



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

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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.]

Plotinus.

January 26th, 1880.

The night was foggy and the atmosphere choking. I was afraid that I should not get a satisfactory Control. To my great delight however I got, as far as it went, a very good one, and although I had great difficulty in keeping it and at times there was a partial failing and at last a somewhat sudden break-off, the Control was one of a very high class indeed.

The medium in trance, but not under control, said:—

"Thank God I am free—free once more. My freedom only comes to me when I am in your presence. Free of what? Yet I am not wholly free, for see, I can move my body. He ["C.H.L."] who loves you and takes me with him (I should rather say accompanies me wherever I go) says that in earth-life he was bound to a doctor, and he speaks, when he is wholly alone with me, most learnedly. He teaches me; and in his knowledge I find happiness. And how painstaking he is in his explanations! I love him now! He talks of when he was in possession of what he describes as bones, limbs, cartilages, ligaments, muscles, tendons, nerves. Are they not a long string of words? and yet I easily remember them in this state of half-freedom. Oh yes, he can talk most learnedly of blood, of arteries, of veins, glands, intestines, lungs, heart, liver, lymphatics and lacteals; and he tells me that all these form a strange medley within which the soul dwells, and from which it ultimately escapes. I know that you believe this. He tells us that the belief is general, the differences only existing amongst men respecting the welfare of the indweller in this strange tabernacle; some in their belief damning it to all eternity, others giving it an everlasting state of inactivity, but all agreeing that within this organisation of atoms dwells the immortal soul; that which in fact I now nearly have.

"Here approaches one, in dress dissimilar to that worn now; leaves of an evergreen encircle his brow; the leaves are pointed, they have all their points pointing upwards; it has a pretty effect. An air of thought pervades the whole form, a brightness encircles him, inferior only to that of him before whose glory I veil my eyes. He approaches and speaks to me in a language I do not understand. He makes his meaning plain by gesture. He will take care of my body; and begs me to separate myself from those sympathetic chords that still bind me to it. But see! in obedience to the permission accorded to him, I retire. He whom I love awaits me."

Here he went under control, and spoke as follows:—

"It is so, and I am startled at my own voice. I see you with whose name the spheres are filled. I address you, and by your means I am addressing many. 'Oh, Faithful Recorder,' of change I can speak; of many changes. As each passing century has travelled its course, I too have marked the changes. My ear heard those human sounds, those words of liberty once proclaimed, and then I

could see the inevitable change that must be brought about in the destinies of man.

"It was my form, the embodiment of my soul-life, that first met the eyes of that persecuted soul, done to death by cruel hands; it was my tongue that gave utterance to the first words of comfort, welcoming him to that life then commencing, and that should have no ending—I am referring to Jerome of Prague—the second great chosen power to lead men from thralldom, and from fetters and chains to liberty; and side by side with him stood his contemporary, his earth-friend and guide, the martyred John Huss; and as a triad, which have never since been separated, 'Plotinus' gives kindly greeting, and wishes you to record his conclusions during and after his earth-life.

"I thank the Infinite Father God, that the soul is progressing. I thank the All-wise Teacher that consciousness is the property of all, and with the deepest feeling of earnestness we all can take an interest in this coming era.

"There are millions not separated, but standing side by side with the foremost men of to-day: the same love of kind governing their every hope, their every feeling. The power of the spiritually-appointed legions of helpers are ranged on the one side, and the powers of the world are on the other; the battle has commenced, and victory will bring happiness and liberty to all men.

"The time is near at hand. These are not mere predictions of mine, but actual knowledge. The knowledge and development of intellect of all past ages are the God-appointed aids to carry on this appointed work. This beautiful, this noble, this sublime change that overspreads all nations; succouring and strengthening the weak, supporting with loving aid the feeble, and carefully attending on the helpless, so that an universal good shall rule in the councils of all nations, and the whole family of God's children shall realise that God the Father is not alone known in the heavens, but that the knowledge of Him shall reach to the uttermost parts of the earth, and all shall acknowledge Him to be God.

"Who can stay the onward course of progression? The Omnipotent formed progressive law? Who can destroy or deny it? Then shall the intellects, the minds of your brothers of the past blend with those of the present. They shall teach that pure happiness is not alone an event of the future, but within the grasp of God's children whilst in the form, and death and its dark and dismal meaning shall cause no fear, for fear will not be known. All the anticipations of the future will be those of joy and gladness; physical laws will become a study, together with moral virtue and holiness, so that on earth amongst men still in the form, amongst God's children types of the highest heavens will be recognised. God in His love has prepared a perpetual feast, and His bounteous plenty fills the whole earth; the cloud that rests between the heavens and the earth is formed by man's evil actions, one towards each other. The greatest ultimate of the teaching of the coming age will teach God's children to *know themselves*, taking up the same thread of inquiry that was forcibly torn from the so-called Pagan nations.

"Many upon reading the heading of this paper may think that now has come the opportunity for Plotinus to prove his individuality, and further to put forward some of his earth's conclusions. Be it so.

"My greatest study in earth-life was the study of my real self, and also the surroundings of that which is recognised by the universal law of nature, which governs the heavens and the earth; the laws themselves weaving together particles or partial nature."

escaping from there

union or conjunction with wholes; and my conclusion after years of study were, that God only could be known by His laws; that the only reliable guides to Himself were His laws; in fact I concluded that nature was one united whole, working in harmony, governing all things, in other words the outer expression of God; which expression could barely be grasped by corporal natures.

"You will see, 'Faithful Recorder,' that I have commenced my conclusions with the outward expression of the Infinite Father; not then realising that I could inwardly conceive a God. Remember we had no tyrant sectarian government then; intellect and reason worked in harmony, and the mystery of another life, apart from matter, had to be solved by infinite study, and as I then conceived and afterwards concluded, unaided.

"My first duty was then to understand one or more unalterable laws denoting a God. I did not pray, for I knew not, 'Faithful Recorder,' to whom to pray. First, then, the regularly consistent order of events came under my study; an order which formed a conclusion of my reason that it must proceed from a source of wisdom, with strong presumptive proofs of a guiding intelligence; and this conclusion formed itself into a part of my life. I refused to bow down to the many altars dedicated to the fabulous gods, formed for political purposes, giving the masses other thoughts to dwell on than seditious ones. I found that a law governed the world, producing its benefits both spontaneously and by labour. It was a power which animated and gave life to every action that was worthy; that it taught a system which, if followed, would give health and constant happiness to the physical body, and that God's law existed in harmoniously working the parts, each part working harmoniously with the others—the sun for heat and light, producing secondary causes, vapours, fertilising rains forming rivers, lakes, and springs, and so on from the highest manifestations in the heavens to the lowest manifestation of God's laws upon earth. Then dawned the first conception. I then formed the important conclusion, that He who directed all these was Infinite; further, that He was like to man; for man, I concluded, had within him, or in the elements forming his body, the whole phenomena of this law—the storms of anger, the sunshine of happiness, the season of changing moods, the power of exercising reason and thoughts, which overstepped time and annihilated space—all these proved to me that He who governed, must have form and selfhood. If mind could govern the world, that mind must be Infinite.

"The faintly-mirrored mind of God, that I and all His children on earth possessed, became next the subject of my studies. I had found a God, and further I had found within the conception of my own mind the same qualities of formation governing in a minor degree. Then came the question, does this power abide in the body? or, on the other hand, is it independent of the body? and, if independent and free, where does it go after it leaves the body, or whence came it before it inhabited the body? In other words my study became divided into three heads. First: Had this mind, which I knew I possessed, within itself the power of an independent existence? Secondly: Was that independence existing before it attached itself to the body? or, lastly, Did it only begin to exist independently when it left the body? As I before stated to you, 'Faithful Recorder,' I concluded that I had a soul.

"Then came strange thoughts to me, as to whence I derived this love of knowledge; and this knowledge I wished to arrive at from whence had sprung the wish. It was not taught; I had never heard of this doctrine that I was so thirsty after; and I drew my first erroneous conclusions that life or God permeated all space and existed as a complete whole, forming a family of intelligence so beautifully blended, and working together so harmoniously, as to be worthily and truthfully classed as the Great Whole or the United One. Then my conception reached that the forms of this complete whole were millions in variety, but in unity of will a complete One; and that this unity of will was produced by the power of God, whose expression of life was thus personified by those united beings governing the whole world; but that in connection with corruption or perishable matter some parts of this complete whole became disunited, and covering its glory as with a mantle, became conversant with matter with the loss of spiritual wisdom; and this erroneous conclusion arose because of my thirsting after knowledge. I thought if my soul had not had any pre-existence, the object of my investigation had never been known to my soul; and I asked myself, how could it ever have detected these things?

"I did not then know of spiritual influences. Our reeking altars formed an impassable barrier to the visits of the higher angels. You say that spiritual knowledge must have been mine to have conceived of the hereafter, and that I was a sage amongst the highest intellects, a thinker among a world of thinkers. You are right."

I may here note that I never said a word but that my thoughts were as described; as what has just been recorded was exactly what was [?] through my mind, as my fingers almost mechanically [?] at he said. He went on to say—

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shall aid you with a new sight; and in your now studies you have formed a new world of conditions. Centuries of darkness must pass ere this heaven, which you have formed in your mind, shall again be formed by the mind of man; but when that day with all its brightness revisits the earth, then shall you stand, and in a perishable human form, before the masses, you shall teach the pure and future existence of the free and imperishable soul of man. In that day' (continued the voice), 'Plotinus, reason for itself shall investigate and discover the truth, and men's anticipations shall be joyous, and assured of a future existence; and then, Plotinus, you shall become an active worker, demonstrating this truth which you have so painstakingly investigated.'

"I could see no form; and I formed again from that first spiritual communication another erroneous conclusion—namely, that the soul of man was an individual pre-existence; but ere the conclusion had been long formed, the same voice went on saying:

"Plotinus, although after the interval of centuries you shall speak again in human form, yet it shall not be in the same form that you are in now, although the resemblance shall be complete. It shall be a form of substance—yet without marked weight—a film, an emanation from a body, shall be sufficient to give you an outer garment; for remember thy soul is thy form, and as the form varies on the earth, so does the spiritual form obtain its maturity and growth; and when the form of matter is most beautiful—when it arrives at that vigorous age of manhood, then has the growth spiritually ended, and the soul's progression then is no retrogression of perishable matter; but the grey hairs and decrepitude of body portray only two conditions of the soul: one the obedience to God, expressed in His laws governing the world—a condition that clothes the matured soul with glory; the other condition being, when God, as expressed by His laws, has been wilfully disobeyed, and then the soul's condition is going back from its mature growth and exhibiting spiritual weakness and dark gloom. Souls then' (continued the voice) 'are not pre-existent in the sense of your first conclusion—they are pre-existent as a whole, as life proceeding from the Infinite Father, and that life is, before it becomes joined to a corporeal nature, without bodily form, without individual conceptions. God the Infinite' (continued the voice of angelic sweetness) 'is the Author and Creator of life and its Governor, and divides this universal creation into minute parts, and directs the action of these parts towards taking form. However minute the part, the Infinite alone can be the Author of the immortal part, and that part is immortal and indestructible, although without form, without conception.'

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"To resume: I looked on the babe for hours; day succeeded day, three weeks had passed, and yet no show of a conscious individual life-state. The voice then said to me—

"To-day thou shalt watch, and thy watching shall be answered. See' (continued the voice) 'its sleep is now troubled; it laughs, it cries, and yet sleeps on. How could this happen other than that the soul is obtaining a firmer grasp over its strange habitation. Its memory of immortality will never leave it, but grow side by side with its individuality. Mark me' (continued the voice), 'two gifts lie within that form—individuality and a spiritual formation.'

"Then I said: 'I am satisfied; but you tell me that centuries later I shall speak through lips of flesh. Shall I be born again? and if not, shall I remember a former individuality? Shall I lead a life of comparative freedom, and inhabit again a body?' The voice answered—

"Your revisiting earth will be designed by the God of purposes, and your revisiting, although temporary in its nature, will not be purposeless; and' (continued the angelic voice) 'I do not deny the power of a re-existence, but misery and degradation spiritually attend that soul that wills it; but your revisiting it will be when men, released from long ages of darkness, shall be aspiringly, prayerfully, painfully hoping for their release; and for that purpose many shall be chosen, and amongst them thyself, my beloved Plotinus.'

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"I must come again," he hurriedly said. "May God in heaven bless you,—that God whom I know. May He bless you for the sake of your fellow-beings."—Finis.

Probably some of your readers may not know who Plotinus was. He was the founder of the neo-Platonic school at Alexandria, and I believe both Porphyry and Origen were his pupils. There was an object in this Control, and that was, as I believe, to give me arguments to meet the theory advanced by "Lord Byron" as to the pre-existence of the soul in another human body, and with whom I have had two or three hard fights, as "Lord Byron," who has controlled several times of late, asserts that he has had several prior incarnations. These and some others on the subject I shall some day publish.

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The Control speaks for itself. There is, however, a slight appendage to be made to it. After "Plotinus" left control, my ever-attendant healer, *aide-de-camp*, and messenger, "C. H. L.," controlled. He said, "Conditions to-night were very bad, and but for the presence of my guardian and guide, 'Tom Paine,' 'Plotinus' would not have been able to have controlled." He said that with him were two other bright spirits, who will play important parts in this coming era of change. He said that I, through "Plotinus," would, in a large assembly of learned pundits, convince them, or they would be able to convince themselves, of what the powers and capabilities of the medium were in his normal state at a distance from me, and that I should prove the difference by calling the medium close to myself within the power of my aura; that "Plotinus" would give, through the lips of the medium, chapter after chapter of his own works, both in English and in his own tongue, which I imagine must be Latin, although I believe he himself was a Greek Egyptian. "C. H. L." went on to say that a very different class of minds had taken to read the MEDIUM AND DAYBREAK by reason of these Controls recorded by me, and that many that read them did, although not believing in spirit-communication, entertain strong ideas that the phenomena should be investigated calmly and dispassionately.

