the tables at 4.30 prompt; commencement of concert, 6 p.m.; comedieta, 8.10 p.m.—Yours truly, JAMES BOOTH, Secretary of Entertainment.

NORTHAMPTON.—Miss Brown arrived here on Tuesday of last week and met all the friends at Cowper Cottage in the evening, when her guides gave us a most interesting discourse upon "Spiritualism and its mission," which was appreciated by all present. On Wednesday evening Mrs. Ward provided tea, which passed off well considering the short notice given, after which Miss Brown's guides gave a discourse upon "Truth," which subject was handled most admirably. All through, Miss Brown's visit gave great satisfaction, and all express their regret at having to lose her from this country so soon. The friends here wish her every success in her work.—C. E. GUBBINS, Cowper Street, Northampton.

OSSET.—On Saturday, March 20th, a public tea and entertainment will be given. Tea on table at 4.30 p.m. Tickets for tea and entertainment, 9d. After tea, admission 3d. R. Whippenny.—Mr. Oliffe writes to say that he has taken the Medium for seven years, and that there are more readers than obtain supplies through our friend Mr. Hallgath. Mr. Oliffe says the Cause is in a flourishing condition, at which we rejoice. All Spiritualists are our "co-workers," but we would be glad to hear from those who do not write to us. We may add that Mr. Hallgath uttered not a word about the friends in Ossett; we gathered our ideas from the fact that his weekly parcel decreased. If the Ossett friends will agree amongst themselves he will not set them by the ears.



## MR. J. J. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday and Monday, March 7 & 8. See Society's notice.  
 NORTH SHIELDS.—Wednesday, March 10. Odd Fellow's Hall. 8 p.m.  
 NEW MILLS.—Sunday, March 14. WHITWORTH.—March 18.  
 HAYFIELD.—March 15. MANCHESTER.—March 19.  
 OLDHAM.—March 16. LIVERPOOL.—March 21.  
 BOLTON.—March 17. LONDON.—March 28.

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

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

WALSALL.—March 6. Special seance.  
 " 7. Exchange Buildings, at 11 a.m. Subject, "Who shall Roll us away the Stone?"  
 BIRMINGHAM.—March 7, at 6.30. Board Schoolroom, Lozelle's. Subject, "The Way, the Truth, and the Life."  
 COVENTRY.—March 8.  
 NOTTINGHAM.—March 10. Shakespeare Street meeting room, Happy Evening, at 7.30 p.m.  
 GLASGOW.—March 14 till 19 inclusive. BURNLEY.—March 25.  
 NEWCASTLE.—March 21 & 22. MANCHESTER.—March 28.

Mr. Wallis will accept calls to deliver trance-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.

## MRS. ESPERANCE'S SEANCES.

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

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

## 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, Eslington Terrace, "

## LECTURES FOR MARCH.

Sunday, 7, at 2.30 p.m. "Christian Doctrines in the Light of Spiritualism—Judgment." Mr. J. J. Morse.  
 " 7, at 6.30 p.m. "Life: a Failure or a Prophecy—Which?" " "  
 Monday, 8, at 8 p.m. "Wicked Virtues." " "  
 Sunday, 14, at 6.30 p.m. Her guides "Experience in Spirit-Life," to conclude with written replies to questions Mrs. Esperance.  
 " 21, at 2.30 p.m. "Spiritualism the Science of Life." Mr. E. W. Wallis.  
 " 21, at 6.20 p.m. "The Destiny of the Dead." "  
 Monday, 22, at 8 p.m. "The Dispensation of Doubt: its Benefits" " "  
 Sunday, 28, at 2.30 p.m. Trance, Tests, and Clairvoyance. Mr. F. O. Matthews  
 " 23, at 6.30 p.m. " " "  
 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.

## MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

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

## PUBLIC MEETINGS FOR MARCH.

7th inst.—Mr. Howell. 21st inst.—Mr. Isaac Walker.  
 14th inst.—Mr. Tetlow. 28th inst.—Mr. Wallis.  
 33, Downing Street. J. CAMPION, Secretary.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, MARCH 7.—GOSWELL HALL, 290, Goswell Road (near the "Angel")  
 Conversation and Seance at 11 a.m. Address by Mr. Morse at 7 p.m.  
 Secretary: Mr. H. J. Stevens, 224, Albany Road, Camberwell, S.E.  
 Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.

