



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

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

No. 522.—VOL. XI.]

LONDON, APRIL 2, 1880.

[PRICE 1½d.

THE RESURRECTION: HOW AND WHEN?

Trance Oration by the Guides of E. W. WALLIS, delivered at Cardiff, February 22nd, 1880.

INVOCATION.

O Thou Divine Intelligence! Infinite and all-pervading Source! ever-abiding Soul of the universe! unto Thee would we draw near at this time in earnest desires for light and truth. We would worship Thee in spirit, in the upspringing and the natural yearnings of our souls for a fuller comprehension of Thyself. Thou who dost speak to the minds of Thy creatures in the varied phenomena of nature; who hast spread o'er the earth the manifold evidences of Thy wise provision and care for their every requirement; who hast inspired Thy children, the prophets and seers and teachers of olden times to declare Thy will, and to speak forth their noblest conceptions of Thine Infinite Majesty; Thou who art the impulse of all life, urging it ever onward in the conflict with matter to its subjugation and conquest, drawing all towards Thyself in the ceaseless round of existence; we pray that to-night each soul may feel Thee manifest, may feel that Thou art a living, present Power that moveth in and through them, leading them to the purer and nobler in mind. We pray Thee, Infinite Source of life and love, that their lives may be consecrated to the divinest ideals, that their souls may be dedicated to the outworking of Thine especial designs, that they may cause to blossom around the path they tread the flowers of loving kindness and tender mercy, the sweet and fragrant incense of which, ascending ever before Thee in the purity of their actions, the sincerity of their desires, and the earnestness of their lives, shall make them indeed Thy children—loving, obedient, and wise. O Father! we pray for those that are in darkness, that are weary and heavy-laden, for the weak and suffering ones that are stricken and bowed down beneath the weight of trial and sorrow. Our hearts go out in yearning sympathy towards all these, that the light of truth, the revelations of Spiritualism, may bring consolation to their hearts, that they may draw nearer to Thy universal heart of love. We pray for all whose darkness has not yet been penetrated, whose spirits are still within the sepulchre of animalism, ignorance, and selfishness. We pray that Thy ministering spirits may draw more closely unto them, may possess the power and the influence to open their eyes and unstop their ears, that henceforth they may attune their lives' purposes to Thine Infinite will, and thus as notes in the great psalm of life they may produce that harmonious and continually-increasing volume of rejoicing that praises Thee in very deed and truth.

DISCOURSE.

Away down the stream of time, some eighteen hundred years ago, it is recorded there lived a good, true, pure, loving and Christ-like individual, who aimed to educate his fellow-men, who in himself endeavoured to embody the highest ideal of purity and goodness, who tried to teach his conceptions of God to his fellows, and evidenced his love of that which is spiritual, of truth and principle, in not merely the precepts that he taught, but the life that he lived. Owing to his earnestness and his personal zeal as well as influence, the men in power in his day began to be afraid of him, some calling him a disturber of the peace, a blasphemer, others calling for the law against him, because he made himself "equal with God." Others, again, feared that if this disturber had his way he would be proclaimed king of the Jews, and their power and occupation would be gone, and sought to take his life. Eventually they succeeded, and, crucified upon the cross, dying the

most ignominious death that was possible, he passed into the spiritual condition of existence. Yet, in spite of this, in spite of the rejoicings of his opponents, who seemed to think that having rid themselves of him they would also be rid of his noxious influence, and his, to them, obnoxious teachings,—in spite of their rejoicings, we are told that some three days afterwards he came to life again.

Now, it is a tenet of the Christian theology, whose adherents make this individual the hero of their peculiar system,—many of them, however, holding many diverse opinions respecting him, respecting his position, and relation to humanity as well as to the Deity,—it is a tenet of theirs that Jesus arose physically from the grave, and that his resurrection and reappearance was a physical one. But, if it were so, they fail to reconcile the idea of his ascension to the spiritual kingdoms in that physical body, with the distinct declaration that "flesh and blood cannot inherit the kingdom of heaven." Again, respecting the phenomenon of the appearance of Jesus in the midst of his disciples, when they were gathered together, for fear of the Jews, in the upper room, with windows barred and doors bolted, so that none could gain admittance, they fail to explain how Jesus, if his resurrection were indeed a physical one, could have thus been enabled to enter the room any more than the Jews of whom the disciples were afraid. They fail to make these things clear, yet they would point you to the evidence that Jesus, to demonstrate his materiality, called upon one of his disciples to place his finger in the print-holes of the nails, to thrust his hand into his side. But here, again, they have to face the difficulty how it could be possible for Jesus to live, for a physical organism to live, when we are thus led to believe the holes were still to be found in his hands unhealed, and also the gash in his side unclosed. Were they to read of this phenomenon, this strange occurrence as here set down, in any other record than the one they have been taught to reverence as sacred truth, they would naturally be inclined to regard it in the light of some fabulous story that had been framed by an imaginative mind seeking to puzzle and amaze his fellow men. But here you are asked to regard it as positive, absolute, and literal truth, and to accept this as the basis of your belief in a physical resurrection, a rising again of your own physical organisms from the graves in which they will eventually be laid. Now let us think the matter out calmly and frankly for a short space of time, and ask ourselves what is involved in this idea of the physical resurrection.

First of all, man is, according to the spiritual philosophy, a twofold being, spiritual and animal, betwixt the two extremes existing a connecting link of intermediate, impalpable, and imponderable essences that are denominated the spiritual organism, or soul-body. Now, when death occurs, and the physical organism is placed in the ground, according to the Christian theology, that individual is to remain in the grave sleeping until such time as the angel Gabriel shall come forth from his obscurity, sound the trumpet whose tremendous blast shall be heard to the "four corners" of the earth (if there be four corners) and the whole of those who shall have lived upon its surface, the countless millions who have lived in that unknown cycle of time that has elapsed since humanity first set foot upon its soil until the present, as well as those that may live during that unknown period which is to transpire until the angel Gabriel wakes from his slumbers, shall rise from their actual tombs. No one knows when this is actually to be, but all who have lived and will live, until the day in question, are to remain sleeping in their graves in a species of spiritual coma, we suppose. It is also held by some that these same spirits, after

they have been freed from their physical organisms are, even at the present time, conscious of their existence, some individuals claiming that they are awaiting, in an intermediate state, the day of judgement, when they shall be finally admitted into either one or the other of the two separate states that Christianity can alone recognise. But how they can reconcile these two ideas we are again at a loss to understand. How the spirits of just men can remain sleeping in their graves, or stowed away in some spiritual catacomb, until this judgment-day occurs, and yet at the same time can be consciously awaiting, in an intermediate condition, the final trump, we cannot determine. Still, such are the strangely diverse and contradictory ideas entertained by the teachers who pin their faith to the theology which they label "Christian."

Now, a step further. Supposing we are to assume a physical resurrection. We have in the aid which science has given us some very strange and significant facts that have to be accounted for. For instance, the physical organism does not continue to exist as an organism for any length of time. It is known that the body, after being placed beneath the soil, is in reality undergoing a change. It is declared by the Christian believer that as the tree falls so shall it lie. But the tree does not lie long in the condition in which it was immediately after it fell, for the simple reason that it either begins to decay if there be no means of gaining nourishment; or, if there are the conditions provided, fresh shoots and branches will spring from the fallen stem, fresh sprays—quite a forest of them—will result from the decaying trunk of the original body. Even so in the physical condition of the body of humanity, there are changes continually transpiring, and one asks the question in all seriousness, What is to be done to provide for the dead and gone millions who have made the earth a sepulchre for their remains, to fit them out with organisms, with elements, with the essences, the gases, the oxygen, and hydrogen, and nitrogen, that have formed portions of their body, together with the lime, the potash, or the sodium, and other elements which have returned into the great laboratory of Mother Nature, and been worked up by her, that have actually climbed up, so to speak, and become incorporated into other physical organisms for humanity—a veritable resurrection. What is to be done, we say, for the countless millions who have in past times deposited their remains, and whose elements have been dispersed and employed by nature to clothe those that came afterwards, as the worn-out garments of their children? The question then, in reality, if summed up, resolves itself into this: that either all the souls who have gone into the spiritual condition are asleep and unconscious of their present existence, and will have to be fitted out with newly-created physical organisms when the angel Gabriel awakes from his slumbers, and the allotted time has arrived; or, they are not sleeping in their graves, they will not require the physical body, and there will be no resurrection of the elements of that physical organism other than that which has already taken place in the ascension of those elements and essences into other organisms to be again used by Nature for the sustenance of the life of her creatures. Consequently the theologian is put into rather an awkward position, for the simple reason that he has to square his beliefs with the facts, and they will not be reconciled.