All I can say is, God grant that it may be so. I do not fear the result. If once they begin coolly, calmly, and dispassionately to investigate, I know that they will become believers. Every day I live, every seance I hold, brings the world beyond nearer to my perception.

MR. THOMAS WALKER'S WORK IN BRITAIN.

To show our impartiality and absence of all malice towards Mr. Thomas Walker, we publish this week such reports as have reached us of his farewell meetings, and in doing so we have followed the course of our conduct all the way through, even to acting as his agent all the time he has been in England, in the transmission of his correspondence. Our criticism of his conduct is altogether on moral and public grounds, and we cannot overlook our duty in this respect without being a party to the acts which we do not appreciate.

The burden of all spirit-teaching is truth and love, which blot out all selfishness. When selfishness rules there is neither truth nor love. These principles are antagonistic, and at eternal war one with the other. When orating on Spiritualism is regarded as a mere profession for the purpose of gaining applause, procuring finery and means for sensual enjoyment, it becomes altogether the minister of self, and therefore in direct antagonism to all spiritual interests. The orator of this stamp, whether genuine or not, must profess to be the mouthpiece of spirits, or none of the medium-farmers would employ him; and his orations must purport to be the direct and unpremeditated utterance of spirits. In short, to maintain the necessary assumption, truth and honour are sacrificed to self-interest, and the apostle becomes an impostor, neither more nor less. To correct this all utterances should be accepted on their own merits, and the agency of spirits left out of the question. This would open the eyes of audiences as well as those of orators.

We published on January 30th a lecture by Mr. Walker, delivered at Cardiff, on the "Origin of the Human Race." It was prefixed by the legend: "Subject chosen by the audience," and the impression was left upon the mind of the reader that the speaker there and then became the instrument of scientific spirits, who for the first time through him delivered a lecture, the matter of which, the speaker in his normal state, was wholly unacquainted with. No doubt the subject was "chosen by the audience," but honest spirits or an honest lecturer would have candidly added: "You have chosen a subject upon which we lecture very frequently; we have no objection to accede to your wishes, but at the same time would scorn to mislead you."

This is the view which we took of the matter, and while printing all that came from Cardiff—and the friends at that place are no doubt quite innocent in the affair—we added a paragraph informing our readers that the claim of special and immediate inspiration could not be sustained. Had we not done so we would have acted the part of an impostor also. It would have paid us better to have done so. Had we lauded the speaker as a "Scientific Medium," and a wonder which all good Spiritualists should see and hear, we would have secured the good will of the orator, and our paper would have been one famous in the eyes of the ignorant as a publication of a very superior description. As things were the result was different. Some readers who were in raptures while reading the oration threw down the paper with disgust when they came to our explanatory paragraph.

We now find that the lecture is one of Mr. Walker's stock-subjects, and that it has been given under various names in different towns in this country. Any well-informed person can easily see where all the matter it contains comes from. There is not one word in it that can be traced to a spiritual source. On the contrary, it is an atheistical and materialistic lecture in its theory of man's origin. But, it must be said, there are many ignorant people interested in Spiritualism—at which we are pleased, as they are on the pathway to knowledge—and these persons are most likely to become the patrons of an orator with Mr. Walker's pretensions. Writers who could not spell the simplest words were enthusiastic at Mr. Walker's "scientific" attainments derived from the spirit-world; and one Spiritual Society actually passed resolutions officially signed extolling Mr. Walker as (though the inspired pretension traded on on other

occasions is adroitly omitted) a scientific teacher; and no doubt these kind gentlemen, so compliant with the wishes of the "genial" "boy-orator," thought us very unkind in not publishing their verdict. We withheld it out of deference to the truth, and out of kindness to well-meaning but misled men.

These lectures by Mr. Walker are, no doubt, very good lectures for common audiences, and, if given for what they are worth, they would be quite useful; but when a fictitious worth is added to them, and when truth has to be violated by putting a spurious trade-mark on them, we say, Down with such a scandalous abuse of all that honesty and spirituality hold dear!

So much for the "truth;" and now for the "love" aspect of the campaign. The advertisement of Mr. Burns last week points out wherein the law of love has been violated by the young orator, and every person who has heard him utter one word derogatory of Mr. Burns is a witness against the "boy orator" in this respect. He scrupled not to do all in his power to damage a person who had acted the part of a benefactor, and had not at the time uttered one word of adverse criticism on his performances. But it is here where the spiritual part of the question comes in. That unmerited abuse is a direct "inspiration" from the "spirit-world," and proves the mediumship of the instrument who ventilated it. There is no evidence on the face of this earth to substantiate the allegations of Mr. Walker, hence he must have received his inspiration from some other source. But what a source! Evil, evil!

Is it not melancholy to reflect that these are the men who are the high priests of Spiritualism? Their inflated pretensions are eagerly accepted by "organisations" whose object it is to make an honest penny for the Cause by Sunday trading in "inspirational" oratory. The "Cause" is that which will pay, and has a balance in favour of the treasury at quarter day. If these orators had no spiritual pretensions, but gave far better lectures in the ordinary manner, then the "organisations" would not employ them, because the mob would not fill the halls, unless it were to hear "spirits" talk through, presumably, ignorant youths on "scientific" matters; and more melancholy still, these orators win their way all the more effectually if they give edge to their "geniality" by false and scandalous reports and grievances respecting those who are toiling and suffering for this cause of truth, but who may not be able to promote the interests of these adventurers as much as their cupidity could desire.

We consider that Mr. Walker's campaign in this country has done the Cause incalculable harm. No matter how good the lecture in itself may be, no one can come under the influence of a man animated by these principles and motives without being very much injured spiritually thereby. The magnetic influence is far from being beneficial; and yet to some it is agreeable—enthralingly agreeable—as the bird is fascinated by the serpent.

And now that he is gone what remains to permanently benefit the Cause or any individual? The false reports circulated have not only injured those who received them, but they have been a severe attack on the calumniated party. The Cause has been disintegrated and broken up, and into many places there has been introduced a lower order of spiritual influence which it may take years to obliterate.

We lay all this evil at the door of the "organisations." They are the real speculators in this form of imposture, and the fatteners of calumniators. All men of the Walker stamp should be left to take halls, advertise themselves, and "paddle their own canoe." If the public liked the entertainment and could swallow the pretension, then the chances would be in favour of the pretender; but, as it is, we have local bodies of respectable men who are known, backing up adventurers, endorsing their claims, and even working hard on Sunday to earn them a living, and deck them in jewels, fine garments, and other pretty things.

And oh ye holy angels! This is called "Spiritualism!" No wonder that your influence is so little seen in it, and that the moral assassin, speaking evil continually, is as welcome to its leaders as the Redeemer of men.

We conclude as we began, by saying that we have not the slightest feeling of malice against Thomas Walker. He has done a greater work in this country than he knows of; without his aid it would have been impossible to have produced this exposition of the present state of things. Poor Walker has had but a miserable time of it; so have we. Both of us have suffered—the one as aggressor, the other as victim—and a fellow feeling should make us kind. God bless thee, Walker! Thou needest it. May the spirit-world heal thy wounds and take thee nearer to its bosom!

We are all journeying up from the lower spheres, and in our progress we must pull through many dark and dangerous places; just as Bunyan's Pilgrim had to endure and confront much in leaving the City of Destruction and gaining the land of Buehah. We are all really in the same position—Pilgrims—none of us with pure garments, and each carrying that load which can only fall from us when we sacrifice the selfish to the love of goodness and truth.

Should we therefore hate one another because of our trials?

* In a printed declaration T. Walker actually urges that his scientific lecture is an instance of inspiration, so that, though the claim is not made in the resolution now alluded to, it is broadly demanded by the speaker in a bold and defiant way which makes it less admissible still. Walker is plainly out of court in such a question as this, and his assertions only make his case more suspicious; but he must either brave it out or cry *peccavi*.

No! let us in love help one another onwards, and that has been our object in writing this article.

The foregoing was written on Tuesday morning, and was at once sent to the printer. In the evening about five o'clock a statement by Mr. Walker reached this office to the effect that he lectured on the Darwinian question when with Dr. Peshes in America, which quite bears out our position that these lectures are the product of long acquaintance with the subject and careful preparation. To palm off such a lecture as was printed as "inspirational" and elicited promptly at the wish of the audience an imposition, which, as we were sought to be made a party to it, we must point out and denounce.

The gross abuse which is being heaped on us in return by the delinquent is just what might have been expected from a man capable of such an act of imposition. It is hard to bear, but it would be worse were it not that the sting of malice does not rankle in our bosom. We withdraw none of the benevolent sentiment which has been expressed in the foregoing article, though the heap of falsehoods thrown at us is a sore temptation. These falsehoods can only do permanent harm to the mind which has been inspired to perpetrate such an indecency. There is salvation for all in the future, and we hope our disagreeable task in this matter may be a turning point in what might be a useful and honourable career.

SUCCESSFUL MATERIALISATION PHENOMENA.

On Monday, 8th inst., I had the pleasure of having Mrs. Esperance at my house to hold a seance for myself and a few intimate friends, all of whom are Spiritualists; and, though some of us had not witnessed any materialisation phenomena, we were all so satisfied of the genuineness of this lady's mediumship, that we did not require the slightest arrangement that savoured of test. In a recess of the window we formed a cabinet with curtains in front, within which a couch was placed for the medium. My daughter sat at the piano, and I quite think with the others who were present that her services were valuable in contributing to the harmony of the circle. We sang, and had various selections played on the piano, and some of the pieces were evidently highly appreciated by our spirit friends who visited us in material form.

Our circle consisted of twelve persons, including the medium. The first manifestations were in a very dim light, but ere long we received permission to have it somewhat stronger.

A form appeared, but had no distinct outline. In a few minutes this tall and broad figure began to assume more definite proportions; and we were highly pleased on seeing it divide itself into two separate living, moving beings, the one about 6ft. high, and the other about 4ft. high. These forms passed each other at the opening of the cabinet, which they entered, closing the curtains after them.

The next manifestation was that of something white, like a ball of drapery, which appeared on the floor in front of the cabinet. This became vitalised, and gradually increased in size until it appeared to be nearly 6ft. in height. At this stage it seemed to rest from its efforts for a few moments, and then gradually grew less and less, until it assumed its original form of a ball of white, and finally disappeared—in fact, vanished away without entering the cabinet.

Immediately after this, in a tolerably good light such that I could see the features of my friends sitting near me, there came a little form of a child not over 2ft. in height. My daughter played some lively airs, and the little child commenced to dance, and kept time to the tunes played. We all distinctly saw this little fellow, and I have not a doubt in my mind but that it was a little boy of mine that has gone to the spirit-world. In this impression I was confirmed by the spirits telling me that it was "Fred," and as that was my little child's name, which I am quite certain was unknown to the medium, I cannot doubt the evidence that thus came before me that my little boy, now beyond the grave, was in a material form. We saw his little feet, and heard the patter of them on the floor as he enjoyed himself while his sister played the piano.

After my little boy there came the form of a lady who gracefully waltzed about in front of the cabinet, keeping time to the music. She came close to me, and I cut with a pair of scissors a piece out of her drapery 15 inches by 11½ inches; she then held up the drapery to show the hole I had made, and when all had clearly seen the extent of the damage I had done to her covering, she made a few movements with her hands and the hole was no longer there. Thus she showed a marvellous creative power which no human being apparently as yet, with our limited knowledge, possesses. After this she returned to the cabinet and again emerged. On this occasion she allowed me to cut off a lock of her hair 12½ inches in length. The medium's hair is very short and dark, and had I cut the hair from the medium's head I could not have obtained a lock so long by several inches; besides the colour of the hair now in my possession is brown, and not at all resembling the hair of the medium.

Two little children were next seen at the opening of the curtains, and they danced and moved about, keeping time to several tunes that were played. Though I say they were two children, I must remark that they were not clearly defined in outline, but were quite separate from each other; these merged into one form which held back the curtains so that the medium and form could be seen at one and the same time. Thus ended one of the most satisfactory seances it has ever been my good fortune to attend.

Choppington.

SPIRIT-LIGHTS AND FORMATIONS.

To the Editor.—Dear Sir,—You may perhaps be interested in the following incidents relating to spirit-lights. At one of our sittings in the dark, my husband, myself, and a lad, James S., in our employ, being the only persons present, the following took place. We had not been sitting long when J. S. said: "Look at that light near the master's hand." At first I did not perceive anything; then I saw a light which almost immediately disappeared. In the course of a few seconds it appeared again, both the lad and myself saw it, my husband did not. It

was like a bright mist, about the size of an ordinary tea-cup, and right in the centre there was a pure white light like a glow-worm, only much larger, I should say about the size of a shilling, and nearly as much in height. This appeared to move towards me, and I felt like a cold wind. I am sorry to say I felt nervous at the time and had palpitation of the heart, so that my husband got the lucifers to light the gas; just as he struck one I said to him, "Look at this hand!" As I spoke my husband looked toward me, when we both saw a small dusky-looking hand; it appeared to be the right hand, for I saw the fingers but not the thumb; it was about an inch above a hymn-book that was close to me on the table, and this hand gently rose about two feet above the table and disappeared.

A few weeks after the above occurred, we were sitting at another table, when my husband's hand moved to and fro a great deal on the table, and wherever his hand went a light was seen; it spread all over the part of the table where his hand touched, and when he lifted his hand up it was still there, like a cloud, about one foot in length, and five or six inches across. I moved to lower the light, thinking we should see it better, when it soon disappeared, but on the gas being turned up, a white powder was on the table where the light had been. We saw this same kind of powder on the table another time, it looked like flour, but on examining it under the microscope, I ascertained that it was not that. James S. and myself often see bright lights like stars, and we all see light clouds on the table and about the room.

At a seance with Mrs. Billing, my little one sent word by my husband for me to sit in the dark, and put some work on the table for her, and she would come to me; and when I have done so, we have seen a light over it about her height, although not clearly defined (lasting, we think, about half-an-hour); I have also heard three faint knocks on the table when I have said "Father, 'Polly' is here."—Yours respectfully, M. SKIDGON.