TUESDAY, MARCH 9.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.  
 THURSDAY, MARCH 11.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MARCH 7, ASHTON-UNDER-LYNE, 1, Bradgate Street. Meeting at 6 p.m.  
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.  
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
 CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.  
 DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.  
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
 GLASGOW, 164, Trongate, at 6.30 p.m.  
 HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30.  
 KEIGHLEY, 2 p.m. and 5.30 p.m.  
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.  
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
 OLDHAM, 198, Union Street, at 6.  
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
 BOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
 MONDAY, MARCH 8, LIVERPOOL, Perth Street Hall, at 8. Lecture.  
 TUESDAY, MARCH 9, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
 SHEFFIELD, W. B. Hunter's, 25, Netherthorpe Street, Portinaton, at 8.  
 WEDNESDAY, MARCH 10, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for development at 7.30, for Spiritualists only.  
 CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.  
 DERRY, Psychological Society, Temperance Hall, Courzon St., at 8 p.m.  
 MIDDLEBRO', 38, High Duncombe Street, at 7.30.  
 THURSDAY, MARCH 11, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.  
 LEICESTER, Lecture Room, Silver Street, at 8, for development.  
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

## VERITAS: REVELATION OF MYSTERIES

BIBLICAL, HISTORICAL, AND SOCIAL,

BY MEANS OF

THE MEDIAN AND PERSIAN LAWS.

By HENRY MELVILLE. Edited by F. TENNYSON and A. TUDER  
 Large Quarto. One Guinea.

## CONTENTS.

Seventeen full-page plates of the Constellations (illustrated), Zodiacal Signs and Emblems, Masonic Certificate, Ancient Britons, &c.; and many woodcuts representing Ancient Deities, Classical Symbols, &c., &c.; also the following chapters:—

Introduction—Correspondence with Masonic Lodges—Astronomy and Masonry—Construction of the Median and Persian Laws—Construction of the Triple Law, &c.—Masonic Ceremonies—Masonic Certificate—Ancient Dates—Celestial Points—Celestial Cycles—The Birth of Moses—The Creation—The Deluge—The Birth of Christ—The Death of Christ—Celestial Cities—Terrestrial Fable Celestially Interpreted—Modern History—Mary, Queen of Scots—Charles the Martyr—Celestial Officers of State—The Revelation of St. John the Divine.

London: J. BURNS, 15, Southampton Row, W.C.

ON THE CONNECTION OF  
CHRISTIANITY with SOLAR WORSHIP.

TRANSLATED FROM THE FRENCH OF DUPIUS BY T. E. PARTRIDGE.

Neat Wrapper, price 1s.

## CONTENTS.

Allegorical Nature of the Hebrew Scriptures. Opinions of the Christian Fathers. The Story of the Creation is symbolical. The Hebrew Cosmogony is borrowed from the Persian. Persian and Christian Theology compared. Origin of the idea of good and evil Deities. Theology derived from Astronomy. What the Serpent signifies in Theology. The meaning of the Virgin Mother and her Child. Correspondence between Egyptian and Roman Myths. The Mithraic Religion described. The Blood of the Lamb, its signification. Identity of Christ, Horus, and the Sun. Assumption of the Virgin, what it means. The origin of Easter. The resurrection of Christ. The dragon and lamb of the Apocalypse. The lamb a symbol of Christ. Why? Redemption and Restoration under the Lamb. Sun Worship in Egypt—Osiris. Parallels between Osiris and Christ. The Phœnician idea of Christ. Adonis and Christ compared. Similarity of the Gods of Egypt and Greece. The Phrygian God, Atys. The God Atys compared with Christ. Coincidence of Christianity with Paganism. Light, the great Divinity of all Nations. The Christian Sacraments borrowed from Persia. The Sympathy of Religions—Christian Redemption an Allegory. The Spiritual meaning of ancient mysteries. Authors, Ancient and Modern, noted:—

Archbishop Burnet, Maimonides, Philo, Origen, Cedrenus, Josephus, Beausobre, Clement, Augustine, Zoroaster, Strabo, Plutarch, Pook, Abulfeda, Manilius, Geminus, Pliny, Hyde, Virgil, Abulferagius, Syncellus, Cyril, St. John, Macrobius, Proclus, Eratosthenes, Father Petau, Emperor Julian, St. Justin, Tertullian, Porphyry, Celsus, Montfaucon, Torrè, Kirker, Freret, Abulmazar, Selden, Pic, Roger Bacon, Albert the Great, Stoffer, Columella, Ptolemy, Epiphanius, Theophanes, Theodore of Gaza, Isidore, St. Jerome, Martianus Capella, Pope Adrian, St. Paul, Athanasius, Eusebius, Diodorus, Diogenes Laertius, Procopius, Vossius, Suidas, Cheremon, Abnephius, Synesius, Theophilus, Athenagoras, Minutius Felix, Lactantius, Julius Firmicus, Herodotus, Arnobius, Pausanias, Ammianus Marcellinus, Corsini, Damascius, Varro, Sallust, Theodoret, Chrysostom: Jews, Manicheans, Essenians, Therapeutæ, Rabbis, Persians, Allegorists, Christians, Catholics, Assyrians, Ninevites, Magi, Romans, Greeks, Neapolitans, Egyptians, Phrygians, Brahmins, Phœnicians, Scythians, Bythinians, Arabians, &c.

