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SPIRITUALISM.

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THE PHILOSOPHY OF SPIRIT.

By WILLIAM OXLEY.

CHAPTER IX.—THE ANCIENT WISDOM OF INDIA (*continued*).

THE BHAGAVAT GĪTĀ.—SCENE V.

Subject: Yoginism.—Definition of Action.

ARJUN.

O Krishna! thou dost eulogise, the one who action doth eschew,
And, then again, the one who doth the discipline and work perform.

So, tell me and exactly state, which of the twain 'twere best to do?

KRISHNA.

Renunciation of all work, as well as discipline performed,
Are both the means, whereby the end of final joy and peace is gained:

But, of the two, the discipline, if well performed, is more esteemed

And highly prized, than if the work should be neglected or renounced.

The man who neither yields to hate, nor yet is moved by outer loves,

Is truly said to be the one, who action doth renunciate:

For, such an one, O *Strong arm'd One*! by opposites, is never swayed;

The bonds, which action would impose, can never subjugate his mind,

'Tis only youths—but not wise men, who say that science as revealed

By *Sāṅkhya*, and *Yoga* work, is different,—they are but one!

They both proclaim the self-same end; and they who love the one, as well

As those who choose the work, will find that fruits of joy abound in each.

The students of *Sāṅkhya* truth, as they who *Yoga* work fulfil,
Will both attain the same abode: but, he who sees *Sāṅkhya* truth

And *Yoga* discipline—as one, is truly blest and sees indeed.

Yet, action to renunciate, O *Great Hero*! is difficult

To be attained, except by means of inner thought and discipline.

Not one becomes *Sannyāsi*,* unless he suffer mental pain;

And yet, the *Yogin*, through his work, soon comes to know the will divine.

The devotee, when thus employed, whose spirit is all light within—

Whose outer self is quite subdued,—who victor is o'er carnal lusts,

Who sees his life as but a part, of that which is made manifest
In all created forms of life, is not defiled by any work.

The one who knows the truth divine, in all he does, considers thus—

"I of myself can nothing do." Whene'er he looks, or hears, or feels,

Or when he eats, or moves, or sleeps, or breathes, or even when he speaks,

Lets go, or takes, or shuts his eyes or opens them, he knows full well,

His outer senses are but used, in what is needful to be done.

He who when acting, offers up, all action to the Great Supreme,
And puts self-interest aside, is ne'er by sins pollution stained;
Like lotus leaves remain unstained, by waters dark on which they float.

All actions, done by devotees,—of body, soul, or intellect,

Are by the sensual nature done, regardless of self-interest;

For, all they do, is done for sake of being made all pure within;
Howe'er employed, they never look for recompense, for work performed,

As, soon they find the true reward, in happy calm and tranquil mind.

Not so, the *undevoted* man, who yields to low desires, and looks
For recompense for what he does: 'tis such are bound by selfish hopes.

The self-restrained alone, who has his sensual nature well controlled,

And, in his mind, all works renounced, can sit at ease and be at rest,

Within the city of nine gates,* in which the soul hath its abode:

He neither acts himself, nor yet becomes the cause of action done.

The Holy One did never form, this craving and desire to act;

Nor yet, fallacious hopes of future recompense for work performed:

These all spring from a darkened mind, perverted by the senses' rule:

Nor, to the Great Omnipotent, can either vice or good, be given.

Whene'er mankind are led astray, it is for want of light of truth.

Their knowledge is obscure and dim by reason of dense ignorance:

But, when such mental ignorance, by force of reason is o'ercome,

Then, wisdom shineth forth in power, with glory to the sun compared,

And, lighteth up the spirit-eye, from which proceeds the purest light:

For, they whose thoughts are ever fixed on spirit, and its powers divine,

In which the soul, existence hath—in which they feel secure and safe,

And, in it find a resting-place, are cleansed from sin by wisdom's light;

Such, gain a state to which they rise, and whence they ne'er return again.

The wise alone, this spirit sees—the life supreme, alike in all,
In *Brāhman*, modest and serene, whom, knowledge true, hath perfect made,

In elephant, or ox, or dog, or even in a *Shvapāka*.†

* The Nine-Gated City is the human body with its nine apertures or outlets—viz., the two eyes, two ears, two nostrils, one mouth, and the two lower outlets.

† As a *Brāhman* is considered the highest, so a *Shvapāka* is considered the lowest specimen of humanity. He is one who eats dogs' flesh, deemed by any civilised people revolting and disgusting.

* *Sannyāsi* is the fourth degree prescribed for the neophyte or *Yogin* who is advancing through the consecutive stages of initiament. When travelling, he may stay only one day in a village, three days in a town, and not more than five days in a city. See Comments.

The men, whose minds are equable, and in this state persistent stand,
 E'en in this world, will vanquish all, that sensual nature would enthral.
 For, as the Mighty One is free from sin and equable,
 So, likewise these attain a state, akin to that which is divine.
 The men who know the truth divine, and, to the truth divine hold firm,
 Will not be overcome with joy, if favoured with prosperity;
 Nor yet, dejected overmuch, if diverse fortune be their lot;
 Their inner mind remaineth free, from impress made by outer things,
 And, pleasure find within themselves. They seek to know the will divine,
 And, when the will divine is known, nothing can shake their firm resolve.
 For, he whose mind is not enslaved by contact with external things,—
 Who has the source of happiness within himself,—whose inner soul
 By true devotedness is joined to *Brahm*, the Eternal and Supreme,
 Enjoys a tranquil peace and calm, that ne'er declines or wastes away:
 For, those enjoyments that arise, from what the senses, only, yield,
 Become the wombs of future pain, because, all earthly joys like these,
 Beginning have and also have an ending too, O *Kunti's Son*!
 The man of wisdom never finds, his happiness in such as these.
 He who in earthly life, overcomes all impulse which from passion springs,
 Before the spirit takes its flight, from that which was its outer form,
 Attains a state of holiness, and thus becomes a happy man.
 The *Yogin*, is the devotee, who finds interior happiness,
 And inasmuch, eternal light his spirit doth illuminate;
 By that, he's led, until he finds, his life in *Brahm*, the Great Supreme.
 Those *Rishis*,* too, who, from all sin are purified, who have no doubts,—
 And, who have learnt to govern self, as well to love all other's good,
 Obtain the same, which is, the loss of all self-love, in Love divine.
 This is the self-extinguishment; from times beginning 'twas prepared
 For such as are not captive led, by anger or the lusts of flesh,
 And, are in pleasures, temperate, and, who restrain external thoughts;
 But, more than all, for those who know themselves and what the Spirit is.
 The *Yogin*, who prevents the things, which to external nature's realm
 Pertain, and suffers not such like, to enter and engross his thoughts,—
 Who doth his gaze confine within, what is between his brows confined,
 And, who doth equalise the breath, which through both nostrils has to pass,—
 Who, every sense doth subjugate, whose mind and heart is firmly staid,—
 Who predetermines in himself, the great salvation to obtain
 By freedom, from his carnal lusts, from fear, and all resentful acts,—
 Is ever bless'd in earthly life, and finds the freedom that he sought.
 He knows full well and is assured, that all, who either sacrifice,
 Or mortify the senses' claim, their worship dedicate to Me,
 Who am the Mighty Lord of all the universe, and am the Friend
 Of all created forms of life. This knowledge gives him joy and peace!

COMMENTS.

The reader, who has carefully studied the *dramatis personæ* of this Scene, will, or may, if he or she has dived deep enough, see himself or herself faithfully reflected as in a mirror, provided it is not rusted over by ignorant fanaticism, which can see no truth, or good, or light, or wisdom in any system but its own.

It is for this purpose chiefly that I have been led to undertake the present work, viz., that the bringing forth of this ancient Light, whose lustre can never be dimmed, and which is the outcome of that Central Sun that enlightens every man, spirit, and angel, may aid in the dispersion of that gross ignorance which pervades the minds of nearly all nations in reference to the unity of life, and bond which binds all and every creature to the Great Infinite and Uncreate.

It is now high time that embodied humanity should take another step in advance, and abandon that insane egotism which sectarianism and lust of domination (prevalent more or less in all ecclesiastical institutions) have engendered. Surely the history of the past, narrating the rôle of humanity

as recorded by the red hand steeped in human blood, is not to be continued for ever!

When will even the pink of the Christian system (and that system the youngest in the world), viz., the pietist and evangelical, cease to arrogate to themselves the sole exclusive possession of the only and final Revelation of God to man? How long is the veil of egotistic folly to blind their eyes, and prevent them from seeing truth in all and every system besides their own? Why wring out of the industry of the unknowing masses, who look to them as guides, such vast sums of money to send out proselytizers to nations and peoples, who persistently refuse to be charmed by the voice of the charmer; and many of whom are capable of teaching and instructing their would-be teachers and instructors?

Until this self asserted, preposterous claim to infallibility and rectitude in thought and life be abated, just so long will mankind be afflicted with the scourge of war amongst nations, and internal divisions and discords amongst peoples, nationalities, and even families.

The terms "Fatherhood of God" and "Brotherhood of Man" are as yet but mere sounding brass and tinkling symbols. Nothing short of the perception of universal participation in *one Life* can bring about the desired reformation and reconstruction of the human family. All attempts to Christianise or civilise for the mere sake of bringing others to see and act as we see and act are mere surface bubbles. There is an interior life element in all men, peoples, and systems, which must, according to wise and unerring omnipotent law, work outwards, and which manifests its power by the formation of distinct and different genii of mankind. To attempt to alter this were as idle as to make the human organism all head, or all trunk, or all limbs. Every part is needful for the perfect delineation of the whole and complete organism, and when a part becomes paralysed or loses its vitality, the true method is to restore its vitality.

Such, to my humble view, is the wise undertaking of some who are endeavouring to call forth into activity the still latent power of modern India—to awaken her sons from the long lethargic slumber in which her children have been enwrapped. Modern India is waking up, to recognise the place and state she once enjoyed in the world of humanity; and that which, as the parent mother of all art, science, and religion, she has bestowed on all succeeding systems, must now be restored to her a hundredfold, to aid her in dispensing the light which she yet possesses in her ancient literature.

If the British Empire hold India in her grasp by virtue of simple conquest, she is doomed; but if she hold in trust the young awaking life of India until it is strong enough to assert its own power to walk and live, then the British Empire and the Indian Empire will become the strongest intellectual power in the world, and the united Empire of Britain and India will form the head and heart of embodied humanity—not for the purpose of self-aggrandisement, but that they may send forth a magnetic influence, which shall aid in the development of the vitality of all the nations, and peoples, and kindreds of the earth.

This, and only this, is the grand secret why Britain pursues her apparent conquering and absorbing career in the East, and albeit she is unaware of the grand destiny that awaits, yet, nevertheless, she is only an instrument in the hands of a mightier and unseen Power, which shapes the destiny of all created forms of life.

These thoughts have sprung out of the contemplation of the subject I have in hand, and they will not be misplaced if they elicit a sympathy for the inner and outer manifestation of the Indian thought and people, from whom our own religion is drawn, and to which and whom we are indebted for all that we enjoy; for I think I have shown with some degree of clearness that the modern *Christ*, the older *Osiris*, and the ancient *Krishna* are all precisely one and the same, though, it may be garbed in different robes. If these must be depressed to the plane of "personality," then the result is a contention between the followers of each; but if the mind be sufficiently clear to see these as various succeeding presentations of Divine Truth to the nations of the earth, then farewell to strife and discord, and all hail to the incoming era which is to liberate the mind, to free the soul, and infill the spirit of embodied humanity with liberty, knowledge, and power.

I now return, after this detour, to the subject of the Scene.

The old perplexity, arising from the confusion of the natural mind to comprehend the things pertaining to the thoughts and perceptions of the spiritual mind is manifested by *Arjun*. As in the last, he could not understand how *Krishna* could be the first of Beings, so now he is puzzled to understand the utterances of *Krishna* in reference to the two qualities recognised as action and non-action.

Can the literal, natural mind see itself in *Arjun*? It claims to itself all power, and thinks that the Ego of that degree is the mighty one who can either do or not do; who can either win prosperity or avert defeat; and who, in religion (as it is called), can either save or lose the soul by believing such and such creedal truths, or by working works of charity and philanthropy.

The spiritual (represented by *Krishna*) gently leads the natural to a more interior and elevated standpoint, where

* *Rishis*—the seven mind-born sons of *Brahmā*, and supposed progenitors of mankind, one of whom, with others, is supposed to be attendant on the sun each month in the year. The word *Rishi* is derived from an old Vedic word *Rish*, which means to see.

fallacies have no place, but where Truth, as it is, is discerned. The time or state has not yet arrived for the full light of pure Truth to be displayed, else spiritual blindness would be the result, and so we see the light is being gradually unfolded in such degree as the natural mind can bear.

What is action and what is non-action are problems that have a profound interest and relationship to the present times. The busy philanthropist is urgent to bring into action his schemes of amelioration for human suffering; the active zealot is in haste to convert the soul of the unbeliever lest perchance the unhappy one should miss his chance of securing the salvation of his soul. With, apparently, the utmost nonchalance Krishna mildly tells that both are alike, and in the long run amount to the same thing, and all, without exception, reach the same goal. If this truth were proclaimed broadcast, it would shatter to their foundations every ecclesiastical, if not other, system under the sun. But humankind is not yet ripe for it, and consequently the scaffolding must surround the internal superstructure until such times as the mind is elevated up to the point where it can gaze upon the spiritual edifice without a blink or necessity for a shade.

What is action? Behind the verbiage in which the thought is veiled there is the revelation (to such as have eyes to see it) that all and everything in outer and inner nature is in order, and is working out the ultimate aim of Omnipotent Love, Wisdom, and Power, and if the literalist and naturalist cannot see it, yet there is a standpoint from which it can be seen.