"BYRON'S" SPIRITUAL STATE.

To the Editor.—Dear Sir,—The control of spirits differ considerably through different mediums; at least such is my experience. But shall we discontinue the study of Spiritualism, and say that therefore its ultimate is chaos and confusion? No! I say. Rather let us strive to improve our knowledge of the laws of spirit-communication, pressing towards perfection. But shall we expect perfection in Spiritualism when perfection in no other art or science exists?

This brings me to the burden of my epistle that "Byron's" state, as expressed through A. T. T. P.'s medium, seems less bright and happy than when he is supposed to have manifested through other entranced organisms.

I have seen written spiritual messages purportedly from him glowing with an appreciation of the beauty of spirit-life and its future of ever-increasing brilliance. In these it has been observed that—

"There visions bright shall cheer the soul
And lead it on to heaven—its goal."

Another of these messages, though of a somewhat private character, may be quoted as significant of the writer's recognition of the beauties and harmonies of spiritual existence, which he would scarcely have intimated in profound ignorance. In writing to one of the circle (after giving, in my opinion, an indisputable test of spirit-identity), he said:

"Upon Parnassus' height thou'lt stand,
And view the world around;
Bright beams of thought so pure and grand,
And wisdom all profound,
Shall yet be thine, O writer calm,
Of truths the spirits bring,—
Sublimar tones thou yet shalt hear
Borne down on angel's wing.
Go on! the door will open wide for inspiration to thy soul."

These communications bore the appendage of his autograph, or at least a perfect *fac-simile*, as attested with others by comparison with existing manuscripts.

My position is therefore that sympathy with "Byron's" spiritual state would not only be superfluous, but a waste of elevating power that might be beneficently bestowed on less intelligent and truth-loving spirits. If I understand him aright, he aims not at spiritual heights without planting his foot upon every law and truth that lead thereto; and that he has the ability and inclination to distinguish between truth and error, justice and injustice, right and wrong; and that he would enlist his power on the side of truth, justice, and right, all lovers of his finest writings will I think admit.

Manifestly, Byron when on earth was not exempt from weaknesses of the flesh; but, with his exalted intelligence, I cannot help thinking that "the spirit being willing though the flesh be weak," he in his spiritual state is not slow to ascend the everlasting heights of progressive glory.

We know that there are in the spirit-world low-sphered spirits which personate the great in every department; and, with every respect for the judgment of A. T. T. P., I would suggest that the "Self-invited One" is of this class. In the clairvoyant and clairaudient state, mediums have listened to sublime and measured utterances perfectly Byronic, emanating from a spirit radiant with light (with which I believe it could not fraudulently clothe itself), and who bore the features and form of Lord Byron, as known by portrait.—Yours fraternally, J. K. L.

MR. OXLEY'S LETTER ON "SACRED SCRIPTURES"— SOLAR WORSHIP.

My Dear Mr. Burns,—I was highly delighted and much edified on perusing Mr. Oxley's article in your paper of 26th Dec. last on "Sacred Scriptures," and consider it one of the best articles on "religion" that has appeared for a long time. "Sacred Scriptures" literally means excellent or holy writing, and the word "Bible," from the Latin for book, so that in reality the "Holy Bible" is simply a book containing a number of separate and distinct writings in reference to spiritual or religious matters, and written by prophets and other good men connected with the Jewish tribes; and that of the New Testament by converts to Christianity.

The "Apocalypse," vol. I., by Godfrey Higgins; "Art Magic," "Solar Worship and its Connection with Christianity," by Dupuis; "The Mysteries of Freemasonry; or, An Exposition of the Religious

Dogmas and Customs of the Ancient Egyptians, and the Rites and Ceremonies of Remote Antiquity," by John Fellows, A.M.,* and other works relating to the origin of religion I have studied for several years, which enables me to fully appreciate the facts stated by Mr. Oxley in his letter. I am perfectly satisfied that "Solar Worship" is the origin of all creeds, and, when properly understood in connection with Phallic and astro-masonic ceremonies, it will be found to be a grand and beautiful system of worshipping the one true (but unseen) God or Architect of the universe, whose symbol was and is the sun—the all-seeing eye. God is Light, Life, and Love. In a ray of light is a perfect trinity; it contains the luminous (Light), the active or chemical (Life), and the calorific (Love) principles. Heat draws out or unfolds the latent properties of matter (earthly constituents) just as love draw out the affections of the human temple. We live, move, and have our being in Him—God—Christ, Osiris, the Sun of Righteousness. I fear I am saying too much for the majority of your readers. Should bigotted Christians see this, they will be struck with horror to think that we are drifting back again to Sun Worship; but I must assure them they are quite wrong. To me there is but one true religion, and, as far as I can see, primitive Christianity comes as near to the ideal as any, for its teachings are entirely in accordance with the ethics of Spiritualism. I am a Christian, and strive to obey the commands of my master, Jesus of Nazareth, the Christ, although I fail to carry out, in act and word, what I desire to do, being only a poor mortal full of imperfections.—
Yours fraternally,
BERKS T. HUTCHINSON.

Cape Town, South Africa, Feb. 16, 1880.

NEW ZEALAND: A SPIRITUALISTIC FUNERAL SERVICE.

A novel, yet impressive burial service was performed on Thursday afternoon last, in the Southern Cemetery, Dunedin, over the remains of the infant daughter of Mr. and Mrs. Joseph Braithwaite. When the coffin had been lowered into the grave, Mr. Braithwaite delivered the following address:—

"We have assembled on this spot, friends, to inter the body of our infant daughter in its natural home, to ultimately become component parts of mother earth. However much we wished to keep her here, we recognise only the loving kindness of God in thus freeing, by the 'change called death,' the infantile spirit of our dear child from the sufferings it underwent, and that by His wise, beneficent, and unerring laws, the freed spirit has entered upon a state of progressive existence suitable to its new condition of life, to be tended and cared for by earnest and willing friends gone before. We are at this time impressed with the sublime and deeply suggestive words attributed to Jesus Christ, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'"

Mr. Braithwaite then read, with much feeling and expression, some beautiful lines by John Pierpoint, the well-known American poet.

The speaker then concluded as follows:—

"We now visibly consign her body to the earth, 'dust to dust,' and resign her spirit with confidence to the mercy, justice, and immutable laws of the Great Father of us all. Farewell! Invisibly her spirit will be ever present."—*Dunedin Paper.*

THE MENTAL CONDITIONS OF SPIRIT-COMMUNION.

Dear Mr. Burns,—I was much pleased with the communication to the Cardiff "Circle of Light" on the subject of manifestations. I think if more attention were paid to the "Rules" published so many times in the MEDIUM, better circles might be formed, and more rapid progress made in obtaining conditions. The Control at Cardiff said: "Let every investigator commence with the simplest rudiments of spirit-manifestations;" but how many Spiritualists expect to develop into everything almost at once, and overlook that which shall be the foundation of spiritual development. What I wish to bring before the notice of your readers is that part of the communication where the Control recommends all to "develop the brain-aura and improve the mental condition." How many of your readers will pass over that without giving it due consideration; it is to that class of readers I wish to introduce a few remarks on the subject.

First, then, what is meant by developing the brain-aura? It is not my intention to explain the philosophy of the subject, but to throw out a few useful remarks (I would inform your readers that I am only a young Spiritualist myself, but make it my daily duty how to become better acquainted with the higher life, and how to build up my spiritual nature). There is continually an odour or emanation arising from the brain, which is governed by our will and construed into thoughts. The finer qualities or essence of this emanation, which is the connecting link between the will and the brain, may be termed aura. Now to develop this very much depends upon the attention to the physical state of the body; much also depends upon the sanitary state of the body.

The developing of the spirit depends upon the quality of the brain-aura for its conception of natural laws, for, by understanding the laws of Nature we are approaching nearer to God. Therefore by developing the brain-aura we enable ourselves to form those grand and glorious conceptions of God and His relations to man, which only those who have been highly favoured can realise.

In the next place, with reference to the improvement of the "mental conditions," it must not be supposed that this means to acquire more knowledge, the term used is "conditions." Now to explain what is meant by this would necessitate a lengthy chapter; suffice it to say that what the Cardiff Control would imply is the outcome or result of the influence emanating from the mental faculties. Now as every wish and every desire goes off from the mentality it carries with it an atmosphere which has an influence, and the condition of that influence depends upon the nature of the desires. Therefore when our desires are for that which is pure and holy, aspiring to be more like God and know more of His love, then the outcome of those desires causes an atmosphere which is agreeable to those who are in sympathy with the same desires, whether embodied or disembodied.

This mental condition may be illustrated in many ways besides at the circle; for instance, when two persons are quarrelling, both excited at the same time and both casting off dangerous influences, it is difficult to say where it will end; but when one only is excited and the other uses all his will-power and wishes for peace, the conflict is soon over. Again, what would be the result if a spiritually-minded young lady were placed behind the bar of a tavern frequented by the very lowest order of mankind? Why, the mental influence of the company would be so oppressive as to be almost sufficient to separate spirit from body. How, then, can we expect the glorified spirits from the higher spheres to enter our presence when the conditions presented are only agreeable to those spirits who belong to the lower order and who have no desire for truth?

Again, the company of those people whose hearts are full of love is always agreeable; we seem to feel such a pleasant influence while in their presence. It is owing to the atmosphere arising from their desires for good. I would advise all Spiritualists—yea, and everybody—to see that their whole life be made up of love and truth—love in every action, love in every word and thought. When love and truth are the prevailing elements in the mental condition of our community, then will "exposures" be a relic of the past, and "tests" be no longer required.

In conclusion I would say, cultivate love and good feeling towards everybody, extend your spiritual knowledge, purify your minds—and you will raise yourselves on a level with the higher spheres, though still in the flesh.

Leicester.

J. HOLLYHEAD.

SPIRITUALISM IN ACCORD WITH UNIVERSAL RELIGION.

Mr. Editor.—Sir,—Often have I noticed the harmony that prevails in the higher spiritual communications, be they delivered through trance, inspirational, or writing mediums. And at private seances, too, where the investigators are earnest inquirers, although unacquainted with the teachings of Modern Spiritualism, the information imparted agrees with these communications to a considerable extent. In the mode of expression there is a difference, and in detail they may vary; but in the essential parts of the principle, there is a remarkable consistency. Then do not the grandest sermons, the most impressive speeches, in fact all that appeals to man's inner nature, help to corroborate these teachings? And does not this show that the same power worketh through all, and when conditions are favourable, spirits are ever ready to impress the different ministers and teachers, though frequently unknown to themselves, with such knowledge as not only tends to their own improvement, but helps to strengthen and purify the spiritual nature of their listeners?

Spiritualism is no new thing. Have not the unseen in all ages endeavoured to aid mankind in his spiritual progress? Yea, the Bible is full of the glorious truths of Spiritualism, and its teachings are in concord with the truths disseminated by Jesus, the divine instructor of the human race. Modern Spiritualism is not at variance with pure religion, as many ignorantly imagine, but in unison; for, do not both teach that "Love is the fulfilling of the Law?" Its teachings are richly imbued with the divine essence that sustaineth them, and its precepts are comprehended in that taught by Jesus, namely, "Love thy neighbour as thyself." Spiritualism teaches that "God is love," and that the more man reciprocates this love, the nearer does he approach to the Divine Creator.

The power of Faith and Hope is impressed upon our minds in these spiritual communications. The efficacy of prayer is also taught us by our spirit-friends, and we are made to see that "more things are wrought by prayer than this world dreams of." How often do the spirit-controls open their discourse with an invocation to the Universal Father? And at our home circles, where the sitters are desirous of spiritual enlightenment, prayer is frequently introduced, sometimes to the surprise of the investigators, as hitherto they may not have felt inclined to treat the subject so seriously. But after prayer has been thus given, the information imparted invariably becomes higher in tone, and of a more instructive character. Mere lip-service the spirits do not encourage, but teach that if the heart be lifted up in silent supplication to the Giver of all good, it helps to bring man's spiritual nature into closer communion with angelic beings, and opens his mind to receive such truths as could not otherwise be unfolded unto him; for the greater man's desire for the inner light, the more receptional is his mind for spiritual truths.

The importance of self-culture is taught us in the spirit-communications. Paul said, "Work out your own salvation," and the spirits repeat this admonition. Spiritualism teaches that to study how to live aright, and that the natural life should be the first consideration of terrestrial beings, for by man's knowledge of the natural laws his mind is made more susceptible to embrace the spiritual. It is, therefore, important to know how to live the natural life, how to cultivate the mind by the experiences, trials, sorrows, and joys of this life. The natural world, we are told, is the soil where we must plough, harrow, plant the seed, and nourish it. The future life will show the blossoms and the flowers. Modern Spiritualism, therefore, is not confined to the rapping and tipping of tables, as many are inclined to think, although at the stepping to higher truths the physical manifestations are very useful, and have been the means of bringing many minds out of the darkness of materialism. But, as "Cambor" said in the MEDIUM a few weeks since, "It is the spirit-teachings which need to be increasingly recognised." More attention should be given to these teachings which are imparted to instruct and encourage man upon the road of natural life, to elevate his mind, to cheer his heart, and throw a ray of light upon his path, which will give him a glimpse of that light beyond the grave. For the spirit ever tries by sweet words of love to increase our faith, and make us strive more earnestly after goodness, truth, and purity.

E. L. W.

THE RELIGION OF SPIRIT-COMMUNION.

We have received a copy of a very fresh and thoughtful sermon, preached by Mr. Edge, at Auckland, New Zealand. The following passage deserves to be pondered by all truth-loving men and women.