London: J. BURNS, 15, Southampton Row, W.C.

DANIEL TRUELOVE, 8, Lewis Buildings, Canton, Cardiff.—We can scarcely gather enough from your letter to be of use to you in reply. You are quite correct in attributing great importance to mental influences in the circle. Material surroundings are of small import compared with mental surroundings. You should discuss the matter with the friends who meet at 1, West Luton Place, Cardiff.

IMPORTANT ANNOUNCEMENTS.—We have been asked to insert the following card:—The March number of the *Vaccination Inquirer* deals with Mr. Ernest Hart's challenge to anti-vaccinators, and the resulting correspondence; the Calf Lymph Deputation to Government; Official Officership at Leicester; Rev. George Litten's, Mrs. Bell's, and Joshua Jacob's Cases; the New London Anti-Vaccination Society; Jenner's *Inquiry*; and other important subjects. 20 pages. Copies for distribution can be obtained, if ordered at once, at 2s. per dozen, or 12s. 6d. per hundred (annual subscription, 2s. 6d. post paid) from the publisher, Mr. Allen, 11, Ave Maria Lane, London.

JUST PUBLISHED.—Slips containing Anti-Vaccination Testimonials for insertion in letters and for free distribution, 10 varieties, 8d. per hundred. Also a new and startling Statistical Leaflet taken from recent Parliamentary Returns, price 8s. 6d. per thousand.

Your attention is called to the London Society for the Abolition of Compulsory Vaccination, and your co-operation and support earnestly invited. Subscriptions to the "Free Distribution Fund" much needed. Address, the Secretary, 4, Kemplay Road, Hampstead, London, N.W.



## 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 "LUCILLA." A Tale of Spontaneous Mediumship, showing how the most humble may do the grandest Spirit-work.

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

## TESTIMONIAL FOR DR. MONCK.

The Committee formed to promote a Testimonial to Dr. Monck have determined at the urgent request of many friends, who are collecting sums in the provinces and abroad, to keep the list of subscriptions open a short time longer; during which time they hope to see other names associated in this Cause with the good ones already in the list below.

Should his health return, and if he can succeed in securing a livelihood by means of some spiritually suggested inventions, which he has patented under the advice of competent manufacturers, who assure him of success, it is his intention to devote himself as an UNPAID medium to the investigation of Spiritual phenomena in the light, from which results of the highest value may be expected. Contributions therefore to this fund, the committee think, will promote the cause of science and place at the service of Spiritualism the kind of mediumship now most wanted.

W. P. ADSHEAD, Belper.  
Dr. BROWN, Burnley.  
JAMES BURNS, Southampton Row.  
ALEXANDER CALDER, 1, Hereford Square, S.W.  
Prof. R. FRIESE, Breslau.  
A. J. CRANSTOWN, Meggen, Lucerne.  
J. H. GLEDSTANES, Merignac.  
Baron DIRCKINCK-HOLMFELD, Holstein.  
Sir C. ISHAM, Bart., Northampton.

Rev. W. STANTON-MOSES, M.A., Kilburn.  
WM. OXLEY, Manchester.  
E. DAWSON ROGERS, Finchley.  
MORELL THEOBALD, Hon. Sec.  
J. PEMBERTON TURNER, Leamington.  
Mrs. TYNDALL, Edgbaston.  
HENSLEIGH WEDGWOOD, J.P., Queen Anne Street.  
Prof. F. ZÖLLNER, Leipzig.  
A. ARSAKOFF, St. Petersburg.

All remittances should be sent to MORELL THEOBALD.

62, Granville Park, Blackheath.