Action is nothing more and nothing less than *Spirit in motion*. Spirit in motion is nothing more nor less than the one universal Life, forming and creating new and changing conditions whereby to express itself. Now action is the state of profound ignorance in which every form of created life is involved while in earthly or physical conditions. These very forms of life are working (although under the illusion of the personal Ego), and yet are totally unconscious of the work they are performing. The whole Philosophy of Wisdom only throws a gleam of light on the transference of consciousness from the personal to the universal Ego. This is the whole secret, and happy they to whom the secret is entrusted. It solves the problem of "extinction in Brahm" and the Nirvana of Buddhism, and expounds the Christian Gospel paradox, "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

An important question arises here, viz., Is it possible to attain, while in earthly life, the actual enjoyment of the ideal held up for attainment in the *Sāṅkhya* and *Yoga* systems, although in reality, as Krishna explains, they are but one and the same? Without the one the other is imperfect, and without the other the one cannot be ultimated.

The power and life of the Christian system, so far as it is exhibited in modern ecclesiasticism (for I hold that in its inmost life it is one and the same with pre-existing systems), is contained in the force which it wields upon the human mind by elevating the doctrine of future rewards and punishments, and this is the great lever that operates in lifting men from darkness to light, from sin to holiness, from sinfulness to saintdom. It is the future rather than the present which is all-potent to guide and keep mankind in the right way. But this Scene propounds a different state. It teaches that, even in this life, a state of equilibrium may be attained, in which both knowledge and power become duality in unity, or, in other words, a state in which neither activity nor passivity (as these words are construed by the natural mind) have any part. It is not a question of stolid indifference engendered by a fallacious fatalism, nor yet, on the other hand, of fallacious self-glorification, springing from delusive conception of special avouritism by God in virtue of service done and worship dedicated to Him. It is, in short, the knowledge of ourselves—what we are, where we came from, whither we are going, why we came, and what we are doing!

They who can solve these problems and have the latent inner conscious life of the spirit awakened into action, will then discern that all phenomena are illusive, if alone vested with life, and will clearly see that these are expressions outflowing from impressions, and that expression is effect and impression is cause. Still, duality in unity. The divorce made, or attempted to be made, by the outer mind is the real cause of spiritual ignorance. Outer action implies restlessness; inner action means rest—not idleness or slothfulness, but a constant reception and outflowing of power which builds worlds and creates universes. All this is contained in miniature within the divine human spirit, an embryo which is to develop into the beautiful blossom and ripe fruitage of pure deific power.

The use and meaning of the proper names in this, as in the other Scenes, betray the secret origin in an astro-logical base. But those who stop here miss the truth and philosophy that it only conceals from uninitiated and unprogressive minds. As before stated, these are symbols—not the things symbolised; between which there is a great gulf fixed, and which can only be crossed in safety by wisdom's bark. Natural science tabulates astronomic facts, spiritual science unfolds astrological verities, and it pertains to philosophy by her magic wand, to unfold the glorious truths contained in symbol and allegory.

As an illustration of this, Krishna states that no one can become a *Sannyasi* without mental pain, &c. Turning to Garret's Indian Classical Dictionary (my obligation to whom

will be noted in due form and time), I find that the *Sannyasi* was one who had to submit to certain instructions, and as a traveller he might only tarry in a village one day, three days in a town, and five days in a city.

Now, if this is to be regarded as the doings of a literal person who must be subject to these restrictions while undergoing the process of initiation into a secret literal brotherhood, it is a useless and unmeaning command; but if we transfer (by the Law of Correspondences), the literal neophyte to spiritual progression, then it comes out clear and beautiful.

A village, town, and city, represent a collection of houses with inhabitants in proportion; but in spiritual thought these refer to the collection of thoughts, called doctrines, in which the human spirit abides for the time being. The one day in the village means the first state in which the soul abides, and which is sufficient for its then nourishment; the town means the second state, where larger and clearer ideas are obtained; while the city, with its five days tarrying, means the inmost state (though in its least form), where the soul appropriates as much as it is capable of comprehending. The three, viz., village, town, and city, are the three degrees of the human mind; and the numbers, one, three, and five, refer to the states of reception as to thought and life which those degrees are capable of being infilled.

There is vastly more meaning than expressed by this illustration, but I have given this simple example to show that the science of correspondences is not a mere fancy of the imagination, but a comprehension of the unerring law which governs and obtains in all worlds and states. The same applies to the attitude of the *Yogin*, gazing between the space contained within the brows, and also the retaining the breath which must pass through both nostrils. When it is known that the eyes correspond to the understanding principle, and the nostrils to the will, and the breath to the spirit's life, then it were easy to see to what it refers, viz., that it expresses a state in which the intellect and will are quickened, and capable of distinguishing spiritual verities and enjoying spiritual life.

I close my remarks by urging upon the readers of this wonderful ancient poem not to be led away with the notion that it is descriptive of a literal, physical, initiation into an astro-masonic brotherhood, but an unfoldment of the method whereby the spirit may be emancipated from the enthrallment of sensual and corporeal rule, and elevated into the region of pure spiritual thought and life.

(To be continued.)

Higher Broughton, Manchester, March 8, 1810.

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.]

LIEUT. WILLOUGHBY.

March 6, 1880.

As soon as the medium entered the room, and before he went into trance, he said: "A feeling has come over me as if I was scorched and burnt all over. What can it be?"

I knew full well that some spirit that had come to a violent death by fire in some shape was about to control. The sequel will show that I was not mistaken.

The medium had great difficulty in going under control, and seemed in pain. I find that by making a few passes with my hands over his head and arms I can often facilitate the Control. Having done this he was soon controlled, and spoke as follows:—

"There is a kindness in your touch—I say, a kindly feeling in your touch. Oh, my thoughts were of my mother—my dearly-beloved and loving mother. I knew that I should be enabled to go, to love her in eternity, and that I should be beloved by her also. I knew eternity would not divide us.

"Ah, Counsellor P—, had you have had power with your intellectual and advanced mind, the disastrous scenes through which I passed would not have occurred. Ah, I am young as an immortal being, as a child of God. My earth-years were brief, and my comrades cheered me with these words, so sweet to my departing soul: 'Willoughby, you die a martyr's death in heroically and bravely performing your duty.'

"P—, you know you have heard of these scenes through which I passed. You have heard of that deed that made me so happy in the thought that I had indeed performed a patriot's part. See, my earth's remembrance of my bodily pain is passing away, and soon this feeling of earth-agony will pass away, and all the energy of my soul can then be brought to bear on my thoughts, whilst in the service of the East India Company. For, remember, the memory of my anguish is passing, especially that of the last remembrances I formed on earth; and on this, my first Control, these memories overpower the other energies of the soul; but these sufferings must not retard words I have to say to you, 'Oh, chosen one.'

"First: I am pleased to speak to you of that vast empire, now so wisely—so much more wisely—provided for, than in the days I am speaking of. I made the assertion, that I knew I should be enabled to be near, and perhaps to see my mother. I am near to her now. I will tell you on what grounds I had the possession of this feeling. I know now; and had a suspicion then whilst in the body that the soul is under better conditions for receiving communications whilst the body is resting, and this was especially my case. Communications that I had never made public during my earth-stay were received by me during the hours of sleep—hardly through the medium of dreams; for I was always, during these communications, in a semi-conscious state. Now, sleep with some men is an unexplained state of being, whilst in others thorough unconsciousness is the result of their sleeping. I never remember an unconscious sleep. My soul always seemed to persevere some activity—some consciousness. Although the body was inert and motionless always, yet my soul—my self, seemed partially freed to act, to feel, to think, and I came to the conclusion that my soul could, during the interval given to the rest of my body, become conscious of its independence of the body—in fact, a dual existence was made known or revealed to me; but the higher state of life was only revealed in part—nothing plain and undeniable. During the hours of sleep I received many communications, given in the same voice as those with whom I was well acquainted on earth—in fact, it was the hours that my body rested that brought to me counsel, guiding, and governing my actions; and this is so sweet a consolation for all that will believe it, and that this is so was proved indubitably in my case.

"Do you think that during these hours of watching—knowing that when the act was done, a vacancy would have occurred in my regiment, and that I should be numbered no more among her sons?—I was conscious when I was cheered and comforted, and blest by those that I could see by the eye of faith, but whom I distinctly heard with my physical ears. No dream, dear friend, was this last communication or revelation to me; no, it was an assured and blessed certainty. It was not even of myself that these unseen ones were speaking when I first heard them. No, it was of the Empire's future, and my waiting ere I did hear anything of myself was not a wearisome waiting, but it passed with me as a thankful, grateful listener to their conversation. They said of me, 'He stands there ready; his heart is full of faith, with a knowledge of the future more profound than that of many who wear the garment of God's ministers. He stands the very type of manliness, and with a courage undaunted; he will be the victim of imbecile rulers.' Ah! 'beloved one,' if it were treason so to talk, there was no fear of their being arraigned for their crimes in scenes like this and worse. The conversation that took place was, 'That ere the morning the note of warning will be loud enough to be taken notice of throughout the length and breadth of England's Empire;' and to what were they referring? I know that it was of me they were speaking, but whether it was from them that I received the knowledge that I should have to perform this duty, I know not.

"My name on earth was Lieutenant Willoughby. I was an artillery officer. It was my act that sent two thousand rebels to where they could not perform the dastardly deed that dishonoured their comrades who escaped. My character in my regiment was that of a shy, reserved, yet truthful officer; but I got beyond that. I had an idea that it was necessary for me to feel a friendship ere I could reveal my innermost thoughts, and place my true character before them. I loved my profession, and conscientiously tried to perform the duty which was marked out for me spiritually. There was no hesitating in the command that was given to me; the idea of my not doing it never seemed to take possession of the spirit that gave me the order. It was when harried together like a flock of sheep, with my dead and dying countrymen and countrywomen around me, that I received this order. The voice said, 'In the very heart of the city is the magazine of military stores, enough to arm, and equipments sufficient to enable the rebels to man the whole extent of wall round Delhi; and should this magazine fall intact into the hands of the rebels, thousands of English lives will be forfeited.' Then the voice said, 'Let him whose soul is at rest, and who hears us, judge for himself, and of his own will decide what course of action he should pursue;' and then there was silence. All seemed hushed, but the wailing of the bereaved and the anguish expressed by the cries of the wounded.

"My duty was clear; for me the command was sufficient. My soul was at rest about the future I knew. I did not believe with a wavering belief: mine was a knowledge beyond belief; my faith showed me my duty; and as I took my last lingering look around, in my heart bidding them a last farewell adieu on earth, I said 'Thy will be done, O God: the magazine shall not fall into the rebels' hands; I will destroy it.' I knew that these red-handed murderers, these slayers of defenceless women and children, after they had glutted their appetite for blood would rush in their eagerness to the magazine to secure ammunition and stores. I resolved that as fall I must, many with me should find their doom.

"'Beloved and chosen one;' you know that as I thought, so it came to pass; the hundreds, that rushed in, soon came to thousands crowding rapidly, eagerly rushing in; I exultingly estimated the numbers the magazine would contain. Oh, my countrymen! no firmer resolve was ever made than mine; unchangingly I stood; undauntedly I waited, until at last the struggle for admission was fierce and protracted; I then, with a steady hand lowered my slow-match,—I had waited until the time came; there was no precipitation; before God I stood to see the wreath of

white smoke; to witness the immense cloud of red dust that lay on either side as the burning powder pursued its course along the well-laid train, and destruction reigned supreme over that which would have made many of my countrywomen widows, and many children fatherless; and two thousand of those wrongful assassins perished with those stores that they so eagerly coveted.

"I—scorched and maimed, bruised and wounded, nearly senseless—lay within a few yards of where I had fired the train, but God permitted me to speak to those for whom I had died, ere he called me from earth-life; for it was not until the morning of the first day of July that I became entirely free from my body, and the signal of warning told my countrymen that the rebels had penetrated to the very heart of the city of Delhi, so that by knowing the worst of their misfortunes, they might be the better prepared to meet them. This was the reason why I accepted the task, and now, dear sir, I will again resume the conversation that I heard during the interval I was waiting, whilst the magazine was being filled by the rebels.

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"I know, 'beloved one,' that many that will read my communication will say, 'the lad Willoughby was but a dreamer; our earth-life has given us no such experiences; we have never been the recipients of any such mysterious impressions, or of these strange conversations with unseen talkers.' This is indubitably a fact; they have not been so blessed; but could they not be so blessed? could they not become recipients? could they not open

"First: I am pleased to speak to you of that vast empire, now so wisely—so much more wisely—provided for, than in the days I am speaking of. I made the assertion, that I knew I should be enabled to be near, and perhaps to see my mother. I am near to her now. I will tell you on what grounds I had the possession of this feeling. I know now; and had a suspicion then whilst in the body that the soul is under better conditions for receiving communications whilst the body is resting, and this was especially my case. Communications that I had never made public during my earth-stay were received by me during the hours of sleep—hardly through the medium of dreams; for I was always, during these communications, in a semi-conscious state. Now, sleep with some men is an unexplained state of being, whilst in others thorough unconsciousness is the result of their sleeping. I never remember an unconscious sleep. My soul always seemed to preserve some activity—some consciousness. Although the body was inert and motionless always, yet my soul—my self, seemed partially freed to act, to feel, to think, and I came to the conclusion that my soul could, during the interval given to the rest of my body, become conscious of its independence of the body—in fact, a dual existence was made known or revealed to me; but the higher state of life was only revealed in part—nothing plain and undeniable. During the hours of sleep I received many communications, given in the same voice as those with whom I was well acquainted on earth—in fact, it was the hours that my body rested that brought to me counsel, guiding, and governing my actions; and this is so sweet a consolation for all that will believe it, and that this is so was proved indubitably in my case.