But we heard one of their so-called "divines" declare that all things were possible with God, that He could do aught that He willed, and therefore he did not consider it to be at all improbable nor impossible for God to enable these spirits to find their reconstituted bodies when the day of judgment should arrive, and to provide the whole of them with their own original organisms. Thus, we suppose, there would have to be a gathering up of the legs that were laid here, and the arms that were lost there, the other limbs that have been amputated, and the variously severed bodies that have been subjected to anatomical investigation, as well as those that have been blown to pieces by cannon, and other implements of warfare, by explosions and other accidents constantly occurring; that presumably God will have a search instituted, and all the several portions of the organisms of humanity will, upon that memorable day, be seen rising from the earth and travelling hither and thither to discover their counterparts or their especial mates. To such absurdities are we reduced by the theological doctrine of the physical resurrection. It will be a strange scene, if ever it happens; a most remarkable and miraculous occurrence: one that will dwarf the whole of creation, and all the phenomena of nature into insignificance in comparison with the great and wondrous workings of the Almighty's will in thus rehabilitating His creatures with the physical body.

But the real question at issue is, Is it *requisite* that there should be a physical resurrection? Is there any necessity in the order of nature, or in the nature of humanity, or even in the nature of God, for a physical resurrection? We cannot see that there is, for looking at the phenomena of nature, and arguing from the analogy there presented, we find that there is a continual advancement in the individual career as well as in that of the race from the condition of infancy, from the gradation of helpless infantile life, step by step upward to the mature man, and during the whole of that time we also discover that there is a continual change of the particles of the organism; that in reality the organism, a very few years after the introduction of the child upon the physical scene of existence, is not the same as that possessed by the child when born, and these changes continue to transpire, so that a full-grown, well-matured being, has had quite a number of distinct physical bodies during the period of his development. All nature points to the fact of this unceasing change of the constituent elements, the

use of them, the serving of their purpose, and their passing away to be followed up by new ones. You will find the same is true of mental peculiarities. The individual gains an idea, holds it for a time as it suits his purpose and is in harmony with his requirements; but as he grows older and stronger intellectually as well as physically, newer conceptions, enlarged ideas, truer comprehensions of the facts of life and the phenomena of existence are constantly being wrought into his nature; his intuitive conceptions are constantly unfolding, the old is being cast aside, the incomplete and imperfect physical or moral, mental or spiritual, is constantly being left behind, while the individual acquires and takes up fresh and better elements, fresh ideas, and ever-unfolding sympathies that lead him on to still greater and grander heights of freedom and perfection. Such being the facts, then, as here presented, of continual change and advancement both in the physical and mental departments of man's being, are we not entitled to assume—may we not, indeed, recognise that there is a purpose to be served for the time being in the existence of the physical body, that when this purpose has been served, its aim and object completed and attained, that the body itself is like the scaffolding cast aside or taken down from the finished erection; that the body, having fulfilled the purpose of developing the interior or spiritual organism by the continual aggregation of the subtler forces and the elimination of the ethereal elements which were held in solution in the physical conditions of life, the abstraction, so to speak, of the essence or spirit from the constituent atoms of the physical being; and the spiritual structure having thus been successfully reared, death is simply the destruction of the outer garment, the removal of the envelope, the casting aside of the outer casing that enshrined and protected the young and tender bud that no longer needs protection, and the setting free of the germ that rises and grows and expands in the freer conditions of spiritual existence?

Hence, then, in the view that the spiritual philosophy presents respecting the nature of man, of his triune being, that he is in reality a trinity in unity—body, spiritual body, and spirit—that it is by and through the agency of this intermediate spiritual organism that the spirit is able to express itself, become acquainted with that which constitutes its environment, to manifest its intelligence, to accomplish its purposes, and outwork its evolution on the outer plane of physical phenomena, and by this means actually develop its own spiritual powers and unfold its interior possibilities—can we believe that the prisoner would care to go back to his cell after he has with great labour and effort broken through the wall that encased him? Can we think that the soul, which has been "cribbed, cabined, and confined" within the body, that by its limitations prevented it from fully expressing itself, from reaching upward to ideals or achieving grander objects, can with any degree of calmness or complacency survey the scene and welcome its return to the imperfect physical organism that so retarded the expression of its desires and need, when, according to the spiritual philosophy, there is, by the very fact of the dissolution of partnership between that body and the controlling spirit, the spiritual organism set free, an exact counterpart of the physical form, the very means whereby the outer body was vivified, and the inner soul was enabled to extend its relations to the external sphere of action; when in reality the essential organism which, during the period of incarnation in the flesh, was that which received the sensations, transmitted the will and worked the desires of the controlling intelligence, is now under the control of that intelligence still more completely, is now acting as a veritable external organism, and surrounded by such conditions as are more congenial to its nature, and the disembodied spirit finds himself free, standing erect and perfected in his spiritual structure, the counterpart of the physical, only more harmonious and beautiful, more intense and subtil, responding to his will more completely, and surrounded by circumstances, principles, and causative powers with which he may deal instead of the outer casings, the external results of those causative forces? It would indeed be a descent of man, a fall of humanity; it would be a retrogression for the freed spirit to be thus compelled to re-enter the physical organism, and to act by means of and through it.

But it is declared by these same sticklers for the physical resurrection that the body which rises is not to be, after all, a physical body. Oh, no! they would not have you to understand that it is to be flesh and blood exactly as it is to-day, but on the resurrection morn it is to be "changed in the twinkling of an eye," to be etherealised or spiritualised, so that it shall be in exact conformity to the conditions of spiritual existence, and it will not, therefore, be a physical body that enters the kingdom of heaven, but a spiritual body, or the old body recreated as a spiritual one. There is here a glimmering of the truth, but our theological friends are so wedded to their opinions that they cannot understand the full import of it, for if it be true that on the resurrection morn the physical body is to arise and be transformed into a spiritual one, which shall enter the kingdom of heaven, then that is tantamount to saying exactly what the Spiritualists assert, only the spirits with whom they commune declare that they have left for ever behind them the worn-out physical frame, and the resurrection body they possess is spiritual and the outgrowth of the decayed physical one. In reality, when the apostle declared "that which thou sowest is not quickened except it die," he declared that which was positively true, for it is only by the sowing of the corruptible that the incorruptible is set free; it is only by the breaking of the shell that the bird is hatched; it is only by the bursting of the tiny germ through the outer casing of the acorn that the oak-tree can grow; so it is with the human soul—it is only by the casting aside of the

waste and effects matter that is no longer requisite that the interior soul-germ can expand, and grow upward into the diviner atmosphere of spiritual existence, and the freer walks of the heavenly kingdom.