### SUBSCRIPTIONS ALREADY RECEIVED.

Sums already acknowledged £155	8	0	Mr. John Mould	...	0	10	0
Received since Feb. 1:—			Mr. Wm. Hunter	...	0	10	0
L. E. G. ...	6	0	Mr. W. C. Robson	...	0	10	0
A Friend, per W. T. Rossiter	2	0	Mr. H. A. Kersey	...	0	5	0
Per Mrs. Woodford's Seance	2	0	Mr. John Miller	...	0	5	0
Dr. Ourlis, Rome	1	0	Mr. J. Colman	...	0	5	0
Mrs. Lenox, Nice	1	1	Mr. H. A. Kaye	...	0	5	0
V. Bird, Devonport	0	10	Mr. J. J. Nicholson	...	0	5	0
Mrs. L. Noworthy, Liverpool	0	10	Mr. Hewitson	...	0	1	0
A. M., Hungary	0	5	Mrs. Hammarham	...	0	4	0
G. Bryan, Budloigh	0	5	Per J. Robertson, Glasgow	...	0	12	6
"Chip" ...	0	2	Friends' second donation	...	0	2	0
H. A. Beckett	0	2	Stamps, per E. Wallis	...	0	2	0
Hon. A. Aksakof, &c., St. Petersburg	10	8	B. C. Hall, F.S.A.	...	2	3	0
Mrs. Blunt's Circle	1	0	W. S. Hudson, Paterson, New Jersey	...	0	6	2
Per Miss Wood's Seance, New-castle	0	15	Mr. G. Lee, Ripley	...	1	0	0

### PLAN FOR THE

Effective Distribution of Spiritual Literature,  
RECONSTRUCTION of the PROGRESSIVE LITERATURE FUND.

### STANDARD WORKS & INTERESTING NOVELTIES TO DEPOSITORS AT COST PRICE.

An effort is being made to raise immediately £1,000 as permanent capital for the publication of Spiritual Literature, and its production at the lowest possible cost, with a view to its universal diffusion.

Deposits of not less than £1 will entitle to the possession of a deposit certificate, the holder of which may purchase at any time, for cash, books at depositors' prices and on depositors' terms, the full amount of sum marked on the deposit certificate. This privilege allows the original capital to remain undisturbed while the best books may be obtained at one third of the published price (or less), without waiting for the appearance of a new edition.

The greater the number of depositors, and the more frequently the capital is turned over, the cheaper books can be produced, and the greater benefit conferred on the Cause by the diffusion of knowledge.

By taking part in this fund, all Spiritualists can be useful in the Cause. Thousands of volumes could be taken up at these cheap prices if proper effort were made.

This is not a company or speculation of any kind. The plan has already given publicity to 20,000 volumes, and has bestowed on the Movement in this country a popular literature at a reasonable price. All past transactions have terminated with complete satisfaction to the depositors.

Book clubs may become depositors; in fact, every family of Spiritualists should be the centre of a book club, and by that means gradually flood the country with first-class information on Spiritualism.

The whole of the deposit may be taken up in goods at any time if the depositor desire to withdraw from the fund.

The following new works and new editions are ready or in preparation:

Cloth, 3s. 6d., to Depositors, 4 copies for 10s. 6d.

### LECTURES ON THE PHILOSOPHY OF

### MESMERISM AND ELECTRICAL PSYCHOLOGY. (18 in number.)

By DR. JOHN BOVER DODS.

#### CONTENTS.

PHILOSOPHY OF MESMERISM.—1. Introductory Lecture on Animal Magnetism.—2. Mental Electricity, or Spiritualism.—3. An Appeal in behalf of the Science.—4. The Philosophy of Clairvoyance.—5. The Number of Degrees in Mesmerism.—6. Jesus and the Apostles.

THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY.—Dedication—Introduction.—1. Electrical Psychology: Its Definition and Importance in Ouring Diseases.—2. Beauty of Independent Thought and Fearless Expression.—3. Connecting Link between Mind and Matter, and Circulation of the Blood.—4. Philosophy of Disease and Nervous Force.—5. Cure of Disease and being Acclimated.—6. Existence of Deity Proved from Motion.—7. Subject of Creation Considered.—8. Doctrine of Impressions.—9. Connection between the Voluntary and Involuntary Nerves.—10. Electro-Curapathy is the best Medical System in being, as it involves the Excellence of all other Systems.—11. The Secret Revealed, so that all may know how to Experiment without an Instructor.—12. Genetology, or Human Beauty Philosophically Considered.

Nearly ready.

Price 5s., to Depositors, 6 copies for 21s.

### THE NEXT WORLD.

Containing Papers and Essays by Individuals now in Spirit-Life, through SUSAN G. HORN, Clairvoyante.

In the press.

### THE SPIRITUAL LYRE.

Paper covers, 6d.; to Depositors, 12 copies, 4s. Cloth, 1s.; to Depositors, 12 copies, 8s.

In preparation.

### THE GREAT PYRAMID OF JEEZEH.

By WILLIAM OXLEY. Reprinted from the MEDIUM. Cloth, 200 pp. 2s. 6d.; to Depositors, 12 copies for £1 1s.

In preparation.