"Do you think that during these hours of watching—knowing that when the act was done, a vacancy would have occurred in my regiment, and that I should be numbered no more among her sons?—I was conscious when I was cheered and comforted, and blest by those that I could see by the eye of faith, but whom I distinctly heard with my physical ears. No dream, dear friend, was this last communication or revelation to me; no, it was an assured and blessed certainty. It was not even of myself that these unseen ones were speaking when I first heard them. No, it was of the Empire's future, and my waiting ere I did hear anything of myself was not a wearisome waiting, but it passed with me as a thankful, grateful listener to their conversation. They said of me, 'He stands there ready; his heart is full of faith, with a knowledge of the future more profound than that of many who wear the garment of God's ministers. He stands the very type of manliness, and with a courage undaunted; he will be the victim of imbecile rulers.' Ah! 'beloved one,' if it were treason so to talk, there was no fear of their being arraigned for their crimes in scenes like this and worse. The conversation that took place was, 'That ere the morning the note of warning will be loud enough to be taken notice of throughout the length and breadth of England's Empire; and to what were they referring? I knew that it was of me they were speaking, but whether it was from them that I received the knowledge that I should have to perform this duty, I know not.

"My name on earth was Lieutenant Willoughby. I was an artillery officer. It was my act that sent two thousand rebels to where they could not perform the dastardly deed that dishonoured their comrades who escaped. My character in my regiment was that of a shy, reserved, yet truthful officer; but I got beyond that. I had an idea that it was necessary for me to feel a friendship ere I could reveal my innermost thoughts, and place my true character before them. I loved my profession, and conscientiously tried to perform the duty which was marked out for me spiritually. There was no hesitating in the command that was given to me; the idea of my not doing it never seemed to take possession of the spirit that gave me the order. It was when harried together like a flock of sheep, with my dead and dying countrymen and countrywomen around me, that I received this order. The voice said, 'In the very heart of the city is the magazine of military stores, enough to arm, and equipments sufficient to enable the rebels to man the whole extent of wall round Delhi; and should this magazine fall intact into the hands of the rebels, thousands of English lives will be forfeited.' Then the voice said, 'Let him whose soul is at rest, and who hears us, judge for himself, and of his own will decide what course of action he should pursue;' and then there was silence. All seemed hushed, but the wailing of the bereaved and the anguish expressed by the cries of the wounded.

"My duty was clear; for me the command was sufficient. My soul was at rest about the future I knew. I did not believe with a wavering belief: mine was a knowledge beyond belief; my faith showed me my duty; and as I took my last lingering look around, in my heart bidding them a last farewell adieu on earth, I said 'Thy will be done, O God: the magazine shall not fall into the rebels' hands; I will destroy it.' I knew that these red-handed murderers, these slayers of defenceless women and children, after they had glutted their appetite for blood would rush in their eagerness to the magazine to secure ammunition and stores. I resolved that as fall I must, many with me should find their doom.

"'Beloved and chosen one,' you know that as I thought, so it came to pass; the hundreds, that rushed in, soon came to thousands crowding rapidly, eagerly rushing in; I exultingly estimated the numbers the magazine would contain. Oh, my countrymen! no firmer resolve was ever made than mine; unchangingly I stood; undauntedly I waited, until at last the struggle for admission was fierce and protracted; I then, with a steady hand lowered my slow-match,—I had waited until the time came; there was no precipitation; before God I stood to see the wreath of

white smoke; to witness the immense cloud of red dust that lay on either side as the burning powder pursued its course along the well-laid train, and destruction reigned supreme over that which would have made many of my countrywomen widows, and many children fatherless; and two thousand of those wrongful assassins perished with those stores that they so eagerly coveted.

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a road working towards us? We on the other side might gather near them, so as to enable us to protect them from the dangers and difficulties of terrestrial life. 'Oh, beloved one!' they might do so. Heaven's elected ones are forming a way for them! The departed fathers, mothers, sons, and daughters are all anxious to travel the road, anxious to come to counsel them for their good, also to guide them with their lofty wisdom, and to advise them how to sustain all the trials of this lower life.

"Oh, friend P. you, who are chosen; you who are giving time, labour, energy, and strength to form this roadway, persevere! Lovers shall be reunited by your means; the husband shall again make glad the widow's heart. Go on! Prove to thousands that death is but a thin veil—that death is conquered; nay, more, prove that there is no death. For God's sake bid men and women to preserve for themselves a pure and noble mind, and then they are building the roadway by which we may travel towards them. Whilst low and vicious instincts govern the actions of man on earth it is impossible that we can appear or be seen by them. This is a solemn truth and worthy of acceptance. I do not say that none but the pure and noble-minded ones are favoured with direct appearances, or that they only of the human family are pure and holy. No; but then the inclination does not exist that the loved ones may be both heard and seen; but although the inclination is not earnest, is not heart-felt, yet all around these communications are increasing, and those who are pure and noble, who do not actually hear and see us, are guided by impressions which are known on earth by the name of conscience, and this impression or this conscience is spiritual. Cowardly, wicked, debased souls are the recipients of no impressions; in other words, as they would say on earth, they are the possessors of no conscience. You are becoming an instrument of direct impressions; you are rapidly passing that transitory stage under the loving guidance of that appointed angel of the coming era, whom God has charged to watch over you; to guard you against the snares; to armour you in consciousness; to direct your ways to the paths of truth and knowledge. And is this not so? You cannot speak of the experience of others; but I bid you, and I impress you in your concluding remarks at the end of my communication, to summon up all the memories of the last few years, to reflect on them, and then boldly assert the harmony you will find in them and in the theory of spiritual impressions that I have advanced.

"May the Almighty God keep you faithful, even as He in mercy kept me faithful even to the end. Amen. Although youthful and of little earth experience, still I tell you your labour is blessed."

Full well do I recollect in the month of July, 1857, the news coming to Calcutta that the native regiments had risen and murdered many officers, women, and children at Delhi, and that Lieut. Willoughby had blown up the magazine to prevent the military stores getting into the hands of the rebels, and that he had in so doing lost his own life. Little did I think then of the heroism of the deed, as so many of our countrymen in those perilous times showed themselves worthy of the name of heroes. Little did I think that later on in life that I should, in the course of my studies, get at the moving cause of that heroic act which induced a young officer, in the prime of life, coolly and calmly, without parade or ostentation, to devote himself to a certain death in order to save others. What the consequences might have been had the Delhi magazine fallen into the hands of the rebels, it is not difficult to surmise.

I can read between the lines the whole of this Control. I can make a tolerably good guess as to who the unseen communicants were. "Busiris," "Menu," "Buddha," and others have all in their Controls to me pointed out to me the earnest interest they take in spirit-life in the welfare of British rule in India. They have one and all admitted to me that India has made greater advances in the century she has been under British rule than for two thousand years previously thereto. It is unknown to the masses generally that England is playing a great part in the history of the world's civilisation. Calico, broadcloth, and cutlery may be the impelling agents, but with them they carry the blessings of security and equal laws to the tribes of Hindostan; and were England to follow the reckless and selfish policy of those who say "Let India go," and England did so, she would be guilty of one of the greatest wrongs to civilisation that the world has ever seen. Were England to leave India to herself to-morrow, before the day after, the various tribes throughout that vast empire would be at each other's throats. England's mission is to govern India by just and equitable laws, giving them that share in the management of affairs which they are qualified to take. The thin nose of the wedge is in, and educated natives are now beginning to fill high posts; and the numbers qualified are increasing and will increase, but this will not be the work of a day. The British element must be the strongest. However mildly we wield the power, we must show that we have it, and that we can use it.

The greater part of what the Control said in 1857 was to come to pass, has now become matter of history. India was becoming an appanage of the Civil Service, and if the names of members in the service now and previous to 1860 be examined, a greater difference will be found. Previous to 1860 the service was filled with names of those who were nearly all brothers, cousins, or relatives of some sort—the patronage of India was becoming confined to a few names. Now are to be found names of all sorts; but all of them nearly are men who have won their laurels in fair competition, and had not got their appointments as nominees of East Indian directors. There may be drawbacks in the new

system; there may not be that *esprit de corps* or those social qualifications that distinguished the old service; but all the men of the present service have attained their position by hard study and mental powers of no mean order, and I do not think the change will be other than for the good both of India and England.

I was in India—in Calcutta—during those stirring times, and I played a prominent part, as far as an outsider could do, in the politics of the day, and I do not hesitate to say, had there been more firmness and less vacillation at the outset, and more clemency and less severity after the back of the mutiny had been broken by Wilson, Nicholson, and others at Delhi; and by Neel, Havelock, and Outram at Cawnpore, much life, both European and native, would have been saved. Man proposes; but God disposes.

SPIRITUALISM AND ITS PROFESSORS.

THEIR PREJUDICE, PRIDE, AND ENMITY.

What we call prejudice is certainly that which stands foremost in the ranks of servility. It is the great ringleader of almost all mistakes we are guilty of, whether in the sentiments of our hearts or the conduct of our actions. As milk is the first nourishment of the body, so prejudice is the first thing given to the mind to feed upon. No sooner does the thinking faculty begin to show itself than prejudice mingles with it and spoils its operations. Whatever we are either taught, or happen of ourselves to like or dislike, we, for the most part, continue to applaud or condemn to our life's end. Difficult is it to eradicate in age sentiments imbibed in our youth. It is this fatal propensity which binds, as it were, our reason in chains, and will not suffer it to look abroad or exert any of its powers—hence are our conceptions bounded, our notions meanly narrow, our ideas, for the most part, unjust, and our judgment shamefully led astray. The brightest rays of truth in vain shine upon our minds when prejudice has shut our eyes against them. We are even rendered by it wholly incapable of examining anything, and take all upon trust that it presents to us. This not only makes us liable to be guilty of injustice, ill-nature, and ill-manners to others, but also insensible of what is owing to ourselves. We run with all our might from a real and substantial good and covet an empty name, a mere nothing—in fact, where a strong prejudice prevails, all is sure to go amiss.

Now, Sir, the question: Is there any prejudice amongst the so-called Spiritualists? Our answer is: Not only prejudice, but pride and enmity. This is to be seen in everyday life, go where you will. You no sooner get into a company of so-called Spiritualists than they commence to vilify someone or other. It was only the other day that I was in company with one of the professors of Spiritualism, who vilified the Editor of the MEDIUM AND DAYBREAK to such an alarming extent that it made, as it were, my blood to freeze within my veins. Amongst other things he said: "There is nothing too bad for James Burns to do." When I began to question him I found that he had taken everything against Mr. Burns on trust; and this is the case with nine out of every ten. I am continually annoyed with the professors about Mr. Burns's "begging letters." But I find, Sir, that none of those grumblers are givers: they send the poor beggar away empty; and I say to those grumblers: "More's the shame for us to allow him to have to beg. If we were true Spiritualists we would combine ourselves together as one common brotherhood, and place him in such a position as he would not have to beg. It is, in my opinion, a disgrace to our Cause and to ourselves to allow him to be in this low, begging position." But far harder things are said about Mr. Burns than begging. To some of those I will briefly allude. I have before me a letter, purporting to have been written by Mr. Thomas Walker, entitled: "An Enemy to Spiritualism—James Burns and his Spiritual Institution." Mr. Walker says: "In justice to myself, and to expose the conduct and character of one who is, I sincerely believe, the greatest foe that Spiritualism can possibly have, because, like a snake, he poisons the bosom that gives him warmth, and stings the hand that gives him food." I ask, Is this Spiritualism—is it truth, or is it prejudice and enmity? I ask the readers of the MEDIUM if any of them can tell me how much nourishing "food" Mr. Thomas Walker has given to Mr. Burns or to his Spiritual Institution? for I must confess that I have not seen or heard of any. Mr. Walker says that Mr. Burns puffs for pay. In my opinion, if he did, he would not have to beg. Mr. Walker does not call Mr. Burns a thief; but he does call him a dishonest man, and renders himself liable in the eyes of the law—in fact, his letter is full of malicious and vile slander. In my opinion, if his letter had been written by the vilest character that could be found, it would be a disgrace to the writer—so much more to one that professes to be a Spiritualist. Mr. Walker says: "I appeal to you with all sincerity and with all the fervour of my soul to do what you can to remove this moral stigma from our Cause. His paper is a disgrace to us; his conduct is worse—it may prove our curse. His selfish ends first—then to get Spiritualism after." Is not Mr. Walker's letter and his enmity a disgrace to the cause of Spiritualism?

Enmity and pride make men look at their own merits through a magnifying glass, at others through a contracting glass; and though these passions blind us to our own follies, yet they make us pry into the frailties of others with eagles' eyes, and according to the word of perfect wisdom they make us "see the mote in another's eye but not the beam in our own." Enmity, pride, and reason can never accord; they are in nature opposites, and as contrary as love and hatred, as incompatible as light and darkness.

How great and honourable are those who are as much distinguished by the excellence of their lives as the sweetness of their tempers! What an honour and dignity knowledge, when attended with virtuous practices, bestows on a character! As there is nothing more monstrous than a bad heart joined to a head adorned with knowledge, so there is nothing more excellent than the contrary. A life regulated by truth, virtue, and benevolence, includes all that is noble and respectable in a character. Such men have the greatest satisfaction within themselves; they have in their own minds an inexhaustible fund of joy and pleasure. They are free from those reproaches of conscience by which those who know what is right without doing it, must be condemned. He that applies himself now to the practice of moral virtue shall have all the knowledge he wishes for in another state, but he that neglects it, his knowledge will end in shame and ruin.

"Spiritualism" that is not attended with corresponding practice, defeats its own intention. It becomes maimed, vain, and unprofitable; we may shine and make a great noise, but we are still destitute of all real worth. One good disposition in the soul is infinitely preferable to the finest parts or the most brilliant wit; one virtue in the heart is more valuable than a million of truths floating in the head.

I have already shown that knowledge without virtue is much worse than vain and insignificant. It is a bane and a curse; it renders those that possess it more despicable, and, it increases guilt, and will aggravate their future reckoning, and sink them into the deepest misery. The most knowing ought to be the most virtuous; but, instead of this, they are very often the most vicious. They employ their knowledge, not to mend their hearts, or to restrain their passions, but gain applause, or to overreach and deceive. They make use of it for ostentation or mischief, and not for directing them in a course of upright and useful conduct. The best sentiments may have possession of their heads, whilst the vilest dispositions govern their actions. In short, it is one of the most undeniable truths, that we may have all the faith and knowledge in the world in our understanding without one spark of genuine goodness in our hearts.