The question is also asked, good friends, When does the resurrection occur, or when is it to take place? Our theological friends cannot tell you. They are in the dark entirely on that point. What are the conditions of the life beyond the grave? They are unable to inform you. Request them to give you their conception of heaven, and you know right well what it will be. The same old, stereotyped, worn-out, incomplete, and unsatisfactory idea of a place where you are to be surrounded by gold and precious stones, and the other materialistic trappings that might make up the heaven of a worldly, avaricious, grasping, ambitious miser, but could not constitute the heaven of love and sympathy of the spiritually-minded man. And to this other question, When is the resurrection to take place? the theologian replies, "When the judgment day occurs, in God's own good time, and we think it is approaching, that the second coming is close at hand; we believe that the Lord, coming 'like a thief in the night,' will very soon make His appearance." But that has been said any time the last eighteen hundred years. The immediate disciples of Jesus expected him to return and inaugurate a kingdom on the earth-plane; they expected the judgment day was to transpire before they should leave the form, and they should meet him, and have a place in his kingdom in the New Jerusalem, which was to be built upon this plane of being, and not a spiritual one. But the Spiritualist declares that the resurrection *has* taken place for every soul that has left the body; that the very fact of death, so-called, is the new birth of the spirit, its rising out of these crude and imperfect conditions, its freedom being achieved by the dissolution of partnership, the breaking of the thread that binds soul to body, the snapping of the umbilical cord which existed between the two, resulting in the separation and therefore the resurrection of the soul. Hence the spirit is "born again" immediately the change of death occurs, though the consciousness of the individual may not be immediately achieved. That will very largely depend upon what has been the course of life and action while here, for if the individual has been selfish, grasping, worldly, sensual, miserly, drunken, or gluttonous then the natural and inevitable result will be that the spiritual organism developed amidst such insufficient, impure, and imperfect conditions and spiritual substances, and rising out of a physical organism that has been so depraved and perverted as this, cannot be of a high degree of development, will not be very refined or subtle, and cannot awake to consciousness immediately after entering the spiritual realm. Conditions obtain respecting this as in all things else; and here again the inspired utterances of Paul give a key, and, when understood by Spiritualism, throw a light on the question of the resurrection of humanity. He says: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." The orthodox declare that that change means a change from being an imperfect sinful man to an angel of perfection immediately. But it is no such thing. It means the change of death. We shall not all sleep, meaning that it will not be all individuals who will remain unconscious while that change is transpiring, that there will be some, and especially those who have been, like the apostle, trying to do their duty, and to live in harmony with the laws of life, that they shall not all sleep, but shall be changed in the twinkling of an eye, and shall understand the whole phenomenon of death because they have not lost their consciousness for one single second during their transition from one condition to the other. In fact the returning spirit of a good and noble-sainted soul will tell you: "I never lost consciousness for a single moment, but was conscious of the whole change. I could see the faces of those around me up to the very last minute, and then my eyes opened to the spiritual realm, and all that had been to me the physical scenery faded from my vision, and I saw instead the friends, the loved and lost ones gone before; the bright spiritual landscape lay open before me to my astonished gaze, and I felt indeed that I was born again; I had been 'changed in the twinkling of an eye.'"

So then, good friends, the resurrection may in some instances be quite easy and agreeable, or it may be the reverse. The return to consciousness of a person that has been almost drowned is always painful, that is to physical consciousness. Supposing that an individual has been nearly drowned, his experiences were not altogether painful while they were transpiring; but the efforts of his friends to bring him back to a consciousness of physical life are always accompanied by a very great reluctance on his part to resume the consciousness of outer life, and those efforts if successful will entail much suffering upon the patient. So it is with those who have lived wrongly, who have failed to utilise the powers they possessed, or employ the opportunities granted them to live in harmony with the laws of righteousness, which are the laws of God. They will become unconscious of the change of death, and may remain so for a greater or shorter period of time, for it is a matter of individual experience that, when they begin to awaken to their spiritual existence, there will be for them always a considerable amount of suffering, because they are spiritually destitute: they are spiritual paupers, they are spiritually in prison, imprisoned in the narrow cell of selfishness with which they have surrounded themselves, in which they are encased, which has become encrusted upon them, and constitutes their moral and spiritual darkness and punishment; and the soul that has cut itself off from the sympathies, love, and affection of his fellow-men, and has sent towards it in spirit-life only the hatred of those it has

injured, is indeed a stranger in a strange land, an alien and an outcast, poor in spirit, without the prospect of that which constitutes the happiness of heaven; spiritually weak, deformed, diseased, and imperfect, and for such as these the resurrection cannot be pleasure; cannot be happy; and these are they that "sleep" for a greater or shorter period of time, according to their past experiences.

We are asked the question, How the resurrection takes place? The resurrection is in harmony with the laws of man's existence. Placed upon the earth-plane, that he may conquer and subdue; placed under the physical conditions of life, that he may help on the great scheme of creation, that he may become conscious of his powers, that he may overcome himself; for blessed is he that overcometh and conquereth his lower animal tendencies, and directs them in their legitimate sphere; placed on the earth for the development of his spiritual powers, that he may become a conscious and intelligent co-worker with the Deity, a factor in the prosecution of His designs, death is but an instant in the great career of that soul's existence—is in fact only like the bursting of a roselod, succeeded by a fuller expression of its interior fragrance and loveliness. Slowly unfolding, petal by petal, the rose, under the genial influences of summer sunshine and refreshing dew, puts forth its beauties and sheds its perfumes upon the passing breeze. So the soul of man, while encased within the physical body, is only just budding into conscious life; but when the outer casing is thrown off, under the genial influences of the diviner atmosphere of spiritual existence, and the life and love and light of the spiritual realm, that soul gradually unfolds, and sheds around it the love and affection of its nature, knitting it in happy bonds with its associates. The whole process is natural, beautiful, divine.

Thus the destiny of man is made apparent, and there is, we think, nothing so sublime, so ennobling, so inspiring and uplifting as this thought of the eternity of life; that death is not the end, is not the physical tragedy that it seems, is not the closing of the Book of Life, nor the blotting out of the individual for an indefinite time; is not a change of your nature and attributes, but only takes you one step higher, into a broader and brighter life, where the memory of the past and the recollection of all your hopes and desires are still your possession; where the ideas you have attained by your conflict with matter, the freedom you have achieved by overcoming your tendencies, and the liberty that is yours because you have laboured in life to understand yourselves and to help others, where all these constitute so many virtues, so many good graces, so many happy conditions, that build for you your spiritual mansion, and make your home indeed a home of happiness and joy.

We have shown that this resurrection is not to be postponed to some dim and distant judgment day, but that in fact the judgment day is every day, that the soul is constantly, as we declared, casting aside the old ideas and gathering new ones. Again we take the words of the apostle, so true and yet so concise and beautiful: "When I was a child I spoke as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things." So is it true that there is no necessity for waiting for the judgment day, because these sentences evidence the fact that judgment has been passed, has indeed been recorded in the individual's situation, and he has worked out his sentence, and has received the applause of his own conscience, and the approval of his own spiritual nature, or he has been self-condemned by the very laws of his being, as a consequence of the bad deeds performed and the impure conditions attracted around him. The age of the tree is indicated by the rings that during succeeding years have accumulated. The teeth of the horse indicate its age to those who can understand. The bones of the physical organism become set, and hard, and brittle as each succeeding year adds to their age. So is it in man, spiritually speaking, that his age, his degree of enlightenment, his judgment, is ever recorded; his mental powers and spiritual nature have ever been fashioned and built up by the materials that he is continually gathering together, and as ring succeeds ring so spirally working outward and onward, the soul is ever gaining more comprehensive conceptions of that which is true and beautiful, or he is narrowing his sphere down to the limited circle of those things which concern merely himself, the *ego*, the *I* that must secure its own gratification, whatever it may cost others, that must work out its selfish purposes without regard to the rights and sorrows of its fellows, and in so doing cuts itself adrift from the universal brotherhood that should unite each to all.