"The spiritual character of the Church, including its catholicity and

* This profound book should be read and studied by every educated spiritual student. It can be had for 3s. 6d. at Reeves and Turner, 19, Strand, London. The "Anacalypsis," vol. I., 12s. 6d., and "Solar Worship," 1s. (only), Mr. Burns of this paper supplies. "Solar Worship" is worth its weight in diamonds.

unity—for they can never be separated—is now represented by Spiritualism, which as a form of religious belief and feeling, apart from the extravagance that generally belongs to religious movements in their imperfect stages, in spite of popular contempt, is without doubt one of the greatest powers of the age. That there is an unseen world far exceeding the visible in greatness and worth; that that world is the most real world, and as near to us as our inward thoughts and sense of inward life; that the influence of that world reaches into this, to be experienced and cherished by us; that, by a continuity of existence, those who are no longer visible are none the less present with us, none the less capable of mutual intercourse;—these are conceptions that must lie at the foundation of any religion, if religion is to be anything more than a system of ethics, and is to have an influence over the affections commensurate with its power to guide the judgment. And this is Spiritualism! If then the lament be general that material ideas and tastes—I mean something more than intellectual theories—have debased the moral tone and life of the age, acting with concentrated force in the deterioration of the Church, it should be apparent to the thoughtful that the only possible antidote to this melancholy tendency must be found in more powerful convictions of unseen things.

"Unseen things, however, without unseen beings, will never have reality to us; nor will invisible beings have much reality when severed entirely from our own earth-life. This is the feeling that justly gives cogency to Spiritualism,—and will do so. No less certain is it that a connection which brings us into fellowship with the great past—not as a dead past, but as a past living on into the present—must, by its grand immensity, put an end to all remnants of narrowness, and make us truly catholic. A spiritual catholicity must precede a renewed faith and life. No doubt there is plenty of nonsense and extravagance mixed up with Spiritualism, or passing under its name, which will all have to be got rid of—the sooner the better—that the minds of men may come into that dispassionate condition in which they can prove all things, and hold on to the good only. There will then remain the most precious residuum of the reality, and nearness, and unfolding of heaven which neither the unbiassed judgment nor the heart, pure in its affections, will be at all likely to abandon at the bidding of a few avowed professional liars."—*Truthseeker*, edited by the Rev. John Page Hopps.

On another page of his magazine, the editor of the *Truthseeker* has the following note:—

"To the *Inquirer*, which seems to have made up its mind not to inquire, we commend the extract on pages 39 and 40. The *Inquirer* thinks that all believers in Spiritualism ought to be branded as connivers with swindlers or idiots. In saying this, it attempts to defame some of the best men and women of this century, in all parts of the world, and only betrays its own pitiable want of knowledge of a perplexing but great subject. We do not profess to be Spiritualists, but we do know something about Spiritualists and what they rely upon; and we say that the grounds and objects of their belief and knowledge are not touched, except to be added to, by the problems which so-called 'exposures' introduce. In any case, people only defame themselves who attempt to defame Robert Leighton, Lloyd Garrison, Horace Greeley, Gerald Massey, William and Mary Howitt, S. O. Hall, William Crookes, A. R. Wallace, and multitudes as wise and good as they."

TO PHYSICAL MEDIUMS.—A society of Spiritualists at Hamburg require the services of a reliable medium for a series of seances. Address, F. A. B., 24, St. Ann's Square, Manchester.

THE "Food Reform Cookery Book," the text book of the Food Reform Association, by Tbirza Tarrant (Glasgow: James McGeachy), price 2d., is a very commendable publication. It gives a large number of directions for the production of soups, dinner preparations, omelets, sauces, bread cakes and pancakes, breakfast preparations, puddings, pies and tarts, miscellaneous. The author is the principal of the Food Reform Cookery School, and from the excellent nature of her cook-book, she seems well adapted to take a leading position in food reform. We hope her work will find a place in every household.

MR. THOMAS WARNER, Durker, near Wakefield, desires us to state that, after trying many doctors and spending much money to cure a leg which had been bad five years from a barrel falling on it, he got no relief till he went to Mr. E. Clifton, healer, at Ossett, who performed a cure in five operations. He is so grateful for what has been done for him that he is wishful that other sufferers may know where they may obtain relief. Mr. George Sand, Alverthorpe, also testifies that he was ill for twenty-two years from the effects of a pipe, forty stones in weight, which fell across his bowels, injuring him inwardly. He says Mr. Clifton cured him with three treatments.

THE *Amateur Universe* is the rather ambitious title of a new 4to journal published by Mr. J. E. F. Wilson, of Rathmines, Dublin, with which the *Quarterly Echo* has been incorporated. It is racy, entertaining, and intensely Irish-American, the chief fault is that there is not enough of it. Mr. Wilson, who is publisher, editor, compositor, proof-reader, pressman—and possibly devil!—all in one, carries his admiration of things American so far as to use only American type in its production, and prints it on an American amateur press, and we may add that the advertisements, which are excellently displayed, refer chiefly to American novelties and "notions." The *Amateur Universe* is ably edited, excellently got up, and well printed.

LECTURES ON MAN, by L. N. Fowler.—We have before us a new edition of this valuable work, which consists of a series of twenty-one lectures on Phrenology and Physiology, delivered by Mr. Fowler in Great Britain and Ireland. Little need be said in recommendation of these discourses to those who have heard the author, or read any of his works on the subject with which his life and labours have been identified for upwards of forty years. To those who have not had either of those pleasures it need only be said that these lectures contain, in a popular and readable form, the result of the author's experience in relation to phrenology, physiology, and kindred subjects, and are of the greatest value to those seeking to develop themselves or their children to the best of their power. The printing is good and the binding neat. The work may be had at this office, price 4s.

THOUGHTS SUGGESTED ON HEARING A.T.T.P. READ A PAPER

ON "THE PHILOSOPHY OF SPIRIT CONTROL."

Being all along an outer observer of facts in relation to Spiritualism, we have not been accustomed to go far beneath the surface, but strange to say one single utterance of the lecturer put us in this present vein of inquiry, and resolved to us many of the apparent inconsistencies of his position.

While enumerating the various facts and incidents which he has met in the path of investigation, he mentioned this, that "Busiris the Ancient" controls and appears to take an active part throughout the whole communion with these supposed spirits. To my mind there is in this a key to the whole. The vast army of spiritual communicants stand in array, the inconsistencies of their statements are easily got over, the spiritual import of their mission becomes clear, and the whole thing is lifted into an atmosphere of order. The spiritual student comes in contact with laws and forces which will repay the most patient investigation. A critical logical mind will undoubtedly find much in these recorded statements to awaken doubt, and even set aside their truthfulness, as, for instance, the strong point raised by an objector at the meeting in regard to "Michael Servetus," the non-reconciliation of "Edward Irving" in spirit-life with his more sublime and passionate utterances on the earth-plane; in fact, there is justification in the criticism of all the controls, and the four hundred controlling spirits the lecturer mentioned might be passed through the same ordeal. But why, as spiritual students and workers together in the great movement of Spiritualism, submit the inquiry and laborious investigations of A. T. T. P. to the crucial test of accuracy in minor details? Identity or personality seems only subordinate, the supremacy of something grander is striving to make itself known through that strange association of disembodied intellect. Why cannot we as Spiritualists break through the mysticism, apprehend the spiritual verities and accept the good of this glorious movement? If to a geologist "sermons are seen in stones," or to a naturalist "books in the running brooks," why should not a Spiritualist find in the facts he observes, wisdom, order, beauty, harmony, a grand philosophy, yielding a power of a regenerating, remodelling, reconstructing character?

If "Busiris the Ancient" permeate the sphere of A. T. T. P.'s work, then the handwriting on the wall becomes clear that recorded experiences of four hundred witnesses to a future life is in complete harmony with spiritual laws. "Busiris" is no less a personage than the incarnation of God, the embodiment of Deified life; and if that God-man, or myth of ancient thought seeks to infuse His nature, or establish His mission in the living bosom of this present generation, must it not be by taking hold of life in all its expressions, introducing to us the fathers and founders of present thought, a selection from life in its presently expressed form? And if we doubt not tongues—demoniac as well as angelic—have contributed their quota to the vocabulary of A. T. T. P.'s controlling spirits.

The most thoughtful amongst us little know the tremendous responsibilities and future issues of our work. If it be really the case that we, as Spiritualists, are actually unveiling the Isis of the past, and generating that Power which will be the universal expression of spiritual life in the future, let us deal cautiously, candidly, and seriously with the work in hand. These few fragmentary thoughts are given for the purpose of further thought on the matter.

IN MEMORIAM.

(Written through the hand under control at the passing away of a sister, young, beautiful, and universally beloved.)

Say not she is dead; she lives on for ever
In vast realms of heav'n so peaceful and bright,
Cared for by angels—lost to you never,
Only o'ershadowed to mortal's dim sight.

Though like the rosebud so fragile and fair,
Broken and chilled by autumn's cool blast,
Her spirit unfettered, disburdened of care,
Her joys know no ending, earth's trials are past.

At times when the clouds are gathering low,
Hope fails to illumine and gladden the way,
Her sisterly sympathy richly doth flow
And encircles the shades with a silvery ray.

She comes with the first soft tints of the morn,
She comes 'mid the strife and turmoil of life,
She stands by your side when tired and worn,
And warns by impression when danger is rife.

She comes with a step so noiseless and still,
When trouble is nigh or temptation is strong,
Breathing kind blessings—His word to fulfil,—
Turning the wand'rer from pathways of wrong.

She smiles when she sees hearts noble and great,
She breathes words of cheer and beckons them on:
To the fallen she sighs—"It is not too late,"
And shows how forgiveness can always be won.

Then why should you say that your dear one is dead?
She is lost to you now for ever and aye?
Though her fleshly sorrows and passions are fled,
She lives on in a land still fairer than day.

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

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

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

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

HOW SOME SPIRITUALISTS SPEAK OF THEIR TEACHERS.

Dear Friend Burns,—I beg to hand you a trifle (a mite) towards the Spiritual Institution. Many times I have heard sneers thrown out by Spiritualists over your begging propensities, and I don't for a moment doubt but those same charitable souls have a broad sense of duty impressed upon themselves, and it sticks to themselves, so that their bowels of compassion become isolated in selfishness. They think this is Spiritualism; methinks it is dry-rot, and a weakness to the spread of our beautiful philosophy.

Their actions say, in effect, "Burns is dishonest; we have no faith in him;" and when he asks bread we will offer him a stone. Vinegar and gall, they seem to think, is a suitable drink to offer to one who is catering every week to place upon their tables a series of the most able contributions from the pens of those friends who see clearly and don't becloud their minds with bigotry and selfishness. Every week they are on the *qui vive* for the MEDIUM. When these same icy souls find their way to the metropolis, no doubt but they must go and see the Spiritual Institution, as one of the sights of the town; no doubt but they will be bland and blithe and happy in taking up an hour or two of Mr. Burns's valuable time in talking matters over and looking over his establishment; glad for the time that there is a centre where Spiritualists may converge and meet a friend and receive a friendly greeting, and leave with a hand-shake, under the impression that Mr. Burns had nothing else to do than entertain his friends; and when he finds his cupboard empty, and has the manliness and honesty of character to say so, the coat is buttoned up, and the spirit of the Pharisee is paramount. These grumblers should turn journalists, they might then through experience become more charitable.

Were it not for your indomitable spirit, the best journal published in this country upon the phenomena would soon become obsolete, and the public would then the more readily perceive their loss. Wait on, the cloud is bright on the sunny side, and the thunder and sulphur and smoke will ere long become dissipated, leaving in its wake a purer atmosphere, when the spiritual elements in society shall realise the budding out of the spring-tide of truth and pure philosophy, awakening in the mind-forces of humanity a realisation that mankind is, or ought to be, a brotherhood wherein the elements of purity should permeate the soul and harmonise the conditions of society. "A SUBSCRIBER."

Trinity Coffee Tavern, 83, Chapel Street, Salford.

A PROTEST.—To the Editor.—Dear Sir,—After reading over the question of "Bolts and Bars" this (Sunday) morning, I am sorry to say I was obliged to put away the MEDIUM until I had more favourable conditions to peruse the more spiritual parts of its contents. It seemed like a blank leaf when I tried to read "The Philosophy of Spirit" after reading Mr. Blake's letter. Judging from the remarks of Mr. B., recommending tests for a period of ten years—I should think his conceptions of Spiritualism have savoured more of phenomenal curiosity than spiritual evidence. If he will accept the advice given in your reply, and work for the abolition of tests and the acquisition of direct evidence such contentions will be foreign to these columns. When we have more pure and simple earnest conditions, we shall have less need for tests. When test conditions are formed, the truth-seeking element is shut out. Trust and mistrust cannot prevail at one and the same time; if mistrustful it is not Spiritualism, and if trustful why need we tests? I commend you, dear Mr. Editor, for trying to put down such a low order in spiritual progress.—Yours, J. HOLLYHEAD.—Leicester.

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

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

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

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

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

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

FRIDAY.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 19, 1880.

NOTES AND COMMENTS.

GOOD FRIDAY SOCIAL GATHERINGS.—We direct the attention of readers to announcements elsewhere as to arrangements which are being made for social gatherings on Good Friday. The notices from Manchester, Rochdale, Halifax, and other places will, we hope, attract large companies in these centres of population.

A CORRESPONDENT desires to ask whether it was in accordance with the wishes of the members of the Dalston Association that certain printed statements were distributed at the meeting at their rooms on Monday evening. This correspondent thinks it highly inexpedient that a respectable body of people should individually be made to sanction and support a gross attack on a gentleman who is the personal friend of many of them, and who even gave courteous publicity to the notice of the meeting in question. This correspondent demands an inquiry, that the weight of the matter be placed on the proper shoulders, and that an apology should, in any case, be sent to the victim of the outrage.

It is impossible this week to give some thoughts on spirit-identity which might have been well illustrated by the Control of "Plotinus." Will some of our intelligent readers search into the works of Plotinus, and see whether the opinions expressed in the MEDIUM this week agree with his recorded thoughts when on earth? We must look to the spirit of a communication as a mark of identity, and not to mere quotations.