WILLIAM BROWN.

40, Standish Street, Burnley, March 22.

MODERN EXAMPLES OF "INSPIRATION," WITH EXPLANATORY COMMENTS.

REPLY TO A LETTER RECEIVED FROM A GENTLEMAN AT BLACKBURN.

"A lying tongue hateth those that are afflicted by it."

Proverbs xxvii. 28.

Dear Sir,—I am glad to make your acquaintance, but regret the unpleasant circumstances that have led to it. In the copy of the MEDIUM* sent herewith, you will see how the case against Thomas Walker stands proved, and you will also see that it is not a matter of "anger" on my part, but of anger on his. I have no cause to be angry; he has. Gough used to tell of a man who kicked the chairs about because a neighbour had called him a liar. The wife said mildly, "But he can't prove it." The man replied: "Confound the fellow, but he has proved it." Hence the anger.

I do not attempt to disprove T. Walker's mediumship, but to show that his representation of himself is false. You must remember that I am a person that has had great experience, and I have some capacity to judge in such matters. I have lectured on hundreds of different subjects myself, and know just where "inspiration" comes in and where it does not. I want to talk to you as a common-sense man, so that you may be able to form your own conclusions without being influenced by my mind.

You understand firearms and ammunition in a somewhat similar way that I am acquainted with psychology, and the literary products thereof. It is our professions to be skilled in these respective matters—we are adepts therein. Well, what would you think if a man told you that he had received a gun by "inspiration" from his spirit-guide, which he had just fired off? You think the story very curious, for guns are not goods that come from spiritual sources.† You make inquiries, and find that the man has been firing off the same gun for five years during a tour round the world. Then you ask to look at the gun, and discover that it has a Birmingham trade mark on it! I ask what would you think of the whole transaction?

But, further, T. Walker's "Origin of the Human Race" gun is one of peculiar construction, and is made to shoot in the wrong direction. The muzzle of the barrel is made to occupy the place where the breech ought to be. It does not hit the mark, but wounds the shooter; by which metaphor is meant that the lecture, instead of helping Spiritualism, actually argues against the theory of man's origin, which "inspiration" would sustain. Dr. Peebles had all of these books, for and against the spiritual hypothesis, and it is easy to see where the cullings therefrom end and where "inspiration" does not begin. An ignorant person, destitute of literary discrimination, may think it all very fine; but the Birmingham trade-mark is on it all over, and the part that ought to come from the spirit-world is absent.

The province of "inspiration" is not to furbish up lectures on subjects that are lying thickly around us, and which every man can put forth his hand and pluck the fruits of. By sending to John Heywood, publisher, Manchester, a fine assortment of penny

lectures on all kinds of instructive subjects may be obtained, written, too, by the leaders of thought and science. These far supersede the echoes of "inspiration," and come into the market cheaper; they only cost 1d. each, but to listen to an "inspired" orator is a more expensive luxury, and you get no printed matter to bring away with you.

Let us have "inspiration" by all means, but let us have it fresh and new. What are we to think of it when the "inspired" one coolly informs us that he was inspired to lecture on the same topics five years ago in America? The negro objected to some gunpowder that had been shown him because he said it "looked suspicious," he was of opinion that it *had been used before*. As a dealer in ammunition you can see the point of the joke, and as a critic of inspirational utterances I can follow you, and say that a man does not get "inspired" twice with the same lecture or thought. We cannot even breathe the same air twice, otherwise we inhale poison, and a similar effect is produced in the repeated "inspiration" of oratorical "wind;" there is no spiritual oxygen left in it!

You enclosed me a printed "letter" by T. Walker, which is a tissue of falsehoods and ill feeling. Now there are two theories open to us respecting the production of that "letter." Did Thomas Walker produce it by "inspiration," or did he collect the contents from external sources by the ordinary action of the mental faculties? I am rather in favour of the "inspiration" theory in this case, as the matter is purely imaginary. There is no human source of fact from which it could have been derived; it must, therefore, be "inspirational," and hence is not true. But the statements in the "Origin of Human Race" lecture are of a different kind, for similar statements can be found in published literature. Are we to come to the conclusion then that T. Walker is the real author of the printed "letter" libelling me, and that we are to regard as truth what he says "inspirationally," but that which he writes normally is false?

If you think this process of arriving at results too obscure, and determine that T. Walker really wrote the libellous enclosure sent by you, as he states he did, and accomplished it quite independent of "inspiration," then what was to hinder him from getting up his "Origin of Human Race" lecture, also without "inspiration?" or are we to infer that lies come readier to T. Walker's hand than facts do? It would be easy to direct him how to find *all the facts* in his "inspirational" lectures, but it would be impossible to guide him to proof of the statements in his libellous "letter," so that altogether it is a queer puzzle.

Speaking of the respective merits of Thomas Walker's character and my own, I would ask, What is known about him? I saw him in Preston before he left for America, and I saw him again after having come suddenly and unexpectedly away from a twelve months' engagement at Melbourne. Of his character and conduct between these two points we have no information. He is quite a stranger to us. His conversation with me was in accordance with that stated in the *Preston Chronicle*, that he desired to "educate" himself for inspirational speaking, having determined to relinquish the shut-eyed method. He has been educating himself for some time, as he exhibited to me some of his skill in Latin declensions. The fact is, for several years Thomas Walker, if I am to believe his word, has been an eager student. Why, then, is he so anxious to be regarded as "inspired"? Is it to serve the Cause of Truth? No. It is to cover his recent "inspirational" declensions, and make his services a marketable article to the "inspirational" lecturer-hiring committees in this country. Why should he plead so vehemently to be regarded as "inspired" were it not to serve some end of his own? for that he is a man that would sacrifice himself for goodness and truth cannot be believed, from the vile and rancorous hatred which runs through his "letter." A man of that class is a performer,* who acts a part as a means of making a living and serving other personal ends, and his gracious manners to those whom he can make useful in carrying out his ends may be by some mistaken for philanthropy. This is the secret of his success: his great magnetic power—his ability to get a certain order of mind to believe in him without a spark of reason to guide them to their conclusions.

As to my character, that is well known and needs no defence, I therefore leave it in that state which could not be strengthened by special pleading.

Let us, however, take one charge made against me. It is said that I entrapped and injured Mr. Lambelle in some way. Let me say what is true, that the first proposition for Mr. Lambelle to come to London emanated from his own lips when in the trance. Mr.

* I do not include in "that class" all "trance speakers" indiscriminately. I condemn the system, and with the system the flagrant acts of the example of it under discussion. I desire to point out that the system now in vogue puts a premium on this kind of imposture. It was rampant in America a few years ago, and Dr. Wolf exposes many practitioners of it in his work on "Startling Facts in Modern Spiritualism." Trance speakers must make an "abnormal" exhibition of themselves, or their occupation would be gone. They are placed in such a position that their mouths are shut, and they cannot give any information as to the true nature of the state they are in while speaking. Mr. Osley shows in last week's MEDIUM how futile is the presumption that spirits are actually giving these lectures. Sometimes a medium at the commencement of his career is impressed in a genuine manner. He finds he can make a paying speculation of it. From various sources he gathers a fund of information and notions, and upon these he trades as a spurious speaker, after the real power has left him, on account of his unworthiness. The Control this week says: "While low and vicious instincts govern the actions of men on earth, it is impossible that we can appear or be seen by them."

* Last week's issue, page 179.

† Neither are popular geological facts used for materialistic arguments, nor quotations from French authors on the Revolution, spiritual goods.

and Mrs. Lambelle were in London in Autumn 1877. Shortly after that I had brain fever, and when in that sleepless state, night and day, caused by the painful disease, Mr. and Mrs. Lambelle's portraits, in the form of medallions, were before me continually. As soon as I could crawl I accepted an invitation that Mr. Lambelle had previously thrown out and visited South Shields. While there I was taken dreadfully ill. From head to feet I writhed with neuralgia all over. Mrs. Lambelle placed her right hand on my back and the left on my chest and caused the symptoms to abate, and from that moment I progressed in recovery. I was so weak and sensitive that I felt as if I had been a part of Mr. and Mrs. Lambelle, or any other kind friends that came near me. I had no mind of my own and was in a deplorable state of suffering. I feel to this day exceedingly grateful to Mr. and Mrs. Lambelle for the kindness I experienced on that occasion.

It was then, when in that state of mind, that the suggestion from a spiritual source came that Mr. Lambelle should come to London. Of course my heart went with it. What he asked for I engaged to do, and though I had to intrude somewhat on his patience at times, I have done what was expected, besides giving Mr. Lambelle a home with us a considerable part of the time. It is easy to see that both Mr. Lambelle and myself were sufferers by the experiment. Take a man out of a smith's shop, and put him in a place like this, and it cannot be expected that he can all at once become a profitable servant. I say it did not profit either of us, and it may be said that there was non-fulfilment of the original intention on both sides. But the matter was no doubt one of importance in a spiritual sense, of which the future may bear fruits. When a man comes into a spiritual service, as Mr. Lambelle did, he must be expected, like a good soldier, to take the chances of war, as I have to do; but that I in any way imposed upon, misled, or ill-treated Mr. Lambelle he will be the first to deny.*

I do not father any reproachful stories on to Mr. Lambelle. I am not aware that he has made any dishonourable reports on the matter; but there are plenty of "inspired" geniuses ready to put their own construction upon all that transpires in the world around them. This simple statement of fact will show you how grievously T. Walker has misled you in one item of his libellous "letter." How much falsehood must there be when the sum total is considered?

As to T. Walker's intellect, you must remember that I am a phrenologist, and can well estimate intellectual and moral qualities. There is nothing that Walker has done which makes any further demand on intellect than a sharp observation, mental activity, memory, and gift of the gab. Whenever original intellect and profound thought are required they are not found in him†

At the same time he is, no doubt, a medium; but *obsessed* rather than *controlled*. That is evident from his conduct and the "letter" you enclosed. A selfish, devilish influence runs through it from the first line to the last. Its backbone is hatred, spite, revenge. Is this the kind of thing that proceeds from the "control" of a good spirit, or is it what may be expected from a vain, selfish mind, "obsessed" by a devil?

Inspiration is a sacred term, implying the inbreathing into the soul of divine light, wisdom, and charity, wherewith to enlighten and bless mankind. Where is there any of this heavenly element in Thomas Walker's quotations from French historians or German materialists? The use of the term "inspiration," as applied to T. Walker's mediumship, if we grant that he has any, is itself an act of imposture, and shows either that the man does not know what the word means, or that by hook or by crook he is determined to maintain his position of deception.

In this matter of spiritual condition I also speak from knowledge, and without a feeling of spite. I accompanied Walker to Mrs. Billing's circle. "Ski" viewed him, and so did various other seers, and I know the result. It is utterly impossible for a man like Walker to hide his real merits. He is safe while he is amongst ignorant persons who are subject to his influence, but when he gets amongst his superiors, and those of far greater "inspirational" development than himself, then he is turned inside out, and seen to be just as he is.

Though his influence made me quite ill by the end of the few days that he remained with me, and though he tried to impose upon me with a spurious "oration," and has since tried all he can to ruin me, yet I thoroughly pity him. He is an unhappy, wretched man, devoid of settled peace or normal happiness. A morbid excitement tending to self-enjoyment and glorification is the thirst that consumes him. But he will pass through sufferings of expiation and purification, and then he will be better. Under a good influence and actuated by worthy motives he would be a

* Possibly Mr. Lambelle is not devoid of personal ambition, and had some object in view of his own in coming south. Before he did so he was projecting a journal, and since he returned north he has commenced it. A few months' experience in an office of this kind is worth much to a man who has such intentions. I am sure Mr. Lambelle would be the last man to grumble at an arrangement which he voluntarily undertook, and which resulted chiefly in augmenting his own experience. The lectures reported in the *MEDIUM* did not add to the credit of that journal; yet I can testify that Mr. Lambelle wrote them out after delivery, in my presence most of the time, and I could see no book or other document from which he could transcribe. These lectures had not been given "inspirationally" before that I am aware of.

† What is the use of intellect to a man who is "inspired" with all he utters?

useful man, and such I pray God he may become, not only for his own sake but for the sake of others.

His conduct here is, I hope, the last dying kick of that vile system of trading upon "inspiration" by talkers, and those who deal in the wares of talkers. Let us, Spiritualists, bethink ourselves of the position in which we are placing ourselves. It has been said by the sects, "believe or be damned," but Thomas Walker makes it more urgent, that his "inspiration" be believed in, or "I will smash you in character, welfare, and everything, without allowing you time to get into the hands of the devil before the punishment begin." The Pope in his worst form could not persecute with more vehemence the denier of his claims than Walker seeks to break up those who dare to think for themselves on the nature of his performances.

Hoping that we may become better acquainted, I thank you for your courteous letter, and beg of your kindness to excuse the time I have occupied by my reply.—I am, yours in the Cause of Truth,
J. BURNS, O.S.T.

15, Southampton Row, London, W.C., 19th March, 1880.

ANOTHER "INSPIRATIONAL" CALUMNY REFUTED.

Dear Mr. Burns,—It has come to my knowledge that a statement has been put into circulation by or through Mr. Thomas Walker, to the effect that I was taken by the hand when in London by Mr. Burns, and the reason of this being that I had sent a fee of half-a-crown to the Spiritual Institution. I entertain personally no ill-feeling whatever to Mr. Walker, and I wish him God-speed in all his efforts to become a blessing to humanity; at the same time I cannot but think, if that statement be true, it is libellous not only to a brother medium (unsought for), but one casting an aspersion upon the character of Mr. Burns himself. I feel personally indebted to Mr. Burns for the manner by which he tried to bring me before the London brethren, *without money and without price*, and also for the very generous way in which he treated me when, knowing my position, he told me "he couldn't receive any money from me or such as might be placed as I have been." If the statement can be verified, I only hope that this little explanation may lead the promulgators of it to admit a fault quite as willingly as they have been ready to give an insult. I am yours, WALTER HOWELL.