Hence, man is judged continually; each day leaves an enduring impress upon the tablets of one's memory, weaving the warp and woof of his spiritual garment, a garment the fabric of which is fashioned with the light and dark threads inextricably mingled and blended, which yet in the end will be seen to complete the perfect design; for it is by the union of these two elements of good and evil that the whole of human nature is unfolded, its latent powers evolved. Not one thread must be lost, not one sorrow could be dispensed with, not one trial could be taken out of the sum total of earth's experiences; for that which you have looked upon as imperfect, that which in the light of your present experiences has seemed painful and unendurable, may in the light of your experience of spiritual existence and when looked back upon from the altitude you have gained, be seen to have been the very turning point of your life, the very influence that has assisted you onward, awakened the conscience to the necessity and desire of leading a truer and nobler life; and the soul, chastened by trial and purified by affliction, harmoniously completed by the experiences of life good, bad, and indifferent, grows and expands under these conflicting influences; and as the tree shaken by the passing

wind but gains a firmer hold of its roots on the soil, so the adverse winds of earth's experiences strengthen man's hold on the great soul of eternal life, unfold his spiritual powers, make him conscious of his own true mettle, and thus, continually reaping that which he has sown, every day of his life standing higher and freer, or more fettered and bound as the consequences of the preceding day's actions, the soul is thus judged every day, and without arbitrary intervention in his condition, he finds himself after death amongst those whose society is most congenial to him, enters that particular sphere or portion of the spiritual home that he is best adapted for, finds himself surrounded by those who are like-minded, and amidst the conditions most suitable to his present state. The day of death, then, is the resurrection day, and also constitutes the judgment day, but every day preceding it has likewise been a judgment day, and you reap exactly what you sow. Death is but the portal to a higher life, where your soul finds scope for its desires; you are able to outwork your ideals, to achieve that perfection you have longed for, to minister to others, in spirit-life, and even to return to the earth as we do to-day, to aid those who require your assistance upon the earth-plane.

In conclusion, then, we think the question is answered, that there is no necessity for a physical resurrection; that the physical body serves its purpose, and is laid aside after the spiritual body has been evolved, as the acorn serves the purpose of providing necessary nutrition for the springing up and development of the oak. But we must go back a step, for we started with the fact of the re-appearance of Jesus of Nazareth, and we find that the teachings of those who immediately followed him centred in the idea of his resurrection. They did not preach all the doctrines of to-day, and Jesus, that was crucified, and whose blood was shed, and because his life was thus taken, that he would save mankind from the responsibility of their sins. No! we find that they pinned their faith to the phenomenon of his re-appearance in their midst: for, said Paul: "If he be not risen, then is our preaching vain, and your faith is also vain;" and Peter, on the day of pentecost, rising to defend his co-workers, declared Jesus "a man approved of God among you, by miracles, wonders, and signs;" and in his resurrection and return, as he promised, they felt themselves justified in preaching the truth of immortality. It was declared, and the Christian world accepts the idea to-day, that Jesus, by his resurrection, brought life and immortality to light. How imperfectly they have comprehended that immortality; how indifferently they have attempted to solve the mystery of his re-appearance; how they have clung to the mere husks and lost the kernel; how the letter has killed the spirit; how they have rolled back the stone, sepulchred and entombed the living spiritual power of inspiration, is evidenced in the darkness that now afflicts humanity respecting the spiritual life, and the moral excellence of the teachings of Jesus of Nazareth himself!

But it was declared that the grave was empty, that the angels sat in the tomb but there was no body, and the disciples wondered. And many to-day wonder how it was, and seek to solve the question of the physical resurrection, and ask, If Jesus were not physically raised; if, as the Spiritualists declare, it was a temporarily materialised body that appeared in the closed room amongst the disciples, what became of his body? We think there are few that can come to any other conclusion than that it was a materialised form, when they consider the circumstances, when they consider that, as stated, the wounds in the hands, the feet and the side were still existing, which would have been healed and covered with scars if Jesus were indeed living in the old physical body. But we think that for the time being in his temporarily materialised body he had put upon himself for the purpose of recognition; and that he might fulfil his promise and re-appear among his disciples, the stains of the past cruel deeds that had been done upon his old body, just as the materialised spirits at your seances take upon themselves their old deformities of earth-life, that you may recognise them by those very circumstances. Further, as this body of Jesus was seen disappearing, "ascending into heaven," by the disciples, it is clear that it was but a temporary condition thrown around the spiritual body for the purposes of recognition.

But this question, as to what became of the physical body of Jesus, we regard as entirely non-essential, as a matter of very little moment, when we have once realised the great fact that the resurrection did occur. Whether carried off by the Roman soldiers, by the Jews, or by the Apostles themselves and buried for fear of the Jews; whether carried away by the angels, or perchance transported from that place to another that it might never be found or worshipped, or whether it was that its elements had become so spiritualised that in the dark cavity of the sepulchre, acting like a modern "cabinet," the spirit-chemists were able to dissipate the elements, thus hastening the process of decomposition only by a short period of time, matters, we think, very little indeed. All these are possible explanations, but the great thing is to grasp the fact that Jesus did return in a temporarily materialised body, and thus demonstrated man's immortality, as do those who communicate with you at your circles to-day; that as he and they live, so you shall live also; and the facts of Modern Spiritualism thus supplementing these facts of the past, adding the weight of the present day evidences to the evidences given of these spiritual outpourings of eighteen hundred years ago, man realises the glorious truth that the same God rules, the same laws obtain, the same sympathy is manifested, the same love bridges the gulf; that there need be no gulf at all; that the universal brotherhood of humanity, the one complete family, is

not broken up by death, but that there is a continual ascending out of the old conditions of darkness and materiality upwards and onwards, step by step, leading to the celestial kingdoms, ever drawing nearer to God.

So the great stream of life ever tends upward and onward; man reaps as he sows, grows by experience, and by permitting the divine elements of his nature to find expression in his outward life, the will of God is achieved, and the divine and perfect humanity that is yet to be will be completed by the efforts and action of humankind itself.

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.]

NADIR SHAH.—Second Visit.

Dec. 16, 1879.

The medium on his coming to me was rather curious in his manner. I could feel there was something wrong, and I feared that I should not get a Control by one of those great and leading minds who made their mark in earth-life, and are now in the working band of reformers, and who are to bring light and comfort not only to the spirits tabernacled in clay, but also to those who have, as it were, lain dormant for ages in sleepless death, by reason of having lived lives on earth in a manner inconsistent with God's great ends.

I see one thing clearly, and that is the spirit, which, whilst in the body, displayed strength of will, becomes, when it has expiated the offences of earth-life, equally strong in the spirit-life, and that that strength of will will eventually be directed in doing good instead of evil. The Control on the present occasion was the celebrated "Nadir Shah," whose butchery at Delhi still covers him in dark and sombre garments. He has controlled before; a report of his Control will be found published in the MEDIUM AND DAYBREAK of Sept. 27th, 1878, to which I would advise the reader to refer, as he will there find sufficient to show the individuality, which the present Control only slightly refers to.

The medium in trance, but not under control, said: "What makes him look so sorrowful? Blood is on his hands; there is the memory of great wrongs in earth-life abiding with him now. His brow is encircled with a crown; standing by his side is one who resembles him, who calls him Father. He is looking pitifully into his father's face with sightless orbs. He says on earth his name was 'Nadir Shah.' I have seen him before, but I have never seen his son. His son's hands, too, are red with blood. He states that the blood of Shah Jamoo still cries for expiation at his hands. He must have been blind. They are of the earth, and one or the other would control, having your permission."

The elder one, "Nadir Shah," then controlled, and spoke as follows:—

"Feringhee Sahib,* I have your permission to control. I am earthly, and earth's chains still encircle me. The blood of slaughtered thousands still cries aloud, appealing to the justice of the living God.