### GLIMPSES OF SPIRIT-LIFE.

Communicated to the Cardiff "Circle of Light." Reprinted from the MEDIUM. 130 pp., paper wrappers, 1s. 6d.; to Depositors, 10 copies for 10s. Cloth, 2s.; to Depositors, 10 copies for 15s.

In preparation. An English edition of

### STARTLING FACTS IN MODERN SPIRITUALISM

Chiefly through the Mediumship of Mrs. Hollis-Billing.

By N. D. WOLFE, M.D., 550 pp. Many illustrations. Price 7s. 6d. to Depositors, 5s.

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

## PURE SOLIDIFIED CACAO

### TRY IT, AND YOU WILL USE NO OTHER.

Price 4s. per lb. Sold in Packets of 1 lb. each. Full Instructions for its preparation accompany each packet. By sending for a quantity at a time it will be sent carriage paid, preventing the necessity for agencies, additional profits, and the risk of adulteration. When kept in a tin caddy with closely fitting lid, it may be preserved for years without deterioration.

Agent: J. BURNS, 15, Southampton Row, W.C.



## J. BURNS, PRACTICAL PHRENOLOGIST, 15, SOUTHAMPTON ROW, W.C.

Mr. Burns's many engagements render it necessary that visitors make appointments in advance.

**MR. BURNS** gives his **Psychic Organic Delineations** on the following terms:—

For a full Written Delineation—the remarks made by Mr. Burns being taken down in shorthand, and written out *verbatim*, with Chart of the Organs, 21s.

For a Verbal Delineation, and Marked Chart, 10s. 6d.

Verbal Delineation, 5s.

A Short Verbal Delineation, for children and those of limited means, 2s. 6d.

Mr. Burns may be engaged to give Delineations on his visits to the country.

### ASTROLOGY.

"Worth its Weight in Gold."

**EVERY** adult person living should purchase at once "**YOUR FUTURE FORETOLD**," a book of 144 pp. cloth, only 2s. 6d.

London: J. BURNS, 15, Southampton Row, W.C.; E. W. ALLEN, 11, Ave Maria Lane, Paternoster Row; or post-free of E. CASSELL, High St., Watford, Herts.

Instructions to purchasers gratis.

**ASTROLOGY.—PROFESSOR WILSON** may be Consulted on the Events of Life, at 103, Caledonian Road, King's Cross. Personal Consultations only. Time of Birth required. Fee, 2s. 6d.; instructions given. Attendance from 2 till 8 p.m.

**ASTROLOGICAL CHART.**—Send One Stamp and an addressed (square size) envelope stamped for my Astrological Chart. Address—Madame STOFFER, Dorking.

Miss P. Knight is no longer agent for M.S.

**THE SCIENCE OF THE STARS.**—Are you anxious about Marriage, Business, or absent friends, &c.? Consult SYBIL, who will resolve your doubts. Fee 2s. 6d. Nativities, one guinea.—19, Camelford Street, St. James Street, Brighton.

**ASTROLOGY.**—Gabriel can be consulted upon any event in life. Questions 5s., Nativities 15s. Apply by letter only—18, Nottingham Street, High Street, Marylebone.

**RAPHAEL'S PROPHETIC MESSENGER AND EPHEMERIS FOR 1880.** Containing Predictions of the Events and the Weather that are likely to occur during 1880, with a large Hieroglyphic.

"Raphael's" is the oldest and best Astrological Almanac now published. He foretold the great floods, the sad colonial calamities, and all the principal events of the current year, even to the present Afghan War! Buy, read, and judge it for yourself. Post-free, 7d.; with Ephemeris, 13d.

London: J. E. CATTY, 12, Ave Maria Lane, E.C.

### MERCURIUS'S

**PREDICTING ALMANACK for 1880.** Will be Published early in November.

In consequence of the remarkable predictions of the recent hard winter, and the death of the Princess Alice and the King of Italy, the large edition printed in October, 1878, was sold before Xmas; a second edition was printed in January last, in order to satisfy the demand for copies from the United States and all parts of the world. The violent storms of the year 1879 were faithfully recorded, and there was scarcely an event of any great importance—either sickness, death, war, or victory, but what has been faithfully foretold. Forewarned is to be forearmed. Thus to Farmers, Sportsmen, Merchants, Photographers, and Traders, this Almanack is invaluable; and in addition to the purely exceptional contents of the Almanack, we have everything that can be found in the most expensive one,—such as a Tide Table for all parts of the Country, a complete list of Fairs, Post Office, and all useful information, with complete and daily records of the Wind and Weather for the year 1880, Astrological Tables and Charts, with full directions for casting Nativities, and every information useful for Students and Amateurs.

Price 6d., post-free, 7d.

Co-operative Publishing Company, Victoria House, Catherine Street, Strand, W.C.