5, Clayton Street, Upper Moss Lane, Hulme, Manchester,
March 22.

COMMENTS ON MR. HOWELL'S LETTER.

Mr. Howell sent a small sum to the Spiritual Institution, which was acknowledged in the list before I knew that he was a medium. When he came to London his grateful heart suggested to him before leaving that he should give another small donation. This, as he states, I firmly refused—not because his sight is afflicted, and, therefore, that he is in a peculiarly hopeless condition, but because he is a *medium*. I told him I only wanted brotherly feeling and any service which that feeling might prompt, but that money must not pass between us in payment for my doing that which is simply my duty as a spiritual publicist. I did not do anything like so much for Howell as I did for Walker, and I mean to treat *all alike*, which I could not do if I received bribes or fees for what I did. Other mediums, out of kindly feeling, have offered me small sums for the Institution, which I have had to chide them for doing. It has been sent abroad by my traducer, that my habits are to trade on mediums in this way, and Mr. Howell is quoted as an instance. He denies the statement; and I further throw out the challenge to all mediums, speakers, or other spiritual workers, to come forward and prove against me, if they can, any case in which I have received money considerations for journalistic favours, or altered my tone towards anyone because of their not contributing. I do not make a market of my position in Spiritualism, and on principle I refrain from accepting obligations, either from spiritual workers or societies. Mediums, to whose work I have recently given much space, I have not received a farthing from. It is not the *business of the medium*, but the *spiritual work* that I am promoting, and I desire, with God's help, to maintain this basis, which in the past has served the Cause so well, in all its integrity.

I thank Mr. Howell for exploding this apple of Sodom which has been made to adorn the tree of "inspiration." J. BURNS.

THE DALSTON SCANDAL.

Last week we commented on the Dalston Association having held a meeting on the previous Monday for the purpose of euluminating the Editor of the *MEDIUM*. A well-known member writes: "I believe the meeting you refer to had nothing whatever to do with the association, although it was held in those rooms." If so, then the statement of the secretary which appeared in this paper calling the meeting was false, for it was headed "Dalston Association."

We desire it to be distinctly understood that we offer no criticism on the Dalston Association or its members, who may not be aware that the association was first talked over in this office, but they cannot fail to know that we have faithfully done our part in keeping it before the public ever since. On the Monday previous to the meeting of which we complain Mr. Burns presided for Mr. Hunter, of Cambridge University, and on that occasion a highly intelligent audience received him and his friend the essayist with demonstrations of pleasure and esteem. Only seven days later a mere handful of persons—less than a dozen—also meet by public notice in the name of the association, as announced in this paper, and assist Thomas Walker to vilify Mr. Burns in the most shameful manner. We cannot lend ourselves to conduct like this on any account. Our columns cannot be used for the injury of anyone, and under the shadow of an association we cannot consent to be made the tool of personal interests of the most despicable kind.

It is too bad that a person in himself insignificant should, as the officer of, and in the name of, an association, bring such a scandal on the Cause, and we take this opportunity of stating to our Dalston friends that we can receive no further communications in their name from the individual in question.

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

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

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

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

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 26, 1880.

TO THE EDITOR OF THE MEDIUM.

Fear not, my friend, the greatest foe
Still spreads the truth, and it will flow
With pow'r and might, and help to stir
All thoughtful men who right prefer.

Your course is forward—move in peace,
And many minds you'll still release
From bondage low, and ev'ry ill
Which cramps and strives freethought to kill.

The work is love—then do your part
To spread such truths, which, like a dart,
May reach the anxious heart of man:
For, with the spirit's help, you can.

Your talents use—they'll multiply,
And, like the ocean's waves, defy
The voice of man to keep them still,
But onward go 'gainst human will.

Truth, like the sun, with rays so bright,
Shall fill the earth and make it light;
Then men in ev'ry clime will know
That angels do their help bestow.

Now may the wisdom and the love
Of God, our Father, from above,
Be pour'd upon you, that you may
Give out new truths from day to day.

E. L. W.

Thank you, dear lady, for these true and loving words. They come at an opportune moment, and they state our position exactly.

An empty sentiment on behalf of "Truth" would be mere hypocrisy and destitute of "Love" were it not followed up by actions. The lover of truth must distinguish between truth and falsehood, and take his position accordingly. He must, as a consequence, suffer from coming into collision with the evil-doer—the father of lies; but is he destitute of Love, because of his being surrounded by conflicts? No. It is his love that repays him for his wounds—his love of duty—his love of enslaved humanity—ay, his love of the evil-doer, who for the time considers the truthful person his "enemy;" and the man who, of all others, would elevate Spiritualism into its true position is, by the weight that bears it down, regarded as the "enemy of Spiritualism."

The conflict in which duty at present calls us to take a part is not a "quarrel," it is not a matter of hatred or revenge on our part. We did not seek it, it forced itself upon us; we do not enjoy it, but we must perform our part nevertheless. And let us add, that though individuals come into collision with one another, yet these men are not really striving for personal purposes. They are representations of unseen powers. It is spheres of spiritual life that are in conflict; spheres that are in antagonism. These spheres are expressed by different sentiments. These sentiments produce different policies. These policies result in different methods, these methods fructify in dissimilar actions. There you have the cause of all the inharmony in Spiritualism. And let us add, this inharmony is the life of the Cause; without it there could be no pro-

gress, and the lower spheres would not only continue to move, but degenerate to a lower and lower level.

There is a great change working in Spiritualism. The movement commenced on the lowest sphere: that which appeared to man's physical senses and his personal needs—himself only. It is expressed in the sentiment of selfishness and the tactics of the trafficker in phenomenal speeches and manifestations, who, by the best of the bargain, scruples not in the quality or measure of his wares. Have we not seen too much of this in Spiritualism?

There is a great change coming, but these in this lowest sphere see it not; they are buried alive in their own sensuous interests. The man who would care to liberate them is looked on as an enemy—an evil-doer. That is what is the matter with Spiritualism to-day.

There is a great change coming, and it is foreshadowed in many ways. At the Hackney meeting a bright angel was seen, trying to encircle a globe with light, but some antagonistic influences had adhered to the globe broke up the bands of light, and frustrated the divine work of the angel. No is the enlightening work of Spiritualism frustrated by those who cling to all that is earthly in Spiritualism—that, and no more—and will not look for higher progress, but vehemently persecute the ambassadors of heaven who would come to their rescue. There were at the same meeting other symbols—one the Phoenix being burned and a new bird rising out of the ashes. Behold! saith the Spirit, I make all things new. The old must pass away; the conflagration will be painful, but the reward will be something superior. Do we not want it?

There will be a great change in Spiritualism, and in everything else. Is there not conflict everywhere? Is there not an unquenchable burning desire for better things? Millions look forward with hope for better things to come, as the result of the impending election, the coming summer, the revival of trade, the new year from heaven! The spiritual worker stands on the highest mountain-top, and prays: "O Lord! how long?"

There will be a great change! Does it not come annually when the sun crosses the line (March 21), when the Enlightener of men is crucified (on Good Friday*), and rises again the third day (on Easter Sunday)? Equinoctial gales, easterly winds, and other times accompany this season of spiritual festivity, and men joyfully adapt themselves to painful experiences, for their hopes of the future nestle therein. Do not sink, faint heart, or be annoyed at the clang of arms and the din of battle!

There will be a great change, and it has come already. On Tuesday evening, a most important meeting was held at the Spiritual Institution. The attendance was large, harmonious, and sympathetic, nearly a dozen mediums were present. Mr. Duguid and Mr. Towns worked with great power, for there was a mighty power present; all felt it such as has seldom been their fortune. During the sitting, the two chief mediums, Mr. Duguid and Mr. Towns, saw the same vision as plainly as the ordinary objects in Nature. There appeared, sitting on a war-horse, a powerful man, of firm but benevolent aspect. He was clad in ancient armor, wearing a helmet with plumes. In his right hand he carried a sword, in his left a proclamation on which was inscribed "Victory," and slung from his shoulder was a bugle. It was "Robert Bruce," the ancient champion of freedom; and do we not want a Bruce in the world now as much as when that valiant spirit led the Scottish forces to victory at Bannockburn?

There will be a great and mighty change, but it will not be completed yet. There must be more suffering to wring us out of old conditions into the new. Everything that annoys us, opposes us, tries us, tempts us, and harms us, is to us an element of strength we stand up boldly sword in hand, and say, "Lay on, Macduff!" The spiritual within us is developed by conflict with evil. Hence the truth contained in the lady's verses that evil is actually promoting good!

There will be a change—such a change as history has no note of, but it will not come till the time is ripe for it. That change will come in degrees as times and seasons roll on. The first degree is near at hand. Already the Accuser has borne false witness against him who is innocent. The worldly or physical expression of the Spiritual Movement is on its trial. It will be crucified between the two thieves, Knavery and Error, but the latter will repent and be received into Paradise. Then the inner spirit of our work will shine forth, and be seen of those who are prepared to meet it. Who is ready?

Great changes have come, and the footprints which they have left on the sands of Time can be read in the symbolism of ancient days. "Jesus," the physical embodiment of spiritual miracle-working and teaching, is said to have been at thirty-three years of age superseded by the resurrected inner-spirit, the "Christ," which works on men's interiors from the higher heavens to enlighten and redeem. Are we to have an analogous change—a passing away amidst painful trials twelve months hence, when Modern Phenomenal Spiritualism will have reached its thirty-third anniversary?

Be ready; there is trial in store for all who are worthy to bear it. Who can pass beyond that thirty-third degree? Who?

THERE will be no seance at the Spiritual Institution on Good Friday. Mr. Duguid and Mr. Burns will attend at the Quebec Hall in the evening, where they hope to meet with many warm friends of the Cause. On Friday, April 2, Mr. Duguid will give a sitting at the Spiritual Institution.

* Crucified—cross the Equator; it ought to be held on March 21.

NOTES AND COMMENTS.

READ carefully the instructions of *Krishna* given this week, and let us begin to keep self-interest out of Spiritualism. It seems wonderful that such information on spiritual matters should appear in our present number, which marks a crisis in the struggle for spiritual purity.

THE moral tone of the *Control* published this week casts a radiant light on what ought to be the conduct of true Spiritualists at this moment. To explode the magazine of imposture and corruption, which seeks to arm as rebels to spiritual truth and purity a large number of the subjects of Spiritualism, is a painful duty, and one which the doer thereof must suffer for temporarily. There is no genuine spiritual work without suffering, and on the other hand a certain class seem to desire it to be all sunshine, enjoyment, and profit. Every spiritual worker will be profited by studying the latter portion of this *Control*.

ACCUSATIONS against us are made, and the answers to meet them come in just as they are wanted. We beg of our readers to bear manfully up, and array themselves on the side of justice and truth. These little attacks are only initiatory exercises to strengthen the muscles of Spiritualists for greater conflicts in the future.

FROM correspondence published in another column, it will be seen that we cannot accept any fee or bribe for journalistic services. The ordinary newspapers get much money from conjurers and others, and hence their interest is against their testifying to the truth as regards Spiritualism. A spiritual organ must be independent of mundane agencies, and be under the influence of spiritual truth and purposes only. There is no danger of failure. The necessary power will be given to withstand all attacks, and sustain the work as it goes on. We have served the spirit-world for many years, and during that time have seen the rise and fall of not a few who have entered upon the field to serve themselves.

A FEW weeks ago we published a letter from Sig. Sebastiano Fenzi, of Florence, respecting his lecture on "Il Moderno Spiritismo," the printed copy of which is now before us. He gives a succinct classification of the leading principles, forms of mediumship, and phenomena. Also the personal adhesion or testimony of eminent men in all countries. In a "note" at the end he gives the "rules for the spirit circle," out of the *MEDIUM*, translated into Italian, and headed "Regole e Condizioni di un Circolo Spiritico." The source from which these "rules" are taken is honourably acknowledged, our title in Italian being *MEDIUM E CREPUSCOLO*.

A FINAL appeal is being made on behalf of Dr. Monck's testimonial. Dr. Brown has put it in the true light. He will give £5 as an additional subscription. We know for a fact that these inventions have been approved of by practical men and manufacturers, and that they are not in any way misrepresented. As communications from the spirit-world these inventions should be gratefully received and utilised by all Spiritualists. We hope every Spiritualist will do a little to float these inventions, for assuredly their little sacrifice will return to them after many days.

ON another page will be found a letter from Mr. Coates, showing what the Glasgow friends have done for Mr. E. W. Wallis. It is as we suggested a few weeks ago, that some action should be taken to return to him his loss by the mission tour to Cornwall. We regret to learn that Mrs. Wallis and some of the children are down with measles, and Mr. Wallis has had to throw up appointments to go home and attend to his sick family. This means sickness and want hand-in-hand. The honest spiritual worker has such a struggle that he can only be provided with the poorest conditions, so that a damp house at a low rental may bring on heavy losses through sickness. We are glad to see that Mr. Wallis's friends have taken up the proposal of a testimonial, and that Mr. W. Yates, 39, Lower Talbot Street, Nottingham, has kindly offered to do all he can in the matter and act as honorary secretary. If Mr. Wallis could have £50 to set him on his feet and clear away encumbrances, the course would then be clear for him to attend to higher work.

TO ELECTORS.—Every opponent of State blood-poisoning known as vaccination, should question at election meetings, and ascertain in writing from the candidates in his borough or county, whether, on being returned to Parliament, they are prepared to vote for the repeal of the Vaccination Acts; if not, whether they will vote for the appointment of a Royal Commission to re-consider the whole subject, and vote for none who refuse this reasonable request.

DR. MACK has left London and gone on a tour in Italy. He expects to be absent for a month or five weeks, and on his return will resume work with renewed vigour.