"Sahib, they lie who tell you that knowledge cannot be obtained after the grave closes over the body. Before my assassination I had no knowledge of Western manners, nor cared I to learn them; but I have been a wanderer on earth in many climes, and as much Nadir Shah when in spirit as when on earth. I have seen, observed, and learnt much since I have been a wanderer in spirit-life, and no one better than yourself knows the vile idolatries carried on in Persia amongst the lower classes, and also in your vast empire of India; idolatry so inconsistent with reason, that intelligent and cultivated minds hesitate to state that there is found for them any truthful acceptance apart from self-interest or hypocrisy. But are these idolaters of the East the only blot on the soul's immortality in all the world around? I say, No; ten thousand times No. Here, where science is cultivated by minds more advanced, idolatry exercises a greater, I say a greater sway, and is also accompanied with greater inconsistencies. Sad are these facts for the nations, but more unfortunate for individuals, affecting them in earth-life and hiding their souls from the glory of God in eternity. O priestly ruling, no love of power for me now; my eternity is dark, but theirs will be the very horror of gloom. France, Italy, Spain, Germany, England I traverse, and back again to the country over which I ruled, and then to the country where my greatest wrong was committed, and so on, hither and thither, ever wandering, often standing here in the gloom of the background, wondering at the many who have communicated to you here, Sahib.

"What have I noticed during these wanderings, and what have I heard? It is now my purpose to tell you. First premising that the inconsistencies overlying the religions of all lands that I ruled over produced a general rejection of them all on my part: and I would, as I promised, have given a better religion than the mass of rubbish my subjects believed in and followed. He that was the guardian of my fate, you would call him, Sahib, my spirit-

* The name given by Orientals to all Europeans.

wind but gains a firmer hold of its roots on the soil, so the adverse winds of earth's experiences strengthen man's hold on the great soul of eternal life, unfold his spiritual powers, make him conscious of his own true mettle, and thus, continually reaping that which he has sown, every day of his life standing higher and freer, or more fettered and bound as the consequences of the preceding day's actions, the soul is thus judged every day, and without arbitrary intervention in his condition, he finds himself after death amongst those whose society is most congenial to him, enters that particular sphere or portion of the spiritual home that he is best adapted for, finds himself surrounded by those who are like-minded, and amidst the conditions most suitable to his present state. The day of death, then, is the resurrection day, and also constitutes the judgment day, but every day preceding it has likewise been a judgment day, and you reap exactly what you sow. Death is but the portal to a higher life, where your soul finds scope for its desires; you are able to outwork your ideals, to achieve that perfection you have longed for, to minister to others, in spirit-life, and even to return to the earth as we do to-day, to aid those who require your assistance upon the earth-plane.

In conclusion, then, we think the question is answered, that there is no necessity for a physical resurrection; that the physical body serves its purpose, and is laid aside after the spiritual body has been evolved, as the acorn serves the purpose of providing necessary nutrition for the springing up and development of the oak. But we must go back a step, for we started with the fact of the re-appearance of Jesus of Nazareth, and we find that the teachings of those who immediately followed him centred in the idea of his resurrection. They did not preach all the doctrines of to-day, and Jesus, that was crucified, and whose blood was shed, and because his life was thus taken, that he would save mankind from the responsibility of their sins. No! we find that they pinned their faith to the phenomenon of his re-appearance in their midst: for, said Paul: "If he be not risen, then is our preaching vain, and your faith is also vain;" and Peter, on the day of pentecost, rising to defend his co-workers, declared Jesus "a man approved of God among you, by miracles, wonders, and signs;" and in his resurrection and return, as he promised, they felt themselves justified in preaching the truth of immortality. It was declared, and the Christian world accepts the idea to-day, that Jesus, by his resurrection, brought life and immortality to light. How imperfectly they have comprehended that immortality; how indifferently they have attempted to solve the mystery of his re-appearance; how they have clung to the mere husks and lost the kernel; how the letter has killed the spirit; how they have rolled back the stone, sepulchred and entombed the living spiritual power of inspiration, is evidenced in the darkness that now afflicts humanity respecting the spiritual life, and the moral excellence of the teachings of Jesus of Nazareth himself!

But it was declared that the grave was empty, that the angels sat in the tomb but there was no body, and the disciples wondered. And many to-day wonder how it was, and seek to solve the question of the physical resurrection, and ask, If Jesus were not physically raised; if, as the Spiritualists declare, it was a temporarily materialised body that appeared in the closed room amongst the disciples, what became of his body? We think there are few that can come to any other conclusion than that it was a materialised form, when they consider the circumstances, when they consider that, as stated, the wounds in the hands, the feet and the side were still existing, which would have been healed and covered with scars if Jesus were indeed living in the old physical body. But we think that for the time being in his temporarily materialised body he had put upon himself for the purpose of recognition; and that he might fulfil his promise and re-appear among his disciples, the stains of the past cruel deeds that had been done upon his old body, just as the materialised spirits at your seances take upon themselves their old deformities of earth-life, that you may recognise them by those very circumstances. Further, as this body of Jesus was seen disappearing, "ascending into heaven," by the disciples, it is clear that it was but a temporary condition thrown around the spiritual body for the purposes of recognition.

But this question, as to what became of the physical body of Jesus, we regard as entirely non-essential, as a matter of very little moment, when we have once realised the great fact that the resurrection did occur. Whether carried off by the Roman soldiers, by the Jews, or by the Apostles themselves and buried for fear of the Jews; whether carried away by the angels, or perchance transported from that place to another that it might never be found or worshipped, or whether it was that its elements had become so spiritualised that in the dark cavity of the sepulchre, acting like a modern "cabinet," the spirit-chemists were able to dissipate the elements, thus hastening the process of decomposition only by a short period of time, matters, we think, very little indeed. All these are possible explanations, but the great thing is to grasp the fact that Jesus did return in a temporarily materialised body, and thus demonstrated man's immortality, as do those who communicate with you at your circles to-day; that as he and they live, so you shall live also; and the facts of Modern Spiritualism thus supplementing these facts of the past, adding the weight of the present day evidences to the evidences given of these spiritual outpourings of eighteen hundred years ago, man realises the glorious truth that the same God rules, the same laws obtain, the same sympathy is manifested, the same love bridges the gulf; that there need be no gulf at all; that the universal brotherhood of humanity, the one complete family, is

not broken up by death, but that there is a continual ascending out of the old conditions of darkness and materiality upwards and onwards, step by step, leading to the celestial kingdoms, ever drawing nearer to God.

So the great stream of life ever tends upward and onward; man reaps as he sows, grows by experience, and by permitting the divine elements of his nature to find expression in his outward life, the will of God is achieved, and the divine and perfect humanity that is yet to be will be completed by the efforts and action of humankind itself.

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.]

NADIR SHAH.—Second Visit.

Dec. 16, 1879.

The medium on his coming to me was rather curious in his manner. I could feel there was something wrong, and I feared that I should not get a Control by one of those great and leading minds who made their mark in earth-life, and are now in the working band of reformers, and who are to bring light and comfort not only to the spirits tabernacled in clay, but also to those who have, as it were, lain dormant for ages in sleepless death, by reason of having lived lives on earth in a manner inconsistent with God's great ends.

I see one thing clearly, and that is the spirit, which, whilst in the body, displayed strength of will, becomes, when it has expiated the offences of earth-life, equally strong in the spirit-life, and that that strength of will will eventually be directed in doing good instead of evil. The Control on the present occasion was the celebrated "Nadir Shah," whose butchery at Delhi still covers him in dark and sombre garments. He has controlled before; a report of his Control will be found published in the *MEDIUM AND DAYBREAK* of Sept. 27th, 1878, to which I would advise the reader to refer, as he will there find sufficient to show the individuality, which the present Control only slightly refers to.

The medium in trance, but not under control, said: "What makes him look so sorrowful? Blood is on his hands; there is the memory of great wrongs in earth-life abiding with him now. His brow is encircled with a crown; standing by his side is one who resembles him, who calls him Father. He is looking pitifully into his father's face with sightless orbs. He says on earth his name was 'Nadir Shah.' I have seen him before, but I have never seen his son. His son's hands, too, are red with blood. He states that the blood of Shah Jamoo still cries for expiation at his hands. He must have been blind. They are of the earth, and one or the other would control, having your permission."