## STRAY CHORDS.

BY JAMES KINNERSLEY LEWIS.

A handsome volume, toned paper, gilt edged, price 3s. containing the "Hymn to the Eternal," "A Spiritual Journey through Space," "Woman's Love," an "Ode to the Great Pyramid," and numerous other poems.

F. Tennyson, Esq. (brother to the poet Laureate), writes:—"Though this poem (the 'Hymn to the Eternal') is among the earliest ventures of the writer in poetical composition, it deserves, in my opinion, to be generally known for its devotional fervour, if not for its melodious versification."

S. C. Hall, Esq., F.S.A. (the well-known author), writes:—"I have read with much pleasure your excellent poems (the 'Hymn to the Eternal,' &c.) and pray for your success."

Professor Adolphe J. Lyons (Professor of Hebrew, of Harvard University), writes:—"Your 'Hymn to the Eternal' is very beautiful, and a decided success."

Intending subscribers are respectfully requested to communicate with J. K. Lewis, 2, Alice Cottages, Carlton Grove, Peckham, London, S.E., or care of Editor of the MEDIUM.

## THE ELECTRIC LIGHT OF THE NEW ERA;

OR, THE GOSPEL OF SPIRITUALISM.  
By Rev. W. STODDART, B.A.

A Lecture delivered before the Newcastle Spiritual Evidence Society, and printed by request.

Single copies, 2d., post free, 2½d.; 1 dozen copies, 1s. 9d., post free, 2s.

Can be had of—  
H. A. Kersey, 4, Elington Terr., Newcastle-on-Tyne.  
or Heavisides, printers, Stockton-on-Tees.

Weekly, 1d.; Monthly, 6d. (Portraits weekly.)

## HOUSE AND HOME,

A Journal for all classes; discussing all matters pertaining to the dwelling and to the household.

"It may be read by everyone, and to advantage."  
—Graphic. "A variety of interesting subjects."  
—Daily Chronicle.

Dr. Benson Baker's papers on "How to Feed an Infant" should be read by every woman in the land. Of all booksellers and newsagents. Office, 335, Strand.

### THE CELEBRATED

## "JOHN KING" NUMBER OF THE MEDIUM.

IN turning over our stock, we have come across a small parcel of this most popular of any document on Spiritualism which has been printed in this country. It contains the portrait of "John King" as sketched by an artist who saw him materialise in daylight, and the matter of which the number consists is of the greatest interest to investigators. Recent investigators of our Cause who have not seen this publication would do well to secure a copy. Price 1d., post free 1½d.

MEDIUM Office, 15, Southampton Row, London, W.C.

Now ready, price 6d., the March Number of  
**THE PHRENOLOGICAL MAGAZINE:**  
A SCIENTIFIC AND EDUCATIONAL JOURNAL.

The contents include the following articles:—

Prof. Nordenskiöld: a Delineation and Sketch of Life (with portrait).

Objectors to Phrenology. Heredity. Memory. Spinsters.

Only Half a Hero—a Tale of the Franco-German War.

The Children's Corner. Facts and Gossip.

London: L. N. FOWLER, Phrenologist and Publisher,

107, Fleet Street, E.C.

## JOSEPH ASHMAN'S EMBROCATION, FOR THE RESTORATION OF VITAL EQUILIBRIUM AND THE RE-ESTABLISHMENT OF HEALTH.

To be had of the Proprietor,  
JOSEPH ASHMAN,  
14, Sussex Place, Cornwall Gardens,  
Kensington, London, W.,  
and Chemists generally,  
Price 2s. 9d. per Bottle.

The Embrocation is composed of animal and vegetable essences. The value of the compound was proved, by years of practical use amongst friends and relatives, before it was offered as a remedy to the public. It was found to be invaluable for the development of vital force in children, as well as for the arresting of vital decay in the aged. Many a child, that showed signs of weakness of limb and stagnation of growth, owes health and strength to this compound. By its use in age, life has been both prolonged and the enjoyment of it enhanced, by the retardation of decay and the removal of crude deposits upon the joints, which prevent the free flow of the arterial blood and the nerve forces.

The compound is perfectly harmless, so that, in case it does no good, it can do no harm. Its mode of application is pretty much the same in all cases. In sprains, bruises, inflammation, bronchitis, pleurisy, congestion of the lungs, gout, rheumatism, burns, scalds, chilblains, wounds, and cuts, by its application to the parts affected, it clears the pores of the skin, draws out inflammation, and feeds the debilitated arts.

### TESTIMONIALS.

Bury St. Edmunds, Nov. 25, 1878.