MR. MORSE will be the speaker at Goswell Hall, 290, Goswell Road, on Sunday evening, at seven o'clock. Again there will, no doubt, be a large attendance.

TO EMIGRANTS.—We are authorised to announce that any earnest reformer intending to emigrate to Australia or New Zealand can be supplied with spiritual anti-vaccination and reform literature free of charge, to distribute to the passengers for reading during the voyage, and to circulate on arrival at his destination. Address at this office, with reference.

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HELP THE SPIRITUAL INSTITUTION.

It is again my duty to remind the friends of the Cause of the claims of the Spiritual Institution.

This work more and more shines forth as a most useful agency in Spiritualism: carried on for the love of the truth, and conferring great benefits on thousands weekly as well as on the Cause as a whole.

And yet I have for some time found it impossible to obtain from the thousands with whom I am in continual intercourse, sufficient to meet the expenses which are stated at the small sum of £500 per annum.

Unable to pay for adequate assistance, I am overworked, and I fear for the consequences to my health and permanent usefulness. I know that my exertions are needed; and though I had no care for my own happiness or welfare, as a lover of this Cause I would still plead for protection to that which is being used daily in the work—my frail body.

I am ready to give life—all, for spiritual purposes. I have done so already; but what credit would it be to Spiritualism or Spiritualists if it should transpire that they starved the worker to death?

I could be a hireling if I wished. I could work for a party at a salary. I could leave it altogether. But it appears needful that as many of us as possible be true to a higher principle than self-seeking. Spiritualism just now requires independent, honest, conscientious, and enlightened treatment. That kind of service I give to the best of my ability, which, measured by the performances of others, is not to be despised. Those who cannot give such services themselves may augment mine by relieving me of the slavery of incessant toil over details and abject poverty.

Is it any shame for me, under the circumstances, to be poor? No; the shame rests on other shoulders. My heaviest load, as a Spiritualist, is to think that the best endeavours made on behalf of the Cause are requited with a neglect which, in effect, on health and other requirements, could not be fitly described with words.

It just shows to what a depth Spiritualism would fall were it not for the self-sacrifice of a few.

Let us all take up a small part of the work, and a happiness and harmony will be ushered in attainable by no other means:

J. BURNS, O.S.T.

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

MR. DUGUID'S WORK IN LONDON.

From morning till late at night Mr. Duguid is unceasingly busy. His seance at the Spiritual Institution on Friday was very good. He gives another seance here on Friday next.

On Sunday morning and evening he was at Goswell Hall. There was an excellent audience in the evening, and the meeting was of more than usual interest. A. T. T. P. presided, and spoke of the seance he had with Mr. Duguid on the previous Monday evening. When his own medium came on the Wednesday evening, and passed into the trance state, the spirits at once said some strange influence had been there, though A. T. T. P. had not alluded to the matter. Mr. Duguid's discourse was upon "The Christ of the Past and the Christ of the Future." At the close Mr. Enmore Jones gave a conciliatory and thoughtful speech, and Mr. Towns also made a few remarks. It was altogether an excellent meeting.

On Monday evening Mr. Duguid attended a seance at Mrs. Olive's. There was a large and distinguished company present.

On Tuesday evening there must have been forty persons present at the seance at 15, Southampton Row. It was a select company, and highly mediumistic. The results were more satisfactory than can be expressed in words.

The arrangements for the future are in the meantime mostly private. Friends desiring sittings should make early application at 15, Southampton Row.

DR. MONCK'S VALUABLE INVENTIONS:

A LITTLE MORE HELP WILL SECURE THEM.

To the Editor.—Dear Sir,—As a member of Dr. Monck's Testimonial Committee, I am in a position to state that the amount of the subscriptions raised for our suffering medium, Dr. Monck, in his pressing needs, is barely sufficient to meet all the expenses connected with his journey to England, and his personal outlay on a moderate scale, during his severe illness, since his return to this country. It is now hoped that his health may soon be sufficiently restored to admit of his giving gratuitous materialisations seances in the light, and without a cabinet. This is a subject of such vast importance to our Cause, after the repeated mishaps occurring

through the use of the cabinet at materialisation seances, that I think every true and devout lover of our grand Movement will agree with me, that if possible, Dr. Monck's independence as to money matters should be secured without delay, so that he may be able to give these remarkable demonstrations of spirit-power in this country. As he is entirely without means, having spent his all in the past for our Cause he will not be able to give these seances freely, and he has declared positively he will never again accept any fees as a professional medium. You will agree with me that this is a most praiseworthy resolution. Remove the money element from the seances, and soon the chief source of doubt and prejudice will be removed, and it will be possible for a large class of honourable sceptics to approach this investigation in a state of mind favourable to the production of entirely satisfactory results. Now I know that Dr. Monck is constantly being tempted at this present time by handsome money offers to give seances professionally to scientific and other inquirers. I am able to affirm, with much satisfaction, that in spite of these temptations, which are powerful in the case of a medium without means of his own, Dr. Monck has resolutely declined them all, promising that if the inventions the spirits have bestowed on him can be successfully patented and sold, so as to gain him a small independence, he will gladly give these investigators and others opportunities of witnessing his materialisations without fee or reward. It should be known that Dr. Monck has succeeded in partially patenting several marvellous inventions, and about £100 are required over and above the amount of the Testimonial Fund to complete the payment of the remaining Government fees, and fully secure to him those patents. To my knowledge many well-qualified manufacturers and other sharp business men have seen and tested these inventions, and have given written opinions affirming that they are exceedingly valuable, and manufactured for sale to the public, they are sure to have a very large sale, the profits of which would place Dr. Monck very quickly in a position of independence. Amongst those who have thus examined the invention, and indorsed this favourable opinion, are several well-known Spiritualists, including Mr. Morell Theobald, Mr. W. P. Adshead, Mr. J. Pemberton Turner, &c. These gentlemen can also testify that some of the first manufacturers in Birmingham have offered to take these patents off Dr. Monck's hands, and work them without any risk or expense to him, and give him the splendid royalty on them of 25 per cent. Royalties on patents do not usually reach more than 7 or at most 10 per cent., so that the handsome offer made to Dr. Monck proves that the keen Birmingham manufacturers have absolute faith in the invention. But, as is natural, these offers are made subject to Dr. Monck's being able to fully pay the patent fees, which will absolutely secure to him the patents for fourteen years. As I said before, a sum of £100 will fully secure them. Will the friends of Dr. Monck make a final effort to raise this amount? Many of them who have not subscribed to the fund will be doing great service to our Cause by now doing so; and perhaps others who have already subscribed, and are able to offer a second subscription, will be willing to do so now that the facts are before them. I for one will cheerfully subscribe a second time, in the hope that others will do the same, and thus make it possible to secure to our Cause the entirely unpaid and important mediumship of Dr. Monck. Oblige me by announcing my second subscription.—I am, dear Mr. Burns, Yours fraternally,

WILLIAM BROWN.

40, Standish Street, Burnley.

March 23.

COMMENDATION OF A SUNDAY MORNING CONFERENCE.

Being a visitor on Sunday morning at the conference, which is held every week in Goswell Hall, I was much pleased with the thoughtful and inquiring spirit which was manifested.

It is not a conferring with one another in matters of business, as the common acceptation of the word implies, but the rubbing together of minds in a pleasant manner for the elucidation of truth, or, as a lady suggested at the meeting, it tends to brighten intellect and heart. First of all there was a paper read by J. King, O.S.T., on "Body, Soul, Spirit;" and he expressed his formula as to the meaning or interpretation of the words. The *ego* assumed to be, he said, the *body* of man, was the outer or external expression of the soul, the soul, the garmented form of the spirit, the spirit of man, a differentiated power, in alliance with All-power, All-knowledge, All-wisdom, All-truth, or, in other words, an offshoot or offspring of the Eternal God. The body of man was a representative of the material creation, the soul of the spiritual universe, and the spirit the celestial or deific. It was a paper full of intelligent and instructive truths.

Afterwards the thoughts of the meeting were requested, and each sinner in turn had an opportunity to make comments, and give further light on the subject; and certainly we took a great interest in the proceedings, every speaker gave a quota of truth, and the whole combined furnished a good discourse on the subject.

Investigation into truth conducted in this serious, thoughtful, and intelligent way never fails to produce wonderful results. It not only instructs, but harmonizes the mind for the reception of truth, and when truth enters the mind or becomes knowledge because we love it, then is it a germinating power, not a garment we may put on at pleasure, but that which gives life, shape, and form to the man—becomes his essential existence. We only live in relation to the universe as we know it.

It would be a pleasure to hear of this school of inquiry doubling its membership. The hour would not be lost, but prove incalculable gain.

We take here great pleasure in thanking the Goswell Hall friends for their kindness and considerate attention to me, and hope to renew their acquaintance soon again.

A. DUCK.

THE "MEDIUM" AND SPIRITUALISTIC SOCIETIES.

The following correspondence is published for the benefit of the whole Movement, and to give publicity to our views on the question to which it refers:—

Dear Sir,—I am directed by the committee to ask if you will kindly inform them what your terms are for a standing advertisement of this society's announcements in the *MEDIUM* similar to those which have appeared in that paper. I am yours truly,

Mr. J. Burns, London.

March 15th.

15, Southampton Row, London, W.C.

Dear Sir,—I do not feel that it would be consistent of me to let space to your society for money. It is a pleasure to me to see the *MEDIUM* used for Spiritualism. It belongs to Spiritualism; hence it may not be dealt out in any way which would prevent spiritual truth from occupying the position of supremacy. Let us do the best we can; we are all working out great problems; we are all helpful to one another. All I demand is that kindly feeling that should subsist between friends and brothers. Let us discuss methods without personal abuse; let us look to policy above interest; let us not harbour backbiters and adventurers; let us seek the higher spiritual good. This is all I can take as payment. I cannot have a "vested interest" in any form of spiritual work. It is not by money considerations, but by spiritual striving, that our work can succeed. I can assure you that I have been grossly injured by many who have been benefited by me, and yet in all my transactions I am just as unselfish and irreproachable as in this communication. Take me as you find me—not as men think of me—and so speak of me to others. Most truly yours,

J. BURNES.

These views will not, we know, please all our readers, all of whom, except the traffickers in Spiritualism, think we are not selfish enough. The poet said, "O, wad some power the giftie gie us, to see oursels as ithers see us!" Here is how a correspondent sees us and our surroundings. We insert it without feeling or prejudice:—

I have seen quite enough to convince me that mediums, societies, and others, as long as they can *make use of you*, or as long as you take particular notice of them and their doings in the *MEDIUM*, so long they are *friendly with you*. But I must say that, by perusing the *MEDIUM* as I have done now for seven years past weekly, I have failed to see that they render you that amount of aid they ought to do. Your organ is of a very material and pecuniary benefit to them, and if they don't render you in return that pecuniary aid they ought to, they cannot expect to meet with other treatment from the public themselves. Many of them, I have no hesitation in saying, are "friendly with you"—but not your friends as they ought to be. It's high time you took an independent stand. Society reports, unless paid for as advertisements, ought not to be inserted in the *MEDIUM*. They may be written by their own correspondent, and only of interest to the members of the particular society to which they refer; and so they are friendly with you so long as you suit their purpose. But they are not your friends. The subscription of a society, as handed to you, often is of that mean and despicable character, that often the poorest of the members could have subscribed the whole amount.

All we want is good will. We are not afraid to do too much for anyone. We are only sorry we can do so little; but if we had the goodwill and sympathy of all, and if the minor parts of the Movement proceeded on the same lines as ours—the major part does—then we would be able to do infinitely more. Our readers universally grumble at the space occupied by society matters, and we do not court such contributions except in so far as they may be suggestive to other workers.

MR. HOWELL'S WORK IN LANCASHIRE.

Mr. Howell writes:—On March 8th I took the Rochdale Co-operative Hall, and lectured to an appreciative audience. On the following Tuesday night I had a meeting at Sudden, near Rochdale, where we had a well-attended meeting. During this evening we had a very peculiar manifestation (which can be verified by some of the friends present). A ray of light formed on one of the walls, and on that ray a human form was shadowed, evidencing a species of spirit-light phenomenon, entertaining, convincing, and probably bewildering some of the sitters. The night following we had a good meeting at Littleborough, and on the Thursday I went to Oldham and lectured to a full audience, coming home to my usual reception meeting at Miss Johnson's in Manchester.

On Sunday the 14th I delivered two trance addresses again at Whitworth. The evening's meeting being particularly interesting, the subject being chosen by the audience, on "Witches and Witchcraft." In this field of labour there is going on what is designated amongst my Wesleyan friends a "Revival of God's work amongst us;" and not the least amusing part is the hearing the villagers whispering in a somewhat loud key: "Sitho, you goes th' Spiritualist parson." I will not, however, take up your valuable space with further details, more than by saying that for the past three or four weeks every night has been engaged in thus seeking to open up new fields of labour.

I am hoping to come again amongst my London friends some time early in April, and would be glad to receive invitations from friends on my journey up. There are signs of progress in and about Manchester, and I heard that our Pendleton friends are or have commenced a meeting in that district on Sunday evenings.

WALTER HOWELL.

5, Clayton Street, Upper Moss Lane, Hulme, Manchester.

A TESTIMONIAL TO MR. E. W. WALLIS.

To the Editor.—Dear Sir,—Workers in the vineyard of Modern Spiritualism too frequently get "their labour for their pains." I have watched with some interest the noble efforts of one of these labourers—Mr. E. W. Wallis, trance medium, of Nottingham—to carry the seeds of spiritual truth into Cornwall. From what has appeared in the MEDIUM, the result has not been satisfactory. But it has ever been so; the teacher, sage, reformer, and thinker have been kindly (?) received with stones and fire in times gone by, and by a species of refined and cultured cruelty, starvation and ostracism in the present day. Mr. E. W. Wallis during his sojourn has received an extra supply of this religious and gentle (?) mode of treatment. No doubt letters from the sunny south will speak highly of the attempted work of Mr. Wallis, and of the noble few who tried to share his burthen. Suffice it to say this excellent young man has come back penniless, to fight the battle of life for his aged mother, wife, and three little ones; and if the burthen was not heavy enough, his mother and two children are laid down with sickness; but it is needless to enter into particulars now. Cannot something be done for Mr. Wallis? "A National Testimonial," made up of subscriptions from societies and individuals, &c. I simply venture to throw out the idea. Donations might be sent up to the MEDIUM, and acknowledged in that paper.