The elder one, "Nadir Shah," then controlled, and spoke as follows:—

"Feringhee Sahib,* I have your permission to control. I am earthly, and earth's chains still encircle me. The blood of slaughtered thousands still cries aloud, appealing to the justice of the living God.

"Sahib, they lie who tell you that knowledge cannot be obtained after the grave closes over the body. Before my assassination I had no knowledge of Western manners, nor cared I to learn them; but I have been a wanderer on earth in many climes, and as much Nadir Shah when in spirit as when on earth. I have seen, observed, and learnt much since I have been a wanderer in spirit-life, and no one better than yourself knows the vile idolatries carried on in Persia amongst the lower classes, and also in your vast empire of India; idolatry so inconsistent with reason, that intelligent and cultivated minds hesitate to state that there is found for them any truthful acceptance apart from self-interest or hypocrisy. But are these idolaters of the East the only blot on the soul's immortality in all the world around? I say, No; ten thousand times No. Here, where science is cultivated by minds more advanced, idolatry exercises a greater, I say a greater sway, and is also accompanied with greater inconsistencies. Sad are these facts for the nations, but more unfortunate for individuals, affecting them in earth-life and hiding their souls from the glory of God in eternity. O priestly ruling, no love of power for me now; my eternity is dark, but theirs will be the very horror of gloom. France, Italy, Spain, Germany, England I traverse, and back again to the country over which I ruled, and then to the country where my greatest wrong was committed, and so on, hither and thither, ever wandering, often standing here in the gloom of the background, wondering at the many who have communicated to you here, Sahib.

"What have I noticed during these wanderings, and what have I heard? It is now my purpose to tell you. First premising that the inconsistencies overlying the religions of all lands that I ruled over produced a general rejection of them all on my part: and I would, as I promised, have given a better religion than the mass of rubbish my subjects believed in and followed. He that was the guardian of my fate, you would call him, Sahib, my spirit-

* The name given by Orientals to all Europeans.

guide, warned me. Pride and Power were the two forces that have clothed my spirit in garments such as these. The pride of freedom from religious rule; but, Sahib, I have hopes of passing onwards from the reign of darkness to the abode of light. Shall I tell you why these hopes exist? Because I feel that God's justice will cast the burden of my sins upon those who were the cause of them. I had false teachers around me, dealers in lies, wrestling for power at any cost, at the expense of spiritual truth, hiding eternity, veiling immortality. Oh, had I but been assured of these things, my rule should have been as far from tyranny as every passing year was filled with it! But if the East cries aloud at these iniquitous dealings of their teachers, can the West hold itself guiltless? Oh no, Sahib, the wanderer has found out for himself that the blot is just as dark and just as broad here as there.

"Oh! Sahib, let me put you in mind of your question, whilst I stood an unseen listener amongst the many high and bright ones assembled yesterday evening. You were speaking of a few in whom you believed truth dwelt, and that in consequence thereof they were the fitting recipients of a little help at your hands. The circumstance you alluded to was a spiritual concourse, in which you advised the controlling spirit, an earth-wanderer like myself, to look to God—to aspire to Him, to be near to Him in obedience and love; and the answer you got from this poor earth-wanderer was this, 'Sure God never told me so, sure the priest never told me of God,' and then you asked that bright and holy one, who stood speaking to thousands through you, 'Is this possible? Can priestly blasphemy reach to such heights and probe such depths of infamy as to withhold entirely the name of the living God?' I, an earth-wanderer, can answer you, oh! Sahib, with an emphatic '*atcha*.'"

"I have seen them kneeling before an image, and addressing that image as the Queen of Heaven; and I have stood amazed at the intellectual and educated standing by these misguided ones and allowing this vile blasphemy. Queen of Heaven! from whence her title? All the spirit-world knows not their Queen; and I stood by, and the sun rose and set ere I got the answer to the question, From whence her title? It was when a visitor from this more enlightened country questioned one of their gorgeously-arrayed priests, and asked from whence the term immaculate; and the answer, Sahib, was this:—The head of our Church, with all his appointed rulers, some time since recognised the growing desire of all the inhabitants, or nearly of all the inhabitants of these nations, a desire made known to him in different ways, that the Church, through its head and its rulers, should issue a decree that the Mother of Jesus, the Virgin Mary, was conceived in the same miraculous manner that she claimed for the birth of her son; that her conception, like that of her son, was apart from all other human beings. I have heard of your Great Prophet Jesus. I have not studied his teaching, but I tell you that I wanted to know still more of both mother and son; and I waited patiently for further conversation respecting this new idolatry. To me the knowledge came, Sahib, at a feast called the Feast of the Assumption, properly named, if taken in the words' proper meaning.

"One of the robed priests talked to the listening masses gathered in that large edifice, saying: 'Rejoice! rejoice! to-day Mary the Virgin! ascended the heavens! Rejoice, because she is reigning with her son for ever! Rejoice, for she is taken up into heaven, even into the higher heavens, and stands before the eternal throne, upon which the King of kings and Lord of lords sits exalted! She sits above all the choir of holy angels, Queen of the heavenly realm!'

"Then came to my remembrance the solemn fiat, given from Mount Sinai, 'Thou shalt have no other God but me.' Here was idolatry as nakedly displayed as amongst the rudest and most barbarous nations. He continued: 'How could corruption invade that body in which life was received?' So you see that they claim for her a resurrection like that of her son. What is this, Sahib, but a creation originating in the minds of hypocrites in their lust for power? They are false teachers, and the burden of their souls' short-comings they will have to bear; hence, Sahib, I, as well as others, look for relief from my present state of darkness to light. I had learnt much, but the desire of learning more was still with me, and so, invisibly, I, the wanderer, stood in the midst of an assembly of teachers, and there heard from their own lips that their Church and its power were their highest hope, and to these hopes they were prepared to sacrifice all else. I heard them speaking of the change of views that was permeating their converts; I heard them hurl curses and anathemas at freedom of inquiry, and swearing one to each other to protect the dogmas and doctrines of their Church, which were their hopes, the very revelation that guided them. How did they speak of them in referring to the Bibles that had been translated from a language termed by them original into the language of the nations reading them? They cursed (the Bibles so translated) one to each other; they cursed the translators, saying among themselves, 'Vain is all their labour they spend upon the Holy Scriptures, for at best they are but creative and afford but a beggarly element for guidance; but our Church, and her untired devotion in speaking of her doctrines and dogmas, forms the true guide.' Another called them 'lifeless ink,' and another named them a wax nose, allowing itself to be pulled either way, moulded, in fact, to any form. He spoke of these things as quotations from one of the earliest fathers of his Church, and then this same man entered again amongst the

kneeling suppliants, who looked upon them as very gods; and then commenced an act of devotion that even the most fervent Oriental imagination could never conceive. They distributed bread and wine one to each other, first deliberately stating that it was changed into the real body and blood of their God, and commanded all to believe this on the peril of eternal wretchedness; and the feast of cannibalism commenced and ended in the worshippers eating their God.

"Oh, Sahib, what inconsistent form of idolatry existed in the country which I conquered, and in which you have resided so many years of your life, equalling this; do you think there is one like it? Is it a wonder that heaven from its highest to its very lowest sphere is working, working into a state of expectancy of a coming change? Do you wonder that earth's inhabitants are standing prepared for some provisional act, proving the omnipotence and power of the Almighty God? And this in lands of education, lands where high and lofty edifices are reared, that the sons and daughters of all may arrive at all the advantages of knowledge!