THE list of contributions to the Spiritual Institution which we publish this week is the best answer to those enemies of the Cause who are labouring to break down that work by traducing its human instrument. This is a time of struggle; but there can be no doubt as to which side the crown of victory will be given. We crave the kindly sympathy of all true souls who would look with horror on a spiritual worker—well known and tried—being overwhelmed by evil speakers.

DALSTON ASSOCIATION.—At 53, Sigdon Road, Dalston Lane, on Monday, March 22, Miss S. E. Gay will read a paper on "The Relation of Spiritualism to Modern Thought." To commence at 8.30.

MR. CARSON'S EXPERIENCE OF SPIRITUALISM IN ENGLAND.—An experience meeting, reports *The Harbinger of Light*, was held in the Temperance Hall, Melbourne, on Dec. 16, 1879, when Mr. John Carson gave a sketch of his recent tour through America and the United States. He remarked that a person might travel through a large portion of America without being aware of the existence of Spiritualism. Reaching England, he visited the materialising seances at Newcastle-on-Tyne, and obtained further demonstration of the perfect materialisation of spirit-forms under strict test conditions. At Glasgow he had many sittings with Mr. David Duguid, the painting medium, and has brought with him specimens of the spirits' handiwork, done without the intervention of human hands. At Cardiff, in Wales, at the house of an artist, Mr. Rees Lewis, the materialisations appear to be most powerful; and it is no common thing for the forms to walk out of the house into the garden, the medium and part of the sitters remaining in the seance room. This happened while Mr. Carson was there, the materialised spirit following him to the garden, and plucking an apple from a tree.

DIFFICULT AND UNPLEASANT TASKS.

Of all spiritual workers the editor of a paper like the MEDIUM is most at a loss how to conduct himself. Persons in private positions may quietly let things pass. Such individuals are not open to the attacks of unprincipled persons who may determine to use them for selfish purposes or try to crush them if unsuccessful in the attempt. To stand up for truth and rebuke lies, to point out imposture, to warn against the insidious tongue of the slanderer is a most trying task. One's personal feelings writhe in appearing to deal harshly with miserable wretches who are more objects of pity than of castigation; and what is worse the public is liable to misconstrue the motive of the moralist, and attribute to him malice, revenge, or some other mean purpose. A mawkish, cowardly sentimentalism thinks that "love" is to do all, forgetful of the fact that the good God makes everyone suffer by bringing home to him the consequences of his acts. That being the only course towards reformation, it is "love" to adopt it.

We do not desire to inflict punishment, suffering, on anyone, but we must do our duty, even though the guilty should thereby be brought more precipitately to the end of a career of wickedness. In reading the Gospel narrative, we find, in addition to moral and spiritual lessons, that the money changers were driven out of the Temple; the hypocrites are held up to reproach, and the infirmities of the traitor Judas, the denying Peter, the doubting Thomas, and the quarrelling brethren are faithfully exposed to view, as well as the self-denying sacrifice of the cross.

We must say that the severest cross we have to bear is the necessity to have to proclaim the infirmities of any brother, or place ourselves in opposition to anyone. A time-serving, self-seeking policy would shrink from such disagreeable duties, but Krishna denounces such cowardice, and shows that the common enemy may be attacked and routed, and yet the dictates of wisdom may not be violated.

The present time is one of vengeful contention in Spiritualism, and a firm, self-reliant and self-denying attitude is needful. We are not the authors of these evil currents, though they sweep around our position with all their violence. We are always in the van leading on to better things, and are, therefore, the objects of vindictive hate from the worse state of things which is being overcome. The conflict is inevitable, and it is sure to lead to sacrifice on our part, by which is purchased progress for the whole.

Though we must point out the evil tendency of public acts, thank God we can do so without reviling again; and, though cursing has been shot at us thickly, yet we are happy in having given blessings in return. We earnestly plead for the kind sympathies of all friends of the Cause to strengthen us in our present trying position.

THE letter of a "subscriber," Salford, shows the existence of a wide-spread system of detraction prevailing amongst Spiritualists, which we have suffered from for some time and which could not be believed were it not for the abundant evidence which is unhappily too easy to obtain. Mr. Burns treats the matter generally and particularly in an advertisement. It is a most unpleasant task, both for readers and writers, but to grapple with it openly is the shortest method to overcome it. We think all Spiritualists have a duty in such a matter. It should be a matter of principle with them to shut their ears against the detractor and stand up for the traduced brother as the Salford "subscriber" does. The man who occupies a prominent place in Spiritualism and does his very best, has to suffer a grievous penalty as the reward of his efforts. Talk of "fee or reward" is it not a cross in more senses than one? Absence of means, unceasing labour, and a laceration of the tenderest sentiments.

MAGNETISM AND COLOUR HEALING.

DEAR MR. BURNS.—You hold on bravely with your MEDIUM AND DAYBREAK, and it seems to be advancing in interest. May both pecuniary and spiritual help sustain you and carry your work forward to perfect triumph.

I write merely to inform you that I have again issued my "Health Guide," greatly improved and increased in size, under the name of "HEALTH MANUAL." It will be illustrated by some handsome plates, and have, in addition to the old "Health Guide," a chapter on the "Fine Forces," a "Brief development of Chromopathy," or the new science of "Healing by Light and Colour," together with the pamphlet on "Vital Magnetism," in answer to Dr. Brown-Séquard, who ignorantly presumed that he had struck a death-blow to Animal Magnetism. My investigations in connection with my large work on the "Principles of Light and Colour," took me down into basic principles, and this showed me that I had committed some errors in my first editions of the "Health Guide." These, so far as I know, I have now corrected, and thus trust the work will be greatly enhanced in value without being increased in price. In fact I have issued a part of the edition in paper covers at half-price. I have ventured to place your name on the cover as the publishing headquarters for the work in England.

I am pleased with Dr. Mack's new work on "Healing by Laying on of Hands," which you have lately published. It presents a great deal of information with reference to this great healing reform, and must do much good.—Respectfully,
EDWIN D. BABBITT, D.M.

5, Clinton Place, New York.

MR. SAVAGE desires us to state that for reasons beyond his control he must discontinue his Friday evening meetings at Hackney.

STARNES'S APPEAL.—The kind friends who have so liberally responded to my "appeal" are hereby cordially thanked (especially the anonymous contributor of 10s.).—GEORGE STARNES, 22, Sparsholt Road, Crouch Hill, N., March 16. [We regret to hear that Mr. Starnes's health is yet in a very unsatisfactory state.—ED. M.]

MR. A. DUGUID'S VISIT TO LONDON.

There are various ways in which a medium may be "eminent," but in that special sense in which mediums are distinguished from ordinary mortals, there are none more noteworthy than Mr. A. Duguid. His qualities, like his advent amongst us, are appreciated much more for their intrinsic spiritual excellence than for the external display of a questionably spiritual character which might accompany them. We had very little personal knowledge of Mr. Duguid's ability, but felt that he was a brother well worthy to be better known, and gladly responded to the impression that led him to London.

And for what purpose?—To win renown? To earn money? To build up a professional connection? None of these. In the spirit it was felt by him and ourselves to be a purely spiritual mission, but there was no engagement—no thought as to expenses, no appointments as to work. All was left open and free. But no sooner did he arrive than the work commenced, and it has gone on increasingly.

Mr. Duguid, through the stranding of the steamer on which he travelled across the Forth, missed the Thursday evening train, and did not arrive at the Spiritual Institution till Friday evening at nine o'clock. There was a goodly company upstairs to receive him, and after a short time he was able to present himself. A few words from Mr. Burns introduced him. Then a lady from Scotland, an old friend of his, spoke in high commendation of him as a man and as a medium. She said he was called the "Kirkcaldy prophet," and well deserved the title. Mr. Duguid gave an excellent address in the normal state, setting forth some of his personal views on spiritual work. His words reached the hearts of all at a single bound. Then Mr. Towns approached and gave Mr. Duguid a hearty greeting, alluding to matters of spiritual symbolism, which Mr. Duguid at once recognised as proofs that Mr. Towns's influences were conversant with his inner state. Mr. Duguid was then controlled first by "Joseph Priestley," who delivered a well-weighed philosophical address couched in choice language. This was followed by "Harriet Martineau," who was different in voice and manner of thought. The third control, an old Scotch farmer, presented a marked contrast to the other spirits. Coming out of the trance Mr. Duguid gave some clairvoyant descriptions, particularly of phenomena indicative of Mr. Towns's spiritual work. The meeting concluded with hearty greetings.

On Sunday evening Mr. Duguid gave a seance at the Spiritual Institution; but as no announcement had been made the attendance was small. After an address the medium was made to take the hands of the sitters one after another, and give an analysis of their spiritual state, accompanied by such advice as might be deemed necessary. This form of diagnosis is different from that we have seen employed by any other medium. The external sphere of the sitter is not dwelt on; but his moral condition is penetrated, and the ills and weaknesses of his spiritual nature probed. This is quite a new form of mediumship, and one which only those who seek spiritual improvement will enjoy.

This profound spiritual intuition attends Mr. Duguid at all times, and it can be exercised in his normal state. Sitting at the tea-table, he took up the cup of a medium present, and gave a most accurate account of interior developments which she is passing through, but of which she has very indefinite notions. His method in these cases is not that of the fortune-teller, but the spiritual seer who, by the means of the cup, is introduced to the sphere of the person who has used it.

Mr. Duguid's sitting with A. T. T. P. was a remarkable corroboration of all that has been given through the other medium. But as it is a private matter, possibly we have said too much already. We would just add that even the most enthusiastic readers of "Historical Controls" have but a faint idea of A. T. T. P.'s work, of which the future will speak for itself.

MR. DUGUID'S ARRANGEMENTS FOR THE FUTURE.

On this evening (Friday), at 8 o'clock, Mr. Duguid will give a seance at the Spiritual Institution. Visitors are respectfully requested to be prompt to the hour. All kindly sitters are cordially invited.

On Sunday morning, at 11, Mr. Duguid will attend the conference at Goswell Hall, and no doubt take part in the proceedings.

On Sunday evening Mr. Duguid will be the speaker at Goswell Hall, 290, Goswell Road. A. T. T. P. has kindly consented to preside. A very interesting meeting may be expected. Service at 7 o'clock.

On Monday evening Mr. Duguid will attend a circle which is being arranged for him by Mrs. Olive, 106, Clarendon Road, Notting Hill. He attended her healing seance on Monday, and speaks well of what he saw done by Mrs. Olive under control.

On Tuesday evening Mr. Towns will surrender his position as medium at the No. 1 Circle, 15, Southampton Row, in favour of Mr. Duguid. There seems to be a deep sympathy between Mr. Towns and Mr. Duguid, and very interesting results may be expected. On Tuesday last Mr. Duguid was present at the sitting, and gave many proofs of spiritual existence to those present which were corroborated by Mr. Towns. Sitting to commence at 8 o'clock.

Mr. Duguid will be happy to visit circles, and give the sitters the benefit of his mediumship, if invited to do so. Application should be made to him at 15, Southampton Row, W.C.

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THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

CHAPTER VIII.—THE ANCIENT WISDOM OF INDIA (continued).

THE BHAGAVAT GĪTĀ.—SCENE IV.

Subject: Yoginism.

COMMENTS.

This Scene opens with an account, by Krishna, of the origin of what I have ventured to term *Yoginism*, and this in its highest and purest form includes the knowledge and practice of all spiritual art and science. As previously stated, its philosophy is not speculative, by which I mean imaginary, and thus may or may not be in accord with truth, but founded upon a correct knowledge of the law whereby spirit acts upon, and, in fact, makes matter manifest. Surely none who read these wonderful outflowings of ancient wisdom can fail to discover that it pertains to a system of ethics and science, though now lost to Western nations, and probably to the vast mass of Orientals, yet, at the time of its promulgation, was known to the favoured few who possessed the secret of mystic allegory. Apart from its astrological aspect—but which, as I have shown, is absolutely true, and can be traced in the brilliancies of the skies by those who are acquainted with the key—the whole philosophy, when reduced to principles or spiritual forces inherent in the human soul, bears its own stamp of beauty and truth, and the gainsayer who ignorantly persists in literalising the personifications, and thus profanes spiritual truth, only betrays his own want of knowledge which pertains to things not belonging to sordid minds.

It is for this purpose that I have kept to the use of proper names rather than the interpretations, as when the time comes for the system itself, *i.e.*, the ancient astronomical and astrological Indian one, to be formulated, then, I have not the least doubt, all will be found to be in proper order. It were as well to deny the value of mathematics and their use when applied to the ordinary avocations of human embodied life, as to call in question the value of metaphysical certitude and its relation to the human spirit, whether embodied or disembodied. Knowledge is power! and he who possesses the highest knowledge wields the greatest power; all appearances to the contrary notwithstanding: for be it known, there is a power emanating from such minds which, though unknown to minds of materialistic tendency, and unacknowledged by men who can only discern what belongs simply to the region of *sense*, yet nevertheless is of greater potency than that which is visible to the outer eye.

Many have the idea that by *spiritualising* or *allegorising* truth, it thereby becomes as nothing: whereas, by this means it is elevated into a higher region to which *reality* only pertains. For instance, when the personifications at the commencement are exalted into life-forces, and it is seen that *Vivasvat* means the Sun, *Manu* the Moon, and so on—not the material or physical orbs which are visible in nature, but the spiritual and eternal Sun of the soul, and the power of the differentiated atomic spirit to reflect the light or wisdom of that Grand Central Sun,—then it will be granted that we are in the presence of a great Teacher, who can and will unfold to us all the mysteries we are capable of comprehending.