I have noticed numerous testimonials, &c., &c., to spiritual workers, to get them out of the country, now suppose the arrangement was reversed, see what could be done towards keeping them in the country. "It is never too late to mend." Suppose the commencement be made with Mr. E. W. Wallis, I think we could not commence a recipient more worthy. I ventured to suggest something of the kind to the executive of the Glasgow Association of Spiritualists, and it was acted upon at once. A tea-meeting and testimonial reception were the result. On Tuesday evening the 16th, a "happy evening" was spent in the Association rooms. The balance left after paying the expenses, together with subscriptions raised in the ante-room, amounts to £4, with which I shall be very glad to head a "Testimonial fund to Mr. Wallis in acknowledgment of his labours in Cornwall," should such a fund meet with the approval of the readers of the MEDIUM and the friends of Mr. E. W. Wallis, whom I am sure only need to know the truth to send on their aid according to their means. Hoping our feeble attempts as an association may not be deemed an unworthy example to follow. I remain yours truly,
JAMES COATES, Hon. Sec.

Glasgow, 18th March.

[We are glad to see that our appeal on behalf of Mr. E. W. Wallis's claims upon Spiritualists has met with such prompt response. The action of the Glasgow friends is the most commendable step we have seen taken for a long time, and the best thing to do would be to imitate it in all other places where Mr. Wallis is known and, we may add, appreciated. We mean to get up a benefit meeting to Mr. Wallis when he can find it convenient to visit London.—Ed. M.]

SOUTH SHIELDS.—Mr. Morse's lectures have aroused up a great spirit of inquiry, and there is a healthy discussion going on in the local newspapers.

THE NEW GOVERNMENT.—To the Editor.—Sir,—In reply to "Delta," it has long been predicted that our next Government would be a Liberal one; but he must not disabuse himself of the fact of an important crisis close at hand, whose disturbing influences will cause a certain class to point the finger of scorn at the coming Liberal Government, and blame them for what they are innocent of. It will not be wise of "Delta" to seek too earnestly into the future, or himself and the revealer of future facts might be inquired after in these perilous times.—Yours fraternally, "Pro Bono Publico."

A LADY, who desires us to use the initials M. M., writes under date March 16th:—"I went to a seance meeting last night, at Mrs. Ayers, Jubilee Street, and was to her and all there a perfect stranger. A lady, who is I think called a medium, told me what was most correct in every way, and during the evening the room was full of lovely lights, like stars on the floor—indeed all round the circle, and just before a spirit-voice spoke, a lovely light, like a light, fleecy cloud, ascended over the medium's head and then a voice spoke beautifully, and used exquisite similes of the 'Rose and the Ivy.' All this is of course a great mystery but I know by my own experience that God does manifest Himself in certain cases."

SPIRITUALISM IN WEST CUMBERLAND.—Most of your readers will probably not be aware even of the existence of the newly sprung up town of Millom, on the West Cumberland coast, and joining the most northern portion of Lancashire, and fewer still will be aware of the existence of Mr. H. Taylor, a most excellent trance-medium, who resides there in a modest, unostentatious kind of way. I had the pleasure of visiting him on Sunday last, and could scarcely help calling to mind the oft-quoted lines:—

"Full many a gem, of purest ray serene,
The dark unfathom'd caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Mr. Taylor is really a gem, and although not exactly wasting his sweetness on the desert air, it was impossible not to be struck with the obvious fact that were he more widely known, and his services utilised, the cause of Spiritualism would be far more widely benefited than if his gifts were confined to the rather circumscribed circle to which he now almost solely devotes them. At the afternoon service there were, perhaps, some twenty persons present, all, I believe, earnest Spiritualists; and there seemed to exist that kindly and harmonious feeling which should be the first outcome of all spiritual teaching. Mr. Taylor's guide chose a subject of discourse appropriate to the day (Palm Sunday), and treated it in a most admirable manner. The amount of matter contributed to the MEDIUM AND DAYBREAK forbids me even to send an outline of the discourse; but I trust the exigencies of your valuable paper are not such as to preclude the insertion of this notice of a medium whose capacities for extended usefulness seem to me next to lost, in consequence of his being so comparatively unknown.—Yours truly,
Ulverston, W. ATKINSON.

A LECTURE ON SWEDEN AT NEWCASTLE.

On Monday the 14th inst., Mr. Matthew Fidler, of Gateshead, delivered a lecture to the members and friends of the Newcastle Spiritual Evidence Improvement Society, at Weir's Court. There was a good attendance, and the lecturer kept his audience for an hour and a half thoroughly interested and amused by his descriptions of the manners and customs of the Swedish people and their country.

To illustrate the speaker's description of Swedish winter costume, Mr. Gilbespie came on the platform dressed in a fur coat and cap. Miss Jenny Cooper, dressed in the pretty and picturesque costume of the women of Dalarlia, sang two Swedish songs accompanied on the violin by Mr. S. Compton.

Both lecture and songs were evidently thoroughly enjoyed, judging from the applause accorded to both lecturer and singer.

The lecture was enlivened throughout by humorous anecdotes and racy descriptions, that seemed by the merriment they caused to be well appreciated.

In closing, the chairman, Mr. Henry Burton, said that if such lectures were often repeated they would do a great deal to break down the prejudice so common among English people towards other nations; that men would begin to understand that other peoples were as good, and as much entitled to consideration as we ourselves were, and the barriers would be broken down which render all men "foreigners" who are not natives of our small island.

OBITUARY.

Mrs. Davis, of London Street, Clapton, left the body on the morning of Tuesday, March 9. For a long time she had been a great sufferer from the natural decay of the physical system. She was one of the most patient and loving souls that can be met with. Kindness and good nature were her faults, if she had any. She was more like an angel of mercy than a human being, and all her thoughts were how to make others enlightened, good, and happy. She was for many years a quiet yet earnest worker in Spiritualism, and in this labour of love Mr. Davis was at all times an enthusiastic coadjutor. They cared not for fame or reports; they despised emolument, and have been at great expense in the Cause—not in subscribing to societies and embellishing subscription lists, though pecuniary aid was always forthcoming when the appeal was made; but in that constant drain of means incidental to those who for years keep an open house for all comers. This Mrs. Davis virtually did, and many are they who have been regaled physically and spiritually at her well-furnished table.

Mrs. Davis was a seer of extraordinary ability; she really saw for many years more of the spiritual than of the material world. Her life was happy and her surroundings always beautiful, whatever the atmosphere of earth might present to her physical sight. She had a fine spiritual atmosphere, which helped all mediums, whether for physical manifestations or seership. Mr. Davis has given his attention more to the physical phenomena, so that the family circle was a very complete one, and chiefly served by the mediumship of the family, though many other good mediums have aided in the work from time to time.

The number of inquirers could not be estimated who have received information and means of conviction at this circle. It has done more for the Cause than many noisy societies. It has seldom been our lot to be present, and we experience some regret that no more on earth shall we enjoy that genial welcome. What, then, must be the sense of bereavement felt by the many who for years have been recipients of the deceased lady's hospitality?

Recently the manifestations have been quite extraordinary at Mr. Davis's circle. A son in spirit-life comes into the circle and plays the English concertina in a beautiful manner, and by other manifestations actually partakes in the life and acts of the home on earth.

We could write much on this theme, but must not forget that the feeling that reigns at this moment is one of the heart's deepest throbbings for a good sister in this Cause who has passed through the trials of transition, and now, in the better land, enjoys the fruits of a life of self-devotion and well-doing.

Mrs. Tommy, Bristol, departed this life on March 19. The survivor, Mr. George Tommy, is well known to our readers as the author of the article on "Fire and Brimstone in Heaven."

OSSETT.—On Saturday we had our public tea and entertainment. All passed off agreeably, and great satisfaction was given to the audience. There were friends from Batley, Morley, Thornhill, and the surrounding districts. Many non-Spiritualists were present. On Sunday Mrs. Illingworth, from Bradford, gave two trance orations, which gave great satisfaction. The non-Spiritualists present were well pleased with the discourses. All letters should be addressed—R. WHINPENNY, Secretary, Prospect Road, Ossett, March 22.

A LETTER from the West of England contains the following:—"The Walker affair shows up other affairs, and I am, in some respects, glad of it, as it will make mediums more careful not to let false statements get abroad, but sorry you have had to stand the racket of it, although you are well able to defend yourself, and have done so well, and I think great good will be the result." Our correspondent sees this matter in its true light; it is all a part of the spiritual programme. We have had no personal quarrel with Walker. He commenced the attack soon after partaking of our hospitality in London by writing letters of an aggravating kind, in which he asked, in a threatening manner, whether we would be his "friend or his enemy." We have always been, and are, his "friend," and said so. His letters became so offensive that we had to forbid him writing any more. Simultaneous with this he was inventing, gathering up and retailing, false and defamatory statements about us around the country, still we published his reports and treated him like others. Then came the many times re-delivered lecture at Cardiff, subject "Chosen by the audience." What could we do? Could we shake hands with the imposter and commit a crime upon thousands of faithful readers in all parts of the world, who read our paper because they have confidence in our truthfulness? Could we shilly-shally and back out of the conflict, afraid to confront the abuse and bluster that were sure to come from such a man? No, we could do neither of these, and so we have shown up much that has been smouldering in the vitals of certain phases of the Movement.

VACCINATION IN THE UNITED STATES.

To the Editor.—Sir,—It has often been urged in defence of the practice of vaccination, both in and out of Parliament, that the practice is accepted, without question, by the people of the United States. This may have been partly true some years ago, but it is not so now, as within a few weeks I have received no fewer than fifteen papers, published in States as widely separated as Massachusetts in the north, Louisiana in the south, and Kansas in the west, containing articles condemning this medical rite, and the opposition to it is, according to several writers (both editors and correspondents) largely on the increase. The medical journals, however (with one or two exceptions) with that *esprit de corps* for which they are everywhere distinguished, are up in arms to defend their assailed brethren of the lancet. A Boston (Massachusetts) paper of the 7th ult., just to hand, contains the following instructive paragraph entitled.

REMONSTRANCE AGAINST COMPULSORY VACCINATION.

"On Monday, Feb. 2nd, a petition from A. E. Giles, Esq., Barrister-at-Law, as principal (backed by numerous signatures) was presented to the Massachusetts Senate stating that 'Many intelligent people and physicians in the United States, in Great Britain, and on the continent of Europe, after investigation, are satisfied, and believe that vaccination often poisons the blood, depraves the health, and renders its subjects more liable than they otherwise would be to disease and death.'

"Wherefore your petitioner prays that the sections 27, 28, 29, 30, and 31 of chapter 26 of the General Statutes of Massachusetts, so far as they require and compel the children and inhabitants of the State to be vaccinated, may be repealed, and liberty be restored to every inhabitant of the State to be vaccinated or not vaccinated as each one may for himself prefer, thereby allowing the opponents of vaccination to preserve their health free from the peril and impurity of vaccination, and its advocates on the other hand to enjoy at their own cost and risk its supposed benefits; and that vaccination shall not be indicted on children against the wishes of their parents as pre-requisite for their admission into the public schools."

The request was also made that a hearing might be granted on this subject before the committee to whom the petition may be referred. In America animal vaccination (the system which Dr. C. Cameron and Mr. Ernest Hart are trying to induce our Government to adopt) is almost universally in vogue, and against which this determined hostility in America has set in.—I am, yours faithfully,

March 22nd.

WILLIAM TEBB.

STEINWAY HALL.—We are requested to give notice that a meeting, commemorative of the 32nd anniversary of Modern Spiritualism, will take place at Steinway Hall, Lower Seymour Street, Portman Square, on Sunday, April 4, at 11 a.m. and 7 p.m. Mr. J. W. Fletcher will take the chair, and Mr. Stainton-Moses, M.A., Mr. Thomas Shorter Mr. E. H. Green, Miss S. E. Gay, and others are expected to deliver addresses. Admission free.

SIGNS OF THE TIMES.—A generous friend of the Cause writes:—I am sorry to say that I know many firm believers who never think of taking in the MEDIUM nor any other spiritual publication, their present knowledge being sufficient for them. But I am sure that those who do ought to render many thanks to you, A.T.T.P., M.A. Oxon., Oxley, Camber, and others, whose compositions are "non parallel," and but for them the phenomenal reports only would stink in the nostrils of every thinking reader. However, I am only one of the worst and most unworthy of persons calling themselves Spiritualists, yet I hope, if called into the vineyard, to do my duty manfully and honourably. Some of us may, during the coming troublesome times, be called upon for special duty, even if we are none of the best. As of old the so-called wicked may be called upon to punish or show the supposed elect, who have forsaken the original paths, the right way.