"Nadir Shah, the earth wanderer, has been within their lofty domes. My views may be but darkened ones, but, oh Sahib, I believe in lessons being taught, lessons of deep utility; but what have I perceived? I notice the same hand of hypocrisy in those that rule and claim for themselves the position of rulers of the consciences of men. I find their power within the sacred walls of learning; I find, I find, that the studies are the studies of monks or of priests of bygone days, and in a language obsolete; stultifying, not educating, and clouding the faculties to the displacement of living and useful studies. I find, Sahib, that bands of useless students, some of your khans and chiefs, are turned adrift, obedient servants to hypocritical rulers, and when in power, prepared to serve them, being educated for the purpose. Oh for the new agitation now amongst men; the state of expectancy in the spheres, even amongst us poor wanderers on earth. What does it mean, Sahib? There are millions in Western civilised nations who, disgusted at such irrational idolatry, have placed themselves in the position that I occupied when on earth—believers in nothing; disgusted with the uncertainty of religion, they have outstepped all trammels of control, even as I did, and thrown themselves into every earthly pleasure, laughing at the idea of future consequences. And what has been the origin of this state of mind? The want of reason in the professions of others; their unwillingness to insult their own understandings and knowledge. Better had they never have heard false teaching, Sahib, for I believe that every soul at its birth bears with it the fixed purpose of God, the common property of all souls born into the world; a law written in the heart by the hand of the Creator himself. But this law is molested by the teachers of hypocrisy and the lovers of power, and at last the law is blotted out, and who is responsible? Will they not, Sahib, have their day? else, where is the justice of the living God?

"They tell me, Sahib, there are fair and beautiful lands, fair countries in this world upon whose boundaries I am but now treading; cities fairer than gold; inhabitants whose actions are purer than the finest gold; will it not then have been truly said in days gone by, 'Woe unto false teachers and hypocrites, better had they never been born; better be inactive than mar the souls ascending to God.' Yes, they have caused a state of unbelief. Oh, God! an assumption of having no God; pretending to be ignorant of Him, ostentatiously denying Him, and in their hearts not recognising Him.

"There are millions on millions on earth; there are millions on millions of earth-wanderers, like unto myself, who, having got free from the body, cannot pass beyond the earth atmospheres, because they consider that the air you breathe in the body is necessary to their continuous life, and they are actually in the same state that I am in, Sahib, described often by the spirit whose body I am now using. There are millions and millions that are still half of earth and half of the spheres. It is, in fact, the very finest materialistic atoms that form our soul's coverings. The spirit of this body has called them grey in their hue, sometimes sombre-grey, as the atoms have been more or less unmeasurable; but this sombreness is caused by the manner I have explained to you. There are millions like me, wanderers—earth wanderers—also millions upon earth who will be most affected by this under current of expectancy that reigns above and below. I do not know what shape—what form this change will take, but it cannot make me worse; it may make me better, it must alter my soul for advancement.

"I in my early life knew what it was to labour with my hands, and can bring back my memory to those happy years, when swinging my axe in the forests for the purpose of forming faggots for sale to support an indigent mother; and I say no other portion of my earth-life need I refer to, because it alone has afforded a foundation upon which to build my hopes for the hereafter. What to me are the memories of my great victories?—the antagonists [the Afghans] that are costing your nation both blood and treasure to-day. They fell like chaff before my victorious arms. What to me are the remembrances of an Emperor's loving trust, proved by placing in my hands his dearly beloved and restored sister? What to me was the high honour of Shah conferred upon me unannouncedly? What to me are the memories of the treacheries of Nizam-ool-Moolk, whose treachery led me to my direst deed of wrong?—every memory, independent of the first-named one, bearing with it only sorrow, accompanied by regret! What was I, then, Sahib, even at the height of my power? Without education; scarcely able to read or write; incapable of thinking rightly—carried away, Sahib, on the tide of

* Equivalent to assent—the real meaning is "Good."

power.—The reflections on my simplicity of diet, of the entire absence of pride in dress, my enmity against unnatural indulgences of any sort—are amongst my happy reflections. The rest, O Sahib, are still passing from me. The array of crimes is lessening—is shortening; and, by-and-by, Sahib, I shall see the end, and be no more a wanderer."

This is a highly-suggestive Control. He only slightly refers to matters pointing out his individuality, but sufficiently so to mark it, more especially as he has before controlled, and given all the salient points of his most extraordinary life, in which, from a cutter and seller of firewood, he became the ruler of Persia and the conqueror of India. He beautifully describes the few good points he can claim credit for, and throws altogether into the backgrounds those wonderful victories he achieved during his earth-life; but he, like many of earth's greatest conquerors, is a wanderer in spirit-life: sticking to the earth and all earthly, because in life he acted against the laws of God; but the great soul which the Almighty put into his earth-body is not to pass away into oblivion and to be no more heard of. It has its great work in the future, and to which its energies will be directed as soon as it has by expiation and contrition freed itself from the earth-remembrances which now darken it.

His spirit keeps a sharp look-out on the absurdities and blasphemies of modern Western creeds, and his expressions on the doctrine of transubstantiation and the religious cannibalism are well put. He can well say that the idolatries of Western nations are as great as those of Eastern ones. The present superior Western condition is not caused by the so-called Christian Religion, but by the more active bodies and more inquiring minds of most of the Western nations. The harder the task to live, the harder is the head in knowing how to procure the means of life. The more men have to think of how to support the body, the more do they think of matters beyond the body, and in their thoughts they rebel against men like unto themselves daring to order them how to think. Although religion can at times boast of scientists in its ranks, as a body, it has tried to put down science, because it was clever enough to know that science would make men think, and that when men did, as a rule, think, their power would end.

Some little explanation is necessary for that portion of the Control which speaks about overhearing a conversation between my Guide and myself about a spirit controlling who apparently had never heard the word "God." In the early part of last summer I was sitting in the house of Mr. Charles Halgath, of Ossett, when we had a seance, and one of the sitters went under the control of a poor earth-wandering spirit, who was evidently Irish, and had been murdered and his cow stolen. He said he could see no one, and wanted to know why we had brought him there. He did nothing but curse and vow vengeance against his murderer. I said he must pray to God, and try to raise his hopes and desires higher than trying to be revenged. When I mentioned the word "God" he said, "Sure I never heard of God; my priest never told me anything about God; I pray to my priest." I asked, my Guide one day, shortly before the present seance, whether it was possible that the priest would dare to ignore utterly the Almighty, and he told me that there are thousands amongst so-called Christians who scarcely know the name of God, but who prayed to their Saint This or Saint That, and never went further. "Nadir Shah" was evidently listening to all that passed.

WILL THE WORLD COME TO AN END IN 1881? IF NOT, WHAT WILL COME?

A lecture, under the above title, by W. J. Colville, is reported in the *Spiritual Record* of March 6th. The lecturer traces the growth of planets from the sun, and their inter-action upon each other. After coming to perfection, a planet will gradually fade away. We are now on the verge not only of the termination of one Messianic epoch, but of three. The great Pyramid points to 1881 as the culmination of the present epoch, and undoubtedly refers to the approaching perihelion of the planets. Hence the confusion that reigns in all parts of the Eastern Hemisphere. We quote:

"To-day there is a conflict of ideas, and many persons are expecting a moral interregnum, and say, Where is the safeguard for morality? If we take away from men their belief in an angry God and an everlasting punishment, shall we not make of earth a pandemonium, and will not everyone rush headlong to the devil? Certainly not! The power that would restrain you when it is only the dread of punishment, is a power that cannot restrain a noble man. I have a respect for that out-and-out murderer who will fly in the face of threats of execution, but I cannot find anyone with a spark of humanity left in him who can ever resist an appeal that is made by a tender, loving friend to all that is best in his nature.

"I find to-day that the manifestations of the spirit-world, as they have presented themselves to earth, have been misunderstood, and the messages brought by spirits have often been misinterpreted on the part of many, even as the sayings and doings of Jesus were misinterpreted during his earthly life. Remember that history repeats itself, and that there is a law which regulates the rise and fall of dynasties, and the return of periods of special spiritual refreshment to earth; that, as the life of Jesus is said to have been thirty-three years, so you will discover that it is thirty-three years between 1848, when the Rochester knockings first heralded the advent of Modern Spiritualism, and the year 1881, which has been fixed by Egyptian astronomers and religionists of old as the time when the Christian dispensation would come to an end.