Mr. ASHMAN,  
Dear Sir,—Please send me some more Embrocation. Enclosed find 5s. 6d. in stamps. I apply it to everything, and it seems to act like magic. Baby grows stronger every day; the fistula seems almost gone: he had a very bad cough a fortnight ago, and I rubbed his chest with the Embrocation, and he is quite well now, and seems to have more colour in the face, as some little time ago he was very pale; everyone that knows him thinks it wonderful to see him get on so soon, as he was so delicate.

I performed a cure for a neighbour with your Embrocation. In coming downstairs she sprained her ankle. It was so swollen, red, and so very hot; and I rubbed it gently for an hour and a half, and it was so painful that she could not lift it; but by that time it was a great deal better. Then I rubbed it again, and the next day she was going about as usual.

—Yours very truly, Mrs. ASTON.

Bury St. Edmunds, Oct. 31, 1879.

Mr. ASHMAN,  
Dear Sir,—I enclose P.O.O. for 5s. 6d. for you to send two bottles of the Embrocation. I must also tell you that the rupture of my child is quite cured, and he has not worn any band for a long time, and he is now the most healthy child you ever saw, and grown so big, that I must send a photo. to let you see by-and-by.—Yours very truly, Mrs. ASTON.

**MIDDLESBOROUGH.**—Mr. L. N. FOWLER, Phrenologist, of 107, Fleet Street, London, will pay a visit to Middlesborough on March 15, 16, and 17. He will give three LECTURES in the Mechanic's Institute, March 8, 9, and 10; remaining the rest of the week for Phrenological Examinations.

**MR. C. E. WILLIAMS**, 61, Lamb's Cor.duit Street, W.C. At home daily from 12 till 5 On Thursday and Saturday evenings from 8 o'clock for Reception of Friends. Address as above.

**MRS. OLIVE**, 106, Clarendon Road, Notting Hill, W., three minutes' walk from Notting Hill Station. Public Trance Seance for Healing. Mondays, 11 a.m., free; Healing Seance, Fridays 3 p.m., admission 2s. 6d.; Trance Communications, Wednesdays 7 p.m., admission 2s. 6d. At home for Private Seances every day from 11 to 5; fee one guinea, or by arrangement. Persons unknown to Mrs. Olive must have an introduction from some known Spiritualists.

**MR. J. W. FLETCHER**, 22, Gordon Street, Gordon Square, W.C. At home every day except Sunday. Sunday Evenings at Steinway Hall, Lower Seymour Street, at 7 o'clock.

**MR. J. J. MORSE**, INSPIRATIONAL TRANCE SPEAKER 22, Palatine Road, Stoke Newington, London, N.; Agent for all kinds of Spiritual Literature.

**MRS. WOODFORDE**, Developing and Healing Medium. Any form of mediumship developed. Ladies and children healed by Mesmerism. Terms according to circumstances. Days and hours of business—Mondays, Wednesdays, Thursdays, and Saturdays, from 1 p.m. to 5 p.m. 4, Keppe Street, Russell Square, W.C.

A SEANCE for CLAIRVOYANCE and TRANCE at Mrs. PRICHARD'S, 10, Devonshire Street, Queen Square, W.C. Tuesdays at 8 p.m.

**MR. E. W. WALLIS**, INSPIRATIONAL SPEAKER. For terms and dates apply—9 Caroline Street, Nottingham.

**MISS M. A. HOUGHTON**, Medical Clairvoyante and Healing Medium. Examinations at a distance by lock of hair. Paralysis, Sciatica and Rheumatism, specialities. At home from 12 till 5 p.m. Patients treated at their homes when desired. —99, Park Street, Grosvenor Square, W.

**MRS. WALKER**, Trance, Test, and Clairvoyant Medium, gives sittings only by appointment. Address—45, Jubilee Street, Commercial Road, E.

**HEALING BY LAYING ON OF HANDS. DR. JAMES MACK** Can only be seen by appointment. Address all letters 14, Osnauburg Street, London, N.W. N.B.—Magnetised Fabric for the alleviation or cure of Disease, 5s. per packet, 2s. 6d. renewal.

**JOSEPH ASHMAN**, Psychopathic Healer, 14, Sussex Place, Cornwall Gardens, Kensington, W. Tuesdays and Thursdays from 11 a.m. to 5 p.m.

### REMOVAL.

**D. YOUNGER**, Mesmerist and Healer, removed from Woolwich and Euston Road to Moscow House, corner of Moscow and Hereford Roads, Bayswater, W., three minutes' walk from Queen's Road Station, where he continues to treat the most complicated diseases with marvellous success. Mesmerism and Healing taught, written instructions, with anointing oil for home-use or self-treatment. Office hours—Monday, Tuesday, Thursday, and Friday, from 2 till 6, or by appointment.