THE OPIUM TRAFFIC.—The Society for the Suppression of the Opium Trade has issued an address to the Electors of the United Kingdom, which is signed on behalf of the Society by the Earl of Shaftesbury, the Duke of Westminster, several of the Bishops and Peers, Cardinal Manning, Dr. Bennett, President of the Royal College of Physicians, thirty-seven Members of Parliament, Herbert Spencer, James Martineau, C. H. Spurgeon, the Secretaries of the great Missionary Societies, &c. The address points out that the opium traffic is not a party matter, both Conservatives and Liberals being equally responsible for it; that the trade is carried on directly by the Indian Government and ministers notoriously to the vices of the Chinese. The Chinese Government having repeatedly declared that opium is most injurious, and that the trade in it is a most serious provocative of ill-feeling against our country. China, in spite of repeated protests, is still obliged by the Treaty to admit the drug, although we have allowed the Japanese to exclude it. "The opium trade injures our own commerce. China sends us tea and silk, and takes but a small quantity of our calicoes and hardware. In return for the ten millions' worth of innocent and refreshing tea which comes to this country, India sends to China ten millions' worth of a deleterious drug, which impoverishes those who use it, and excites hatred of Great Britain. We submit that it is worth your while to make friends of three or four hundred millions of possible purchasers of your manufactures." "This traffic is constantly thrown in the teeth of Christian Missionaries. The Chinese say to them, 'You sell poison to the people, and yet you come to teach us virtue!' A Chinese heathen Anti-Opium Society in Kwang-Tung province, has printed and published an address, in which they ask us, 'The New Testament says, "Whatsoever ye would that men should do unto you, do ye even so unto them." Is it possible that the instruction of the Saviour has never yet reached the ear of your honoured country?' We are thus face to face with the appalling fact that this Christian nation is guilty in the sight of God of a great national sin. Electors! This opium trade is carried on by authority derived from you. Upon you the responsibility rests until you have solemnly charged your representatives in Parliament that they at once take steps to terminate our national support of this unrighteous trade."

ANOTHER MEDIUM-FARMING EXPOSE.

Mr. John Kealey, Bradford, informs us that Mr. F. O. Matthews was apprehended on March 23 on a warrant from Keighley, the charge being fortune-telling. The trial will take place at Keighley on April 2. Mr. Joseph Clapham, 33, Devonshire Street, Keighley, will receive subscriptions for his defence. We think, in justice to the Cause, that medium-farmers and their instruments should be left to bear their own burdens. It is better that one man should suffer the consequences of his own acts than that they should be fathomed on to the spiritual Movement. Let us stand up and deprecate this vile traffic, and show the world that Spiritualism is not fortune-telling!

MR. AND MRS. HERNE, being out of England, will not receive their friends till the first Sunday in May.—15, Thoraham Grove, Stratford, E.

MRS. ESPERANCE will hold a course of six seances on Monday evenings, commencing April 12, at 7.30 p.m. All who wish to join this circle are requested to apply early.

MR. RICHARD, M.P.—What were at one time deemed crotchets of individual men, became practical measures only because of the persistency with which they were urged.—MR. RICHARDS, M.P., 1880.

KINGSTON-ON-THAMES.—Mr. J. Burns will lecture at the Kingston Workmen's Club and Institute, Fairfield Road, on Tuesday evening, March 30, at 8.30, subject "Spiritualism."

A MEDIUM WANTED FOR THE CONTINENT.—A good, strong, physical medium wanted for twenty or thirty seances, about Easter or little later. Address, stating conditions, to Chr. Reimers, Esq., 6, Manor Villas, Richmond, S.W.

WEST PELTON.—On Sunday, March 28, Miss Brown, of Howden-le-Wear, will give two lectures in the West Pelton Hall. All letters respecting the engagement of speakers to be addressed to Mr. Thomas Cook, Grange Villa, No. 13, via Chester-le-Street.

MR. T. M. BROWN is on his journey South. On leaving Liverpool he will visit Southport, Uttoxeter, and the Potteries. Letters to be addressed—Care of Mr. Clarkson, 43, Searfield Street, Wavertree Road, Liverpool, up to Thursday. On Friday address—T. M. Brown, General Post Office, Southport, Lancashire.

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.

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.

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.

GATESHEAD.—We had an excellent audience to hear Miss E. A. Brown last Sunday, which brought us an increase of members. We are anxious to have a place entirely to ourselves, so that we may meet during the week or gather our children together on a Sunday afternoon. With this object in view, a bazaar is being got up to bring in funds for furnishing a hall and guaranteeing the rent for at least a twelvemonth. Both money and articles have been promised, and already a very fair start has been made. On Friday, the 9th April next, a first-class entertainment will be given by the Spiritualists at the Temperance Hall to the Gateshead news boys, to which it is proposed to admit the general public at a small charge; the profits, if any, to go to the society. "The Cornish Exile" will speak at Gateshead on Sunday the 28th inst. on "Modern Spiritualism and Modern Christianity Compared." Mr. F. O. Matthews April 4th, and Miss Brown on the 11th.

MARYLEDONE Progressive Institute and Spiritual Evidence Society, Quebec Hall, 25, Great Quebec Street.—Last Sunday evening was not without its results, leaving evidence of the awakening of more than one or two minds, of which there was positive proof. Tuesday, the 23rd, an excellent lecture was given by Mr. Hancock to a thoroughly appreciative audience. On Friday, being Good Friday, I shall be at Quebec Hall all day, from 6 a.m. until 9 or 10 p.m., working at the idea—"What can be done by what we waste?" showing by example. The tea-kettle will be kept boiling all day, and friends paying me a visit can either have a cup of tea or coffee and cake, &c., paying what they like; if they cannot afford anything, why, there it is, and they are welcome. Mr. Duguid has promised to pay me a visit in the evening, at 7.30, and sit for the exercise of his mediumship. I shall have some curiosities on view also. No charge for admission. On Saturday evening Mr. Hancock will be glad to see anyone, stranger or not, at 7.30, previous to the seance at 8. On Sunday evening, at 6.45, Miss Young has promised to give an address. Sacred songs, &c. On Tuesday evening, at 8 for 8.30, Dr. Nichols will deliver a lecture on "Casts from Spirit-Hands," with illustrations. Permit me to inform friends that Mr. Burns has promised to give another phrenological entertainment on Tuesday, April 13.—J. M. DALE.

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

MR. J. J. MORSE'S APPOINTMENTS.

LONDON.—Sunday, March 28. Goswell Hall. Subject: "The Prophecy of Spiritualism: an Anniversary Address." Evening at 7.
 BURRADON.—Saturday, April 3.
 NEWCASTLE-ON-TYNE.—April 4 and 5. Commencement of fifth year's engagement.
 GLASGOW.—April 11 and 12. LIVERPOOL.—April 18.
 KEIGHLEY.—May 9. CARDIFF.—May 23, 24, 25.
 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.

MANCHESTER.—Good Friday Entertainment.
 —Sunday, March 28. Grosvenor Street Temperance Hall, at 2.30.
 Trinity Coffee House, 83, Chapel Street, Salford, at 6.30.
 NOTTINGHAM.—April 4. KEIGHLEY.—April 11.
 YORK'S DISTRICT COMMITTEE.—April 18 to 25.
 NOTTINGHAM.—May 2. Midland District Conference (probably).
 GLASGOW.—May 9. NEWCASTLE-ON-TYNE.—May 16 and 17.
 Mr. Wallis will accept calls to deliver trances orations in all parts of the United Kingdom. Apply by letter, to him at 338, St. Ann's Well Road, Nottingham.
 N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MRS. ESPERANCE'S SEANCES.

At 28, New Bridge Street, Newcastle, on Sunday Mornings, at 10.30. Application for admission to be made personally, or by letter to Mr. Miller, 136, Percy Street, Newcastle, or Mr. Armstrong, Cross House, Upper Claremont, Newcastle. Strangers not admitted without recommendation.
 On Tuesday evenings, at 7.30. In order to obtain the highest manifestations none will be admitted on Tuesdays unless they arrange to attend twelve seances. They must also have a knowledge of the conditions required at the spirit-circle.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

3, WEIR'S COURT, NEWGATE STREET.

President: Mr. John Mould, 12, St. Thomas' Crescent, Newcastle.
 Hon. Sec.: Mr. H. A. Kersey, 4, Eslington Terrace, "

LECTURES FOR MARCH.

Sunday, 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 28. Mr. Jas. Walker. April 4. Mr. Anderson. April 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, 83, CHAPEL STREET, SALFORD, MANCHESTER.

Public Meetings every Sunday evening at 6.30 prompt.

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

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, MARCH 28.—GOSWELL HALL, 290, Goswell Road (near the "Angel")
 Conversation and Seance at 11 a.m. Address by Mr. J. J. Morse at 7 p.m.
 Secretary: Mr. H. J. Stevens, 224, Albany Road, Camberwell, S.E.
 Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.
 6, Field View Terrace, London Fields, E. Seance for Development, at 7.
 Miss Barnes and other mediums. Collection.
 TUESDAY, MARCH 30.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 THURSDAY, APRIL 1.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MARCH 28, ASHTON-UNDER-LYNE, 1, Bradgate Street. Meeting at 6 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hookley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.
 DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30.
 KEIGHLEY, 2 p.m. and 5.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 OLDHAM, 186, Union Street, at 6.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 MONDAY, MARCH 29, LIVERPOOL, Perth Street Hall, at 8. Lecture.
 SHEFFIELD. W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.
 TUESDAY, MARCH 30, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 WEDNESDAY, MARCH 31, 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, APRIL 1, 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.

"ECCE HOMO!"

The lecture delivered by Mr. Charles Bright at the Theatre Royal, on Sunday evening, bore the above title, and was preceded by a reading from the MEDIUM, one of the English periodicals devoted to the literature of Spiritualism. Mr. Foster presided at the cabinet organ, and the choir under his direction sang two selections, comprising solos and part-singing, with excellent taste and effect.

Mr. Bright said he desired in that lecture to explain the belief which he himself entertained regarding Jesus of Nazareth—a belief which would continue to be held by him with complete conviction of its truth unless it could be shown to be discordant with what he knew to be facts. Viewed from any standpoint, the events which occurred in Judea nearly 2,000 years ago were among the most marvellous in the history of the world, and the marvellousness attaching to the epoch was in no way decreased, if it were assumed, as some had assumed, that no such man as Jesus had ever existed. That such a character could be invented by others, and with such results to the world, was, as John Stuart Mill, in his essays published after his death, had pointed out, almost more incredible than the orthodox story. For himself, he must at the outset declare that had he not obtained irresistible evidence of the fact that the invisible spirit-world was closely related to, and in intimate communion with, the world of earth, he would be utterly incapable of comprehending the epoch to which he was directing attention.

Those who attempted, with Strauss and the author of "The Fair Haven," to account for the origin of Christianity on a purely materialistic basis, were met by what they had to acknowledge was a tremendous difficulty—namely, that while before the death of Jesus he was deserted by all his disciples, after that event something occurred which converted them into heroes in their reverence for him, and devotion to the mission which he had laid upon them. The notion promulgated by some that he escaped death, and thus re-appeared to his disciples, was not a likely one, as Roman soldiers were not in the habit of half-doing the work entrusted to them; and moreover, this could not account for the sudden change in the career of Paul, who had never seen Jesus in his lifetime, and who forsook a most promising career of command among his countrymen, to become, in spite of reproach, persecution, and torture, the most earnest propagator of the new Messiahship.

Knowing what was happening in various parts of the world at the present day, by which, in accordance with certain strange conditions of natural law, those termed by us "dead" were enabled to re-appear and hold converse with those still on earth, he (Mr. Bright) believed that Jesus had thus re-appeared and had been "seen of many" after his death. From this fact, together with the greatness of his spiritual gifts as a seer and medium during his life, the mingled simplicity and grandeur of his teachings as a moralist and social reformer, and his indomitable bravery and steadfastness in bearding the orthodox priesthood and authorities of his day, had arisen the reverence for him as a prophet and one of the noblest of the sons of God by his immediate followers, and the agglomeration of pagan myths touching his magical and unnatural birth which subsequently centred around him. By far the earliest comments on his career which we possessed were those of Paul. The genuineness of the letters written to the Christian circles among the Romans, Corinthians, and Galatians was undoubted. In these, while arguing with unequalled skill and enthusiasm on behalf of the Messiahship of Jesus, and the fact of his resurrection, Paul never uttered a word relative to the incredible miracle, as alleged, of his semi-celestial parentage. Paul was not the man to have skirted the utterance of this unequalled marvel had he known of it, and the fair inference was that it came to be superadded to the traditions regarding Jesus at a subsequent date.

These mythical accounts, as given in the narratives bearing the names of Matthew and Luke, contained such contradictions as to be mutually destructive the one of the other. In the traditions which had come down to us, however, and in the other references to Jesus from Jewish sources which were being unfolded by the industrious philologists of our day, there was sufficient to show that he was one of the noblest reformers who ever lived, and at the same time spiritually gifted to a degree perhaps unequalled by anyone save Sakya-Mouni, better known as Buddha. This was his belief, which could be shared only by those who had been convinced by modern evidence of the facts of spirit-existence and the nearness of the spirit-world. But, whatever their differing beliefs on this and other questions of the kind, surely the time had arrived when rational men of all shades of opinion might take example by the life of Jesus, and work shoulder to shoulder on behalf of human freedom and advancement.—*Sydney (New South Wales) Daily Telegraph*, Dec. 23, 1879.

PHYSICAL PHENOMENA AT DUKINFIELD.—To the Editor.—Sir,—Kindly allow me space to inform you of manifestations through a young man, Samuel Collins, which took place in my house on March 10. It is about five months since the medium passed under control, and we have sat with him every day until about six weeks ago. We have had plenty of good physical manifestations. The circles are held in our kitchen, and a clothes-horse in a corner forms the cabinet. On the evening named nine beautiful spirit-forms came round to us all and blessed us; one, a female spirit, came and sat on all our knees. The medium's wife was sitting with her child, and one of the spirit forms carried the child round the room. Every spirit-form opened the door that we might see them better by the gaslight that was in the house. We had the medium under flour-test. There were seven sitters, and the conditions were very good. On March 15 we had another grand manifestation; seven spirit-forms appeared. My wife's sister came in spirit-form; her mother sat by the fireside. The spirit took my son by the hand and went into the house where her mother sat; she blessed her and then she told my son to look into the cabinet and see if the medium were there. We had the materialised form of a little girl standing at the opening of the cabinet. She talked to us all very well. We also have bells rung, and the mouth-organ and dulcimer played at the same time, also spirit-lights all round the room. James Herod, 62, Brunswick Street, Dukinfield, Cheshire. [We hope the circle will not overdo the sitting, and be careful who they admit to witness the manifestations.—Ed. M.]

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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.

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