A beautiful poem, translated by Griffiths, and extracted from the *Rāmāyana*, gives the line of descent through eighteen forms, including the names appearing at commencement of this scene, and runs as follows:—

"From viewless nature Brahma rose,
No change, no end, no waste he knows.
A son had he, Marichi styled,
And Kasyap was Marichi's child.
From him Vivasvat sprang; from him
Manu, whose fame shall ne'er be dim.
Manu, who life to mortals gave,
Begot Ikshvāku, good and brave.
First of Ayodhyā's kings was he,
Pride of her famous dynasty.
From him the glorious Kukshi sprang,
Whose fame through all the regions rang.
Rival of Kukshi's ancient fame,
His heir, the great Vikukshi came.
His son was Vana, lord of might,
His Anaranya, strong to fight.
His son was Pritha, glorious name;
From him the good Trisanku came.
He left a son renowned afar,

Known by the name of Dhundumār,
His son, who drove the mighty car,*
Was Yuvanasha feared in war.
He passed away, Him followed then
His son Mándhātā, king of men.
His son was blest on high emprise,
Susandhi fortunate and wise.
Two noble sons had he, to wit,
Dhruvasandhi and Prasenajit.
Bharat was Dhruvasandhi's son,
And glorious fame that monarch won."

These eighteen names of the so-called deities, which appear amongst the Indian Pantheon, have each a history or legend, which, if taken to mean no more than what the simple letter unfolds, may be taken as wild and useless fables; but, like all ancient and classical deities and heroes, they embody some principle, and are one and all resolvable by the astrological key. (I have previously stated that I use the term "astrological" to cover all solar and planetary inter-influences, including magnetic and other forces, which act and react upon the physical earths of the various systems.) I do not suppose that any great advantage would accrue to the Western mind by resuscitating this ancient system, simply as an astrological one, but the pure truth which that system undoubtedly embodied is true for all time, and must, sooner or later, be again formulated as a metaphysical mathematical system, for assuredly astronomy itself is but a step towards the higher and spiritual science represented by solar and planetary motion.

It is very suggestive to note the perplexity of *Arjun* caused by *Krishna's* statement that he was the author of the *Yoga* science and discipline, and that, as *Arjun* was then conversing with *Krishna*, it surely was proof sufficient that such a statement could not be in accord with truth. It coincides with the perplexity of *Nicodemus*, narrated in a much later Record, and the subject in both Records treats of the new birth, or what the pietist and evangelical understands as regeneration. In fewest words, it is nothing more nor less than the startled feeling of the natural mind receiving its first impact of spiritual light, and, as a consequence, it is just sufficient to make the darkness visible, or to reveal the ignorance of that degree of the mind in reference to the light and knowledge pertaining to the spiritual degree.

As stated in a previous chapter, the *Yoga* system included both a Science and Art, a Philosophy and Power, a Religion and Life, which yielded to its possessor a power (so it would seem) over nature, manifested by certain mental and physical phenomena, which are best understood by those who have witnessed and studied the action and law of mediumship in Modern Spiritualism, with this great difference, however,—viz., that while the extraordinary modern spiritualistic are produced through the unconscious and involuntary action of the medium, in the case of the ancient (and it may be in modern as well) *Yogin*, he was conscious, and, to all outer appearances, was the active operator.

The highest manifesting power was wielded by the Adept or Hierophant, who had, by the severest asceticism and profound study and patient application, passed through the various degrees pertaining to the initiatory and advancing degrees involved in the process.

All religious systems agree on this, that purity of life cannot be attained without a sharp contention with, and a final victory over, the lower or more animal propensities of embodied human nature. It is on the method of its attainment that the great difference arises, some teaching one way and some another, and the degree of attainment depends altogether on the amount of knowledge possessed by the various systems and their respective advocates.

When the conscious and voluntary power—which is now actually possessed, but used unconsciously and involuntarily by the vast mass of humankind—is attained, then, and not till then, will be manifested the highest and grandest manifestations of spirit-power. As human society is now constituted, it were easy to see how dangerous such a power would be in the hands of ignorant and unscrupulous men and women; hence the wisdom of the ancients in withholding the knowledge of this power from those who were unworthy and unprepared. This fact is quite a justification for the bonds of secrecy imposed upon all who dared the essay to enter within the domain of the mystic brotherhood.

At present even the most advanced of Spiritualists conceive that phenomenon is produced by disembodied spirits alone, and that embodied human beings are the passive spectators. This view is only a half-truth, and will give place to a different one when we learn to know what spirit actually is.

To my view the unit or atom is a phenomenal appearance, pertaining only to the realm of nature, and is purely physical; but, the careful and thoughtful student of spiritualistic manifestations cannot fail to discover that, the Ego of the spirit is something totally different to that which the natural mind imagines. We speak of a *spirit* and *the spirit*, but both the *a* and *the*, when viewed from the highest altitude attainable by human conception, become merged in *universal spirit*—not

with the limited idea derived from appearances in the realm of nature, but with an ever widening and expanding power to take in, even in the universe itself. With such a view, methinks, the mere loss of what we think is personality, is an indefinite gain. It is, in fact, this supposed loss of the personality that is the scare and causes the dread of death; and it is the "what lies beyond" that causes the fear and suffering of physical dissolution. It is the great gulf, dark and yawning, which man, as he approaches that dread state, knows must either be passed or he must make the plunge into it, and leave what follows to unfold its own mystery. I say, this is the great gulf which all the teachings of modern ecclesiasticisms are unable to light up and make attractive; but, as *Krishna* beautifully puts it to *Arjun*, when he becomes possessed of pure wisdom and true knowledge:—

"Even then, thou wilt, the gulf of sin, by wisdom's bark in safety cross;" which in plain English means, that if we really know what lies beyond physical dissolution, we should have no fear; but at the close of a well-spent life, gently disrobe ourselves of the encumbrances of mortality, and speed away to higher and more ethereal realms of light and life.

The subject of *Yoginism* is too vast to be more than skimmed in a series of articles like the present; but to give the reader some idea of what it includes, I give a quotation from the *Theosophist* of January (current year). The writer quotes from a work called *The Oupnekhat*, which treats of one phase of *Yoginism*. There are ten stages in the initiation, when the ecstatic realises what *Krishna* and the later Egyptian School teaches as the beholder seeing all in himself and himself in all.

"At the first, all the hairs on his body stand up.

At the second, his limbs are benumbed.

At the third, he feels in all his members the exhaustion of excess.

At the fourth, his head turns, he is, as it were, intoxicated.

At the fifth, the water of life flows back into his brain.

At the sixth, this water descends into and nourishes him.

At the seventh, he becomes master of the vision, he sees into men's hearts, he hears the most distant voices.

At the ninth, he feels himself to be so subtle that he can transport himself where he will, and like the *Devas*, see all without being seen.

At the tenth, he becomes the *universal* and *indivisible* voice, he is the creator, the eternal, exempt from change; and, become perfect repose, he distributes repose to the world."

This magnificent description of the stupendous power of the (shall I say) human spirit, must not be taken in its *literal* meaning and application, it refers, like the breathing process (best understood by some as internal breath) described in the foregoing Scene to a purely spiritual experience, with which the physical organism has little to do; but in following chapters, as opportunity presents, I will refer to these at length.

(To be continued.)

Higher Broughton, Manchester, March 3, 1880.

THE LOT OF THE SPIRITUAL TEACHER.

Work, work, work,
Till the body is weary and worn;
Work, work, work,
Till the soul to the light is borne;
With aching head, and troubled heart,
Bearing life's pain and bitter smart,
Awaiting the morning's dawn.

But faithfully labouring still,
With love in the heart and will,
Working for man, for truth and right,
Walking by faith, if not by sight;
Hoping ever that good may attend,
Trusting the light will be seen in the end;
Counting the labour one of love,
The duty a pleasure that lifts above
The dreary round of sorrow and pain
Till the soul can sing its glad refrain
Of joy and peace in the knowledge sweet
That angels wait the toiler to greet
On the happy shore, the eternal strand,
Of the homes of bliss in the summer-land.

Then work, work, work,
For God, and the truth, and man;
With love in the heart,
With peace in the soul,
Striving all weakness
And sin to control,
That earth may see heaven began.

E. W. WALLIS.

KINGSTON-ON-THAMES.—Mr. Burns has been invited to give a lecture on Spiritualism at a club on some Tuesday evening soon.

THE COMING ELECTION.—To the Editor.—Dear Sir,—I shall be glad to know if any of your readers have had any information from what they consider to be reliable controls as to the result of the coming Parliamentary Election? It would be interesting to have some of these communications (if any) in print previous to the election. A. T. T. P. has mentioned in a few of his controls the probable result of a future election, but whether they apply to the one now at hand is a matter of doubt to yours respectfully, DELTA.

* The *Mighty Car* reveals its own secret, and simply means the chariot of the Sun, or the Sun's passage through the various constellations.

FAREWELL TEA-PARTY.

On Thursday evening, March 11th, over forty of the friends of Mr. Thomas Walker held a tea-meeting at Blackburn for the purpose of bidding Mr. Walker farewell, previous to his departure to South Africa. After tea Mr. Atkinson was unanimously voted chairman, and in a very feeling manner expressed the sympathy of the meeting at the departure of Mr. Walker. Several other speakers followed, who all spoke of the geniality and kindness always shown by Mr. Walker, and his earnestness in spreading the cause of Spiritualism, and spoke of the sorrow of all who knew him that he should so early after his return home be again called to labour in a distant part of the world. During the evening it was announced that an enlarged photograph of Mr. Walker would have been presented to him had there been sufficient time to get it up. However, in two or three weeks the portrait would be ready and then be presented to his mother. At the close of the evening Mr. Walker spoke a few words expressing his sorrow at leaving so many who had in such a short time become very warm and dear friends to him, and hoped after his engagements in Africa were ended he should meet them all again, and again labour among them, helping to spread the glorious truths of spirit-communion. Yours, &c.,

R. WOLSTENHOLM.

LEICESTER.—“There is much good being done in Leicester in a private way,” writes a correspondent. The evil that Spiritualism has to contend against in many places is the public efforts made on its behalf, or rather the efforts made on their own behalf, by persons who wish us to believe that they are serving Spiritualism. Whenever spiritual work is reduced to the level of a show or a traffic, it ceases to be spiritual. Nearly all public efforts are polluted by this mercenary principle: accounts must be balanced—that is the prime object.

HACKNEY.—PRIVATE SEANCES.—To the Editor.—Sir,—Finding that promiscuous sittings end generally in disappointment to all, and that the medium has to pay the penalty of the adverse conditions generated by the sitters, I have determined to discontinue open seances except on Sundays, at 7 p.m., which will be supported by voluntary contributions. Miss Barnes will give a private sitting any evening, as may be arranged. Having several mediums who possess great power, I desire to form an inner circle to give the spirits the requisite conditions for their development. Spiritualists only will be admitted as members. Those desiring to join, and wishing for further particulars, should be present next Sunday evening, the 21st inst., at 7 o'clock.—Faithfully yours, C. R. WILLIAMS, *Hackney Spiritual Evidence Institution, 6, Field View, London Fields, E.*

CAPE OF GOOD HOPE.—Mr. A. H. Ricketts, Eastern Province, in re-mitting his subscription for MEDIUM, and a donation from his family to Institution Week, observes: “The Cause has made no progress in this part of the colony, but at Cape Town, through the advocacy of Mr. Berks T. Hutchinson, the subject is well known. I have endeavoured to form a circle in my own family, but as our number amounts only to three, it has not been attended with success.” Some circles make a mistake in sitting for phenomenal results. If attention were paid to the school system, which by intellectual methods seeks to commune spiritually by impression, much satisfaction would be obtained. Families of Spiritualists should sit for spiritual purposes, whether phenomena be obtained or not; the spirits are there all the same, and the spiritual benefits may be important.

FELLING.—Mr. T. M. Brown writes: “We attended a seance for materialisation last week with Mr. Chambers, who bids fair to become one of our first-class mediums. There were three forms out visible to all. One of the forms took Mr. Ancrum by the hand, pulled him up, and then sat down on his chair close to Mrs. Ancrum, and another sitter on the other side. The forms walked up and down the room in beautiful style. The only fault seemed to be the over-crowding of the room; indeed it was surprising how the spirits got out at all, seeing that some of the company had to sit on the floor, which quite obstructed the narrow space where the spirit-friends had to pass.” We hope the managers of the circle will be careful of conditions, and not deteriorate the medium or yield too freely to those whose curiosity may induce them to push into the presence of these spirit-visitants.

A VOICE FROM AN OLD FRIEND.—In the *Harbinger of Light* (Melbourne) for January, is a letter from Mr. E. Shaw, Townsville, who, in addressing the editor, begins thus: “I am greatly obliged to you for the papers, pamphlets, and more especially for the MEDIUM AND DAYBREAK, in which Mr. Tyerman gives his experience at the ‘Hafed Circle,’ Glasgow, at which Mr. D. Duguid is the medium, as it so exactly coincides with my own experience at that circle on the night prior to our embarking for Australia.” He then recounts the facts, and says: “I sent the account to the Editor of the MEDIUM by our pilot, and which account reached Australia before our arrival.” No doubt the Glasgow friends will remember the sitting, and be glad to know that their kindness on that occasion re-echoes from beyond the broadest ocean. Mr. Shaw goes on to describe from the MEDIUM the experiments of Mr. Adshead with Miss Wood. How important some acts become!

LEICESTER: SILVER STREET LECTURE HALL.—On Sunday, March 14, the subject for a discourse in the evening, by one of our local mediums, was “The All-seeing Eye of God,” upon which the spirit spoke for nearly an hour, and rivetted the attention, so to speak, that a pin might have been heard to drop. He contended that if the acts of individuals in their every-day life were as though God were looking down upon them, they would be far different from what they are throughout the whole ramification of society. Nations would cease to war, and a more humane code of laws would be upon the statute-book of civilised nations. Man would do all the good he could to elevate his fellow-man, and would look upon his fellow-travellers to the Eternal City as brethren, as citizens, bound for the Eden above. I might just add that our Sunday morning seances are increasing very much, and the spirit-delineations that are being given through Mrs. W. and Mrs. H. are being recognised by the strangers that have had friends passed away to the unseen world. I feel duty bound to state that instead of meeting with a few at the morning seance, they are many.—I remain yours, R. WRIGHTMAN, 56, Cranbourne Street, Belgrave Road, Leicester, March 16th.

THE FALMOUTH MISSION.