**MISS GODFREY**, Curative Mesmerist and Rubber, has REMOVED to 51, George Street, Euston Road, where she sees patients by appointment only. Ladies suffering from weakness, misplacement, or prolapsus, speedily cured without medicine. Terms moderate.

**MR. J. H. ALDRIDGE**, Magnetic Healer and Medical Botanist, will send Herbal remedies to any one suffering from whatever cause, on receiving P.O.O. for 3s. 6d., payable at Post-office, Gillingham, Bradford, or 45 stamps. A description of the diseases will be quite unnecessary, as our little girl, only eleven years of age, has the gift of a natural seer—she can see and read the interior of the human frame; distance no object. Address—17, Fairbank Road, Whetley Lane, Bradford, Yorks.

**MRS. JULIA DICKINSON CHEEVER**, the well-known and reliable Medical Clairvoyante and Magnetic Healer, has returned to England, and is prepared to treat all classes of disease. Patients at a distance send lock of hair, handwriting, and two leading symptoms. She will send a clear diagnosis of the case with remedies to cure. Fee, one guinea. 16, Brownlow Street, Liverpool.

**THE Occult Sciences applied to the Study of Character and Prediction.**—M. FERNAND GENDRON, 50, Osnauburg Street, Regent's Park, receives visitors daily, from 2 till 5 o'clock in the afternoon. The visitor's card must be presented on entrance. Consultations in French; but translations may be obtained.



*All Books at from 20 to 50 per Cent. under published price*

## TO DEPOSITORS IN The Progressive Literature Publication Fund.

At the request of many Depositors and others I have resolved to supply

**ONE COPY of any Work at "DEPOSITORS' PRICE."**

To enable me to do this a large capital will be required, and as all can participate in the advantages, all are invited to become Depositors and raise

**The Publication Fund to a minimum of £1000.**

### CONDITIONS.

£1 is the smallest deposit that can be made.

Each Depositor will receive a deposit certificate, stating the conditions on which the money is received.

No deposit can be returned in cash nor in goods till it has remained in the Fund twelve months.

Depositors have the privilege of purchasing at Depositors' prices, as announced in general catalogues and advertisements, any works in value to the amount marked on the deposit certificate.

All purchases made by Depositors must be paid for in cash with order, as there is no available margin for credit, collecting accounts, and book-keeping.

Frequent purchasers may enlarge their deposits beyond the sum stated on the deposit certificate, which extra deposit may be made available for the payment of purchases, and thus save the trouble of frequent remittances.

The usual reduction to Depositors on the works of other publishers will be 20 per cent.—thus: A 5s. book will cost Depositors 4s., a 2s. 6d. book 2s., a 7s. 6d. book, 6s., &c., &c. Postage, carriage or carriers' booking fees, extra.

All American works on Spiritualism and works in general literature will be subject to this reduction. The 7s. 6d. vols. of A. J. Davis will be 6s. each. The 5s. vols. by "M.A. (Oxon)." will be 4s. each.

Works published by myself will be subject to a much greater reduction, as stated in special price lists, for the use of Depositors.

It is the object of this Fund to raise capital, increase and cheapen Spiritual Literature, that no impediment may be placed in the way of its universal diffusion.

Circles and Book-Clubs may unite together to take up one Deposit Certificate, so that this system may be enjoyed by the poor as well as the rich.

Spiritualists in foreign lands may, by becoming Depositors, have small editions of any works at cost price, and thus have all the advantages of local publication without the risk and expenditure of capital.

All Friends of Spiritualism are earnestly urged to take this matter up. Unless a large Fund be raised it is impossible to give the Movement the advantages of this plan.

It is by this arrangement the interest of all Spiritualists to promote the production and circulation of the Literature.

All remittances should be made to—

J. BURNS,

SPIRITUAL INSTITUTION,

15, Southampton Row, London, W.C.

*To Depositors, 4 Copies for Seven Shillings.*

THE BEST BOOK FOR INQUIRERS. THE LATEST PHENOMENA.

## Where are the Dead? or, Spiritualism Explained.

An Account of the astounding Phenomena of Spiritualism, affording positive Proof by undeniable Facts that those we mourn

**DEAD ARE STILL ALIVE,**

And can communicate with us; that Spiritualism is sanctioned by Scripture and consistent with science and common sense, with Specimens of Communications received; Extracts from its Literature; Advice to Investigators; Addresses of Mediums; and all useful information, by FARRZ.

Re-issue, Price Two Shillings and Sixpence.

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

London: Printed and Published by JAMES BURNS, 15, Southampton Row, Holborn, W.C.