Mr. E. W. Wallis writes: “Kindly oblige by acknowledging through your columns on behalf of Mr. Truscott's recent losses in the Cornish campaign:—

	£	s.	d.
From Mr. G. Southport	0 10 0
By sale of pamphlets by Miss Gay	0 10 0
T. C. E.	0 5 0

The loss was £9, hence the aid of other friends will be gratefully accepted by Mr. Truscott, 9, Killigrew Street, Falmouth.”

We see in the *Redruth Cornishman* an excellent letter from Mr. Truscott on Spiritualism, and the paper bristles with letters and paragraphs about spirits, haunted houses, &c. Mr. Wallis's campaign seems to have been a genuine success, and it appears strange that he and Mr. Truscott should be left to bear the costs.

PROGRESS AND WORK AT BIRMINGHAM.

Mr. Burns.—Dear Sir,—The two last Sunday evenings we have been treated to lectures of a first-class description in Oozells Street Board School. On Sunday week last (February 29) the guides of Miss E. A. Brown gave us an address upon “Glimpses of God, as seen through Nature.” The subject was admirably handled, and listened to with rapt attention by a large audience, who were highly interested.

On Sunday last (March 7) Mr. E. W. Wallis's guides' subject was—“The Way, the Truth, and the Life,” and a long address was given in excellent style; after which his guides answered several questions on the subject very satisfactorily.

Then Mrs. Groom gave several clairvoyant descriptions, very convincing to most of those whom she addressed. The effect of these clairvoyant descriptions is remarkable; the people speak of them with wonder. Mrs. Groom expresses her willingness to attend spiritualistic meetings anywhere, in or near the Midlands, free of all charges, expenses excepted. Her address is 200, St. Vincent Street, Ladywood, Birmingham.—I am, dear Sir, yours faithfully, CHARLES GRAY.
71, Pershore Road, Birmingham, March 9.

J. SKAIFE.—Your verses are creditable to your heart and intellectual perceptions of spiritual truth. We have been over-crowded with pieces for the “Lyre” at the last moment, so many offerings stand over.

A NEW MONTHLY.—The *Phonetic World and Phrenological Journal* (Harding, Liverpool) surely has adopted the wrong title, or forgot to insert the intended matter. It looks marvellously like the adventure of a quack.

GOSWELL HALL, 200, GOSWELL ROAD.—On Sunday evening last, rather a singular yet very instructive address was delivered through Miss Keves on the subject of the gulf between this world and the spirit-world, and between class and class, which seemed to make a good impression on the audience. Mr. A. Duguid will take the platform on Sunday, March 21. The following Sunday being near the date of the Anniversary of Modern Spiritualism, opportunity will be taken for a few seasonable words by Mr. Morse. Our friends will be, no doubt, glad to know that April 22 has been fixed upon for the Happy Evening. Tickets, 1s. each, at 15, Southampton Row; Mr. J. Swindin, 34, Paneras Road; or any of those connected with the Movement.—H. J. STEVENS.

QUEBEC HALL, 25, Great Quebec Street.—On Sunday last a greatly improved meeting, both as to numbers and influence. I was informed by those present that the conditions were delightful. Miss Waite, as usual, read in excellent style. Mr. Ashman gave a short address—very good. On Monday Miss Waite's entertainment was not wanting in its attractions, the laughing and crying were continuous. Mr. I. Mac-Donnell, Miss Waite, and Mr. Wilson, ought, I think, to be heard by everybody. On Tuesday Mrs. Slater gave a most beautiful address, producing a death-like stillness upon the audience, which was numerous and highly respectable. I hope Mrs. Slater will soon come again. On Saturday next, the 20th, the usual seance at St. Mr. Hancock half-an-hour earlier to speak with strangers. Sunday morning, 11.15, for study of, and conversation on, the Scriptures. Evening, at 6.45, some sacred songs; reading by Miss Waite; and, as I have no one else, I shall have to give the address myself, unless some friend volunteers. I am asking that I may be assisted from above, or wherever those are who can help, that my words may be profitable, although few. On Monday, at 8 prompt, Miss Waite's entertainment, with varied contributions of great interest. On Tuesday, the 22nd, Mr. Hancock will, by special request, repeat his lecture on “The Birth, Life, and Death of Jesus.” Questions at close. Friday, to-day, 8.30, a meeting of members and friends to change the name and reconstruct the Association for more progressive work. Any friend feeling an interest will be welcome.—J. M. DALE, Hon. Sec.

VACCINATION.—Judgment of Professor F. W. Newman.—“With me the medical question and medical opinion is a pernicious impertinence. They urged Parliament to an usurpation of power, and in a secret hour carried it. To attack a healthy child under pretence of public health is a tyrannical usurpation which no medical theory can defend. I have no ability to contend with medical men, or anything so superfluous to the controversy as their statistics. Even on the statistical question I believe they are wholly wrong; but I am not the man for that argument, and I will not enter into it. Suffice it to say that the medical faculty, as such, has proclaimed its own folly by contending, for 20 years together, that vaccination (so-called) could not communicate blood diseases. They are now forced to admit that it can; therefore the present members of it ought rather to hide their faces with shame, than expect to be listened to with deference. Also, it is a public fact that smallpox has been far more fatal since vaccination was compulsory. If medical men do not see that these facts confute them, I despair of their intellects. Certainly all detailed statistics that contradict broad facts are simply contemptible. But, as I said at first, whatever statistics may suggest, the guilt remains inexcusable, of poisoning healthy blood under pretence of public health, and forbidding infants to grow up with blood unpolluted. The guilt rests on every legislator who maintains the law, on every surgeon, and on every magistrate who executes it.—(Signed), F. W. NEWMAN, Weston-super-Mare, Dec. 28.”

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

GROSVENOR STREET, MANCHESTER.

To the Editor.—Dear Sir,—In my last letter to you about the tea-party to be held on Good Friday next in Grosvenor Street, little more than a general outline could be given of what is going to take place; now that more time has elapsed I am in a better position for going into particulars. At the tea-table the committee intend to introduce, for the first time, samples of biscuits mostly known to, and patronised by, vegetarians (bought mostly in this district from Smallman, Exchange Arcade). After tea the committee will be able to place before the friends one of the best programmes of an entertainment that has taken place amongst us. First will be the concert from about 6 o'clock to 7.50; then will commence, about 8 o'clock, the delightful Comedietta (under the able supervision of Miss Fox, late of London), which will be very pleasing and instructive, and will cause our friends to laugh right heartily. The Comedietta is expected to finish about 9 o'clock, when the room will be cleared and games and other amusements will take place till 11 o'clock. During the last two hours a refreshment stall will be opened in the large room, where tea, bread and butter, buns, biscuits, oranges, Barlow's cordials, &c., will be sold at a low charge. I should strongly advise our friends who want to pass an enjoyable afternoon to come, as our committee are doing all they can to make it as interesting as possible, and would like to see a glorious reunion of old friendships and a making of new ones; and they hope that all friends will make a point of knowing that their presence will be thoroughly welcome. There is one little matter the committee would like to impress on the minds of their friends, that is punctuality as they (the committee) do not wish to curtail their large and interesting programme, which they have used their best endeavour to get together. All the friends who are taking part in the entertainment have kindly volunteered their services, and they are doing their very best to give satisfaction. A time-table for the use of friends will be kept at the refreshment stall. Cloak-room as usual. Tea on the table at 4.30 prompt, one shilling each; admission after tea to entertainment only sixpence each. Tickets for tea may be had from any of the committee, or from Miss Johnson, 159, Strangways.

—Yours truly,
March 16th.

JAMES BOOTH, Sec. of Entertainment.

OSSETT.—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. Whinpeny.

THE ROCHDALE SOCIETY OF SPIRITUALISTS intend having a tea party and entertainment on Good Friday, to which all friends are invited. Tea on the tables at 4.30; entertainment at 6.30. Tickets for tea and entertainment 1s. each; entertainment 6d.—LEWIS FIRTH, Sec.

BRADFORD.—At the Spiritual Church, Charlotte Street, off Gate Street, on Easter Monday, the annual tea will be given. Tea on the table at 5 p.m. An entertainment after at 7 p.m. Chairman, Mr. Armitage, of Batley. Mrs. Illingworth and Miss Harrison are expected to take part. Tickets for tea and entertainment, 1s. each; after tea, admission 3d.—R. JARVIS, Sec.

HALIFAX.—At the Spiritual Institution, Peacock Yard, Union Street, on Good Friday, there will be a public tea, which will be on the table at 4.30 p.m., and we are busy at work getting up a humorous entertainment for 6.30 p.m., on which occasion Miss Harrison, of Shipley, is expected. Tickets for tea and entertainment 8d. each; children under 14, half price. Tickets may be had of the Secretary, B. DOWNSBOROUGH, 160, Hanson Lane, Halifax.

AUCKLAND PARK.—On Easter Sunday a meeting will be held at the house of Mr. John Rowel, 124, Gurney Villas, Auckland Park Colliery, to take into consideration the best means to be used to advance the circulation of the MEDIUM, and how to promote Spiritualism in general. Meetings to commence in the afternoon at 2, and in the evening at 6 o'clock. Tea at 4 o'clock—males, 9d.; females, 6d. each. All friends of the good Cause in the district are invited to help to revolutionise the neighbourhood.

MR. E. W. WALLIS of Nottingham, inspirational speaker, will pay a friendly visit to Dr. Brown, 40, Standish Street, Burnley, on March 25th, when his guides will give an address. All Spiritualists and investigators of Burnley and its surrounding districts are cordially invited to attend. Meeting to commence at half past 7 o'clock prompt.

ASHTON-UNDER-LYNE.—On Easter Sunday, March 28, Mr. J. Tetlow, of Heywood, will deliver a trance address at 1, Bradgate Street, Ashton. Entrance from John Street. This being Mr. Tetlow's first visit to Ashton, I hope the friends will give him a welcome at 6.30 in the evening.—JAMES MURRAY.

MR. T. M. BROWN is holding meetings at Choppington and other places in Northumberland. He expects to call at West Pelton and Chester-le-Street by the end of this week. Letters up to Thursday next should be addressed—Howden-le-Wear, R.S.O., Co. Durham, after which, address—T. M. Brown, care of Mr. W. Clarkson, 43, Scarfield Street, Wavertree Road, Liverpool.

A LOVER OF JUSTICE.—The document you enclose is a tissue of lies. Nothing need be said of a man who would be guilty of such an act. It condemns him without a word being said. Surely in Spiritualism we must be at liberty to hire a hall in London for a lecturer, or leave it alone; we must be free to estimate the merits of his performances as seems reasonable, without the fear of his villainous revenge for not acceding to his unexpressed wishes and selfish ambition.

GATESHEAD.—Miss E. A. Brown will lecture at the Temperance Hall on Sunday, the 21st inst., at 6.30 p.m. Last Sunday the Gateshead friends were much gratified by having the pleasure of listening to her. Not only are her lectures highly appreciated, but Miss Brown having personally won the esteem of a great number of friends, she always in the past has drawn a good audience, and we hope on Sunday again to have as large and attentive a gathering as hitherto. At Gateshead the "Cornish Exile" is expected on the 28th inst., and Mr. F. O. Matthews on the 4th prox.

MR. J. J. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, March 21. Perth Hall, West Derby Road. Morning at 11. Public Conference. Evening at 6.30. Trance Lecture. Subject: "The Coming Priesthood."

LONDON.—March 28. HURRADON.—Saturday, April 3. NEWCASTLE-ON-TYNE.—April 4 and 5. Commencement of fifth year's engagement. GLASGOW.—April 11 and 12. KEIGHLEY.—May 9. CARDIFF.—May 23. Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address him at 22, Palatine Road, Stoke Newington, London, N.

MR. E. W. WALLIS'S APPOINTMENTS.

NEWCASTLE.—March 21 & 22. MANCHESTER.—March 28. BURNLEY.—March 25.

Mr. Wallis will accept calls to deliver trance-orations in all parts of the United Kingdom. Apply by letter, to him at 92, Caroline Street Nottingham.

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, 21, at 2.30 p.m. "Spiritualism the Science of Life." Mr. E. W. Wallis.
" 21, at 6.30 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.
" 28, 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.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

164, TRONGATE.

Mr. Jas. Walker, President. J. Coates, Secretary, 65, Jamaica Street.
March 21. Mr. Robertson. April 4. Mr. Anderson.
" 28. Mr. Jas. Walker. " 11. Mr. J. J. Morse.

The above gentlemen will occupy the platform of the Association in the order in which their names stand. JAS. COATES, Sec.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

TRINITY COFFEE TAVERN, 63, CHAPEL STREET, SALFORD, MANCHESTER.

Public Meetings every Sunday evening at 6.30 prompt.

March 21.—Mr. Wright, Liverpool. April 4.—Mr. Howell, Manchester.
" 28.—Mr. Wallis, Nottingham. " 11.—Mr. Isaac Walker, Wigan.
33, Downing Street. J. CAMPION, Secretary.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, MARCH 21.—GOSWELL HALL, 290, Goswell Road (near the "Angel")
Conversation and Seance at 11 a.m. Address by Mr. A. Duguid 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.
6, Field View Terrace, London Fields, E. Seance for Development, at 7.
Miss Barnes and other mediums. Collection.
TUESDAY, MARCH 23.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
THURSDAY, MARCH 25.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MARCH 21, 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 6.30 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, 166, 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 22, LIVERPOOL, Perth Street Hall, at 8. Lecture.
SHEFFIELD, W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.
TUESDAY, MARCH 23, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
WEDNESDAY, MARCH 24, 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.
DERBY, Psychological Society, Temperance Hall, Ourzon St., at 8 p.m.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
THURSDAY, MARCH 25, 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 Mansforth's, St. John's Road, at 7.
SHEFFIELD, W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.

MR. TOWNS, is at home daily to receive friends from 10 a.m. till 6 p.m., at other hours by appointment. Address—1, Altord Terrace, Barnsbury Road, Islington.

[ADVERTISEMENT.]

IN THE COURT OF PUBLIC OPINION.—J. BURNS v. HIS DETRACTORS.

I desire to say a few words in reference to some portions of Mr. Blake's letter in last week's MEDIUM, and, as I speak more particularly in defence of my personal position, I do not encroach upon the literary columns, but put in my remarks as an advertisement.

The Editor of the MEDIUM, whoever he or they may be, is a purely spiritual individuality, and has commented on the letter to which I allude from the spiritual standpoint. When the subject is looked at from the mundane plane, it is found that I have to bear the burden of attack, and on my shoulders devolve the consequences of the public verdict. I must beg, then, to be heard in defence.

Before I proceed further I will say that I do not expect any "fee or reward" for spiritual work, and I have never done so. From an instinct in the maternal nature the mother toils for her children without "fee or reward." The instinct of the true spiritual worker is similar. It seeks its "fee" in the interior satisfaction which the normal gratification of this spiritual instinct affords, and its "reward" is the benefit perceived in the condition of those for whom it labours. No spiritual work can be of the slightest spiritual benefit which does not act on these grounds. Our spirit-friends can receive no "fee"—no "reward" of the kind implied by Mr. Blake; and if we, who are also spirits, would be worthy of our high calling, we must also act from purely spiritual motives.

This is the teaching of *Krishna*, as stated in the *Bhagavat Gita* (see last week's "Scene"). Jesus said the "worker is worthy of his meat," and *Krishna* says, speaking of the *Pandit* or Spiritual Teacher: "When willing gifts are made to him, he takes, and is therewith content;" but he rejects all thought of "recompense for work performed," and he "executes his work from all ambitious objects free." Such has been the sole tone of my work since I entered upon the course which has occupied my time now over ten years. It is the view, too, which is taken of me and my work by all who know the facts or have the goodwill to speak the truth about them, and the essence of my teaching has been to incline other minds to follow a similar course.

The Newcastle friends, and Mr. Blake as their spokesman, have found out that quite the opposite is the case, and he has laboured to introduce the matter into an argument in which personalities should find no place. The question before the readers of the MEDIUM was not my purity of motive as a spiritual worker, but the merits of the method of seance-holding in Weir's Court, as stated in a letter by Mr. Mould, and replied to by the Editor of the MEDIUM. It would have been thought that the proper course to have followed would have been to show up the weakness of the criticism printed at the end of Mr. Mould's letter; but no; that is quite overlooked, and, instead, personalities are introduced, and I am made the object of detraction and abuse by having my methods and motives as a spiritual worker, stated in a way that is just the opposite of what I give above, and known to be true by all who are informed on the matter. Those who have a bad case or are deficient of higher ability always abuse their opponent. It is a marvellously speedy way of settling profound questions.

What portrait do I find of myself in Mr. Blake's letter? The verdict of Newcastle friends is made to appear that I measure men's sympathy or sincerity in Spiritualism by the amount of money with which they purchase my good graces. This is the most odious libel that could be printed against a man in my position. It insinuates that my motives are so corrupt that the acquisition of money is the sole aim of my activity, and that those who do not propitiate this baseness of my nature suffer persecution at my hands.

Mr. Blake puts a rider to this verdict at the close of his letter by saying: "It appears to me that if the Editor would exercise a little more 'spirituality' in his Spiritualism towards others he would receive in return that sympathy and kindness which is becoming of all Spiritualists." We have here two distinct issues: first, that Mr. Blake and his friends in their unkindness and want of sympathy with me act as Spiritualists in an unbecoming manner, but that the cause of this misbehaviour is my unspirituality. In short, I am so utterly unfitted for my position that I demoralise even such paragons of spiritual excellence as the Newcastle friends, and Mr. Blake in particular.

This opinion of me is just the opposite of what my ideal is, and that this opinion expressed by Mr. Blake is utterly false I will show him to his own satisfaction. I have had very much intercourse with Mr. Blake's society these few years. When I was recovering from brain fever, nearly two and a half years ago, I lectured to a full hall at Weir's Court. I remember very little of the occasion. I was too ill; but there did not seem to be any lack of "spirituality" in my manner on that occasion, as the audience treated me most kindly, making a collection of £7 or £8, all of which I was permitted to receive. The Society did not profit any by that meeting, except in the matter of "spirituality," to which they were welcome, and I was grateful for the kindness of personal friends who, out of kindly sympathy, made the results so handsome.

I happened to be in Newcastle on the occasion of Miss Brown, I think it was, lecturing at the hall, and I was pressed into the service of taking the chair. In my concluding remarks I went over the ground occupied by this discussion on mediumship. I told the Newcastle friends there assembled that I trembled for the fate of Spiritualism amongst them, on the basis maintained by the Society.

I said if a few persons were removed from the town or became disabled, if illness, marriage, or other circumstances interfered with the professional services of certain other individuals (Miss Fair-lamb and Miss Wood) where would the Society be? I urged with all earnestness that a different method should be adopted, and that the effort should be made for each Spiritualist to supply his own spiritual needs and not be dependent on the shop article served out by the committee; in short, the burden of my advice was just what has been given in reply to the opposite views advanced by Mr. Mould. Well, I received no money on that occasion. I looked for none. I felt pleased to hear Miss Brown lecture and have an opportunity to speak to a few friends; also there was abundance of "spirituality." The "Cornish Exile," one of the brightest stars on the Tyne-side, said to the audience that he had not before experienced such a spiritual power in the meeting, and he seemed so full of spiritual enthusiasm that he could not give expression to it.

At Institution Week time 1878, I asked the Society to give me one collection, and I would give them two lectures, or take part in a second meeting. I said I did not care how small the collection was, but as a matter of principle I was anxious to maintain a feeling of reciprocity and good feeling between societies and the Spiritual Institution, seeing that we had provided a free organ for the publication of all their business. I was told that this could not be allowed as there were so many claims. It was well, for when the date came round for the offered meeting I was laid up with diphtheria, and could not have attended. Yet this rebuff did not destroy the "spirituality." Whenever I got within earshot of Newcastle, I was asked to act for the Society, and I did so as heartily as if I had been their paid agent, and had fully agreed with the methods being pursued. This surely shows "spirituality." In the matter of the recent bazaar—and I don't agree with bazaars—I did all the advertising free, besides contributing; and being in Newcastle the Sunday before the bazaar was opened, I was asked to stop till over the Tuesday and open the bazaar. There was no deficiency of "spirituality" here, nor of "kindness" on the part of Mr. Blake's co-workers to take advantage of it. To stop and open the bazaar necessitated my travelling home all night, and commencing work on Wednesday morning without rest; but I did stop, opened the bazaar, and patronised the stalls—as in decency I was bound to do—with a couple of sovereigns that I got given me by two old friends quite disconnected with the Weir's Court affair. There seemed to be a great flow of "spirituality" and cash on that occasion, and I can point with some degree of satisfaction at the £100 invested towards the fund for a new hall, and say that my individual proportion is not the smallest contribution thereto.

The last instance of "spirituality" I will quote to disprove Mr. Blake's opinions is the fact that I printed and circulated at my own cost these attacks on my own character as a spiritual worker. I do not think Mr. Blake would have sent a similar commendation of his personal merits about amongst his customers.

I have now shown the Newcastle people that from my conduct towards themselves I have disproved the first libel—that I only treat people kindly in accordance with the amount of money I receive from them. On the contrary, there are Spiritualists in Newcastle who support the Spiritual Institution most handsomely, and these I have offended more than once by my readiness to serve Mr. Blake's party. I have also proved that the nature of my Spiritualism is to arouse the most ardent spiritual enthusiasm in others and kindness towards myself; and in the reply to Mr. Mould, it is on the spiritual side that complaint is made; it is too "spiritual." The one charge against me by Mr. Blake nullifies the other; for if a man have the disposition to cringe and fawn to get money, he would not at the same time have a contrary disposition to make people "unkind." Thus the Newcastle allegations have been entirely disproved, and Mr. Blake, Mr. Mould, and all the Newcastle Spiritualists know that what I say is correct, and that the opposite, as stated, in Mr. Blake's letter is wrong.

Having established my innocence of the charges made against me as a Spiritualist, I will, for a minute or two, look into the consequences to the Movement of these aspersions made against my reputation as a spiritual worker.

During the last ten years I have been the agent of a work in Spiritualism which has required the expenditure of many thousands of pounds more than has been received in return for the sale of periodicals. The method of this work at the present time is to give in the MEDIUM as much printed information for 1½d. as other publishers charge 5½d. for.* By this fair dealing the Cause has at its disposal three organs combined in one, and thereby all the branches and interests in the Cause are better represented and served.

To enable me to carry on this work I have been in the habit of receiving, and at present receive, help from Spiritualists throughout the world. This help comes to me because the donors thereof have the exactly contrary opinion of me to that entertained by Mr. Blake and his Society. These treat me, as Mr. Blake puts it, in an unbecoming, unkind, and unsympathetic way, because of the vile opinion they have formed of my character—an opinion which I have shown goes in the teeth of their own actual experience. A constituency of some 1,200 contributors, who believe in my "spirituality," honesty, and sincerity, support the great work of spiritual progress in which I am engaged,—support it not adequately, but so that it has been able to rub on and be useful; and what does Mr.

* This is in addition to all the other work of the Spiritual Institution, for which see statement on page 183.

Blake and his friends do in the matter? They ask me to spend my money to print false allegations—false allegations which, if established, would destroy my good name, upon which the existence of my work in Spiritualism depends.

I will now ask, Who is the loser by this system of destruction? Personally I do not plead for myself. It matters to no one whether I starve or sink in sin. These private matters I will never intrude in this way. My pleading is in defence of the Cause of Spiritualism as subserved through my humble instrumentality. I would not suffer more than I have done—am doing—if I were turned adrift in the street; I therefore do not suffer in my person by these allegations. Who, then, is the sufferer? Mr. Blake and his Society, and others in a similar position, who at all times when it is in their power or when it serves their interest are glad to make use of me and my agencies, supported not by theirs but by other people's money.

Now, Newcastle friends, that is your exact position, and you cannot move from it one inch.

Such reports as these I have now exploded not only take the bread out of my mouth but take the resources from the spiritual work. If I were a business man instead of being a spiritual missionary, I might enter an action to recover on account of damage done to my position by these very "spiritual" efforts of the "friends of the Cause."

For many years it has been the policy of a certain section of the so-called Spiritualists to act in this adverse manner. There are some people who have an eye to money alone; they have no power to see whereby a man may be entitled to it. The money does not go into their pockets, and that is enough to make them show their teeth.

As a public man in Spiritualism, it should be the duty of every Spiritualist to protect my fair fame. If it should transpire that I was corrupt in my spiritual work, it would be the most damning exposure of all exposures, and it would reflect disgrace not only on myself—which would be a small matter—but on every Spiritualist. It should also be the business of all Spiritualists to uphold my good name, seeing that thereby is sustained the great missionary work by which all are benefited.

I ask no detractor to withdraw anything. It is their business whether they delight to go about with dirty hands. I have freed myself from the attacks, and I have done so, not from self-love, but because I am the property of Spiritualism; and it is my duty to the Cause to protect its interests in every possible way.

Spiritual Institution, London,
March 19, 1886.

J. BURNS, O.E.T.

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. ANDREAS, Belgar.
Dr. BARON, Burnley.

JAMES BURNS, Southampton Row.
ALEXANDER CALDER, 1, Hereford
Square, S.W.

Prof. E. FAIRER, Breckley.

A. J. CRADDOCK, Moggen, Lucerne.

J. H. GIBBONS, Merigame.

BARON DICKINSON-HOLMES, Hol-
ston.

Sir C. LEAH, Bart., Northampton.

Rev. W. STAINTON-MORE, M.A.,
Kilburn.

WM. OXLEY, Manchester.

E. DAWSON ROGERS, Finchley.

MORRELL THOROLD, Hon. Sec.

J. PARRINGTON TURNER, Lewington.

Mrs. TRENKLE, Edgbaston.

HAROLD WILKINSON, J.P., Queen
Anne Street.

Prof. F. ZIEGLER, Leipzig.

A. ARAKOFF, St. Petersburg.

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

SUBSCRIPTIONS ALREADY RECEIVED.

Sum already acknowledged £100	8	0	Ms. H. A. Kersey	...	0	5	0
Received since Feb. 1	Ms. John Miller	...	0	5	0
L. E. G.	4	0	Ms. J. Colman	...	0	5	0
A. Friend, per W. F. Rowley	2	0	Ms. A. A. Kaye	...	0	5	0
Per Mrs. Woodhouse's Beacon	2	0	Ms. J. J. Robinson	...	0	5	0
Dr. G. W. Jones	1	0	Ms. H. A. Kaye	...	0	5	0
Mrs. L. Jones, St. ...	1	0	Mrs. H. A. Kaye	...	0	5	0
V. Birt, Devonport	0	10	Mrs. H. A. Kaye	...	0	5	0
Mrs. L. Snowdon, Liverpool	0	10	Mrs. H. A. Kaye	...	0	5	0
A. M. H. H. H.	0	0	Mrs. H. A. Kaye	...	0	5	0
G. Ryan, Buntingford	0	0	Mrs. H. A. Kaye	...	0	5	0
"Chap"	0	2	Mrs. H. A. Kaye	...	0	5	0
H. A. B. B.	0	2	Mrs. H. A. Kaye	...	0	5	0
Hon. A. Ashcroft, Esq., St. Peter- burg	10	0	Mrs. H. A. Kaye	...	0	5	0
Mrs. B. B. B.	1	0	Mrs. H. A. Kaye	...	0	5	0
Per Mrs. Woodhouse's Beacon, New- castle	0	15	Mrs. H. A. Kaye	...	0	5	0
Ms. John Miller	0	10	Mrs. H. A. Kaye	...	0	5	0
Ms. Wm. Hunter	0	10	Mrs. H. A. Kaye	...	0	5	0
W. C. Rogers	0	10	Mrs. H. A. Kaye	...	0	5	0

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