"Friar Roger Bacon, in England, in the sixteenth century," prophesied that the world would come to an end in 1881, and various newspapers have given you some doggerel lines purporting to emanate from the brain of a strange individual named Mother Ship-ton, and almost all the prophecies which are there made have been fulfilled. This last prophecy with reference to 1881 was undoubtedly the outgrowth of an inspired mind, whereas the language was in accordance with the narrow theological aspects of the day, yet the underlying thought was correct. Instead of having it, The world will come to an end in 1881, we might have 'The present age, the present dispensation, the present state and order of things will come to an end in 1881.' As I look abroad upon the face of the earth to-day, I find that among all the civilized nations of the earth there is a general upheaval; we are upon the verge of an important crisis, and undoubtedly about the middle of next year, spiritual manifestations will be so triumphant in their character, that they will arrest the attention of thinking minds everywhere. Who can say that Spiritualism has not made wonderful progress during the past thirty-two years? Think of it! There is no civilised part of the world where you will not find some Spiritualists; and, recently, many German professors investigating with Dr. Slade, the medium well known to you, have come to the conclusion that the manifestations which occur in his presence are the result of an outside intelligence, and not the result of fraud, trickery, or imposture. I do not deny that trickery, fraud and imposture have sometimes passed current for spiritual phenomena. I do not say that there have been no counterfeit manifestations, or that there is not quackery in all professions, and persons making claims in connection with everything which are not justified by the facts of the case. There will be mercenary persons who will attach themselves to the Spiritualistic movement, and who are not mediums. They will advertise that they are mediums, in order that they may get money from the gullible, and those who are not sufficiently fortified by strong will and good sense to investigate all things for themselves.

"Now, why do the planets affect the earth? Merely because all the planets are part of the one solar system. Blot one planet out, and the whole system would be in confusion. Interfere with the revolution of one orb, and all the other orbs would be affected. Just as all the different parts of your body are united together by subtle cords of sympathy, so that you cannot injure one without injuring all, or benefit one without benefiting all; so are all the planets in the solar system united together by the laws of attraction and sympathy, and whatever affects one affects all of the others, however remote they may be from the one that is directly affected.

"Now, these four largest planets in the solar system, which have been discovered by the scientific world, will be together nearest to the solar orb about the middle of next year, and until about the middle of next year you may expect that all disturbances will increase, that all agitation in every direction will become more and more prevalent, that the weather will become more and more unsettled, and that the signs that betoken the end of the present dispensation will cluster more and more thickly around your pathway, arousing your attention and compelling you to know that some great deliverer is at hand.

"We are now upon the verge of this new dispensation, and remember that you are now having the opportunity either to embrace or to reject the new light that is shining upon the world. Already we behold the dawning of a new spiritual star in the firmament above us. Already we behold that there are tokens of a spiritual deliverance, and this spiritual deliverance will be the result of the direct action of high and holy spirits upon the earth, influencing mediums, and inspiring mankind generally.

"Who are the angels of the new Messiah? They are those pure and faithful souls who have vanquished temptation and risen above selfishness; they are those mighty ones who have struggled upon the earth in bygone days, and who have now reached to the spiritual eminence that they can control the matter that once controlled them. These mighty angels are returning, these glorious spirits are drawing nearer and nearer to your earth, and your earth, being more receptive to spirit influence, will be so saturated with spiritual light and so filled with spiritual knowledge, that, as the old order of things passes away and the new order of things takes its place, we shall be upon the verge of a new government, a new social order, and a new religious system.

"The year 1881, next year, is, according to the spiritual computation, the commencement of the new spiritual era. The present spiritual manifestations are the principal preaching; they are the Elias ministry preparing the way for the new epoch.

"Undoubtedly, Spiritualism is now being brought up for trial; it will be arraigned at the bar; it will be condemned by many of the leading minds, as men look upon leading minds, and, for a brief interval, it may appear to be under a cloud. Doubtless, about the middle of next year, many persons will say that they have killed Spiritualism, while it will grow stronger and more vigorous during this year up to about the middle of next. About the middle of next year, it will be under a dark cloud. Then, after a very, very short space, it will burst forth, and there will be a resurrection. Then will those who have previously been reviled be looked upon as the world's true teachers; then will the principles inculcated by the spirit-world find recognition at the hands of intelligent men everywhere. We are now preparing the way

* Roger Bacon did not live in the sixteenth century. Lilly is probably meant.

for the inauguration of the new epoch. You may expect a great increase in spiritual things during next year. Then there may be a temporary eclipse; but following that, there will be a glorious revival, and the Spiritualistic Movement will be upon a footing so strong that no power on earth or in heaven can shake it."

HOT CROSS-BUNS.

Between the cakes of Cærops and the modern hot cross-bun there is a wide gulf of 3,400 years; and yet the one may be traced up to the other. There are some, indeed, who would wish to give to the Good Friday hot cross-bun a still longer pedigree, and to take it back to the time of the Patriarchs and their consecrated bread; and there are others who would go yet further, and trace it to the earliest age of the world, in a portion of Cain's sacrifice. We may, however, content ourselves with stopping short at the era of the Egyptian Cærops, founder of Athens, who made his sweet cakes of flour and honey. Such cakes as these, as we learn from the prophet Jeremiah (viii. 18), were offered by the idolatrous Hebrew women to the "Queen of Heaven,"

Astoreth, whom the Phenicians called
Astarte, Queen of Heaven, with crescent horns.

Some can even discern Astarte in our "Easter." The Jews of old had the shew-bread and the wafer of unleavened bread; and the Egyptians, under the Pharaohs (as Sir Gardner Wilkinson tells us) had also their cakes—round, oval, and triangular. The Persians had their sacred cakes of flour and honey; and Herodotus speaks of similar cakes being offered by the Athenians to a sacred serpent in the temple of their citadel. And, not to mention other nations, the circumstance that accompanied the outbreak of the Indian Mutiny, 1857, will make memorable the "chupatties" or sacred cakes of Krishna.

The cakes that were offered to Luna by the Greeks and Romans were either crescent-shaped, or were marked with the crescent moon; and this stamp must have been very similar to that impressed on the cakes offered by the Hebrew women to the Queen of Heaven. This mark also resembled that representing the horns of the sacred ox that was stamped on the Grecian cakes; and the ox was *bous*, and in one of its oblique cases, *boun*, so we derive from that word *boun* our familiar "bun." There were not only horn-marked cakes, but horn-marked pieces of money; so that it is very difficult to ascertain the true meaning of that passage in the opening of the "Agamemnon" of Æschylus, where the watchman says that a great *bous* has come, or set foot, upon his tongue. Although it might mean that something as weighty as an ox's hoof had weighed down his tongue, yet it more probably signifies either that he was bribed to silence with a piece of money marked with the ox's horns, or that the partaking of a sacred horn-marked cake had initiated him into a certain secret. Curiously enough, in the argot of thieves, at the present day, a crown-piece is termed "a bull"; and it may also be noted that *pecunia*, "money," is derived from *pecus*, "cattle"; and "bull" is derived from *bous*, and also "cow" from the same word, through the Sanscrit *gau*, the *b* and *g* being convertible.

Thus, originally, the *boun* or bun was the cake marked with the horns of the sacred ox. The cross mark was first adopted by the Greeks and Romans to facilitate the division of the cake into four equal parts; and two such cross-marked cakes were found in the ruins of Herculaneum. These cakes were adopted by the early Christians in a spirit of symbolism; but, although the cross was marked on the cake in token of the badge of their faith, yet it was also used by the priest for the breaking the cake, or Eucharistic wafer, into four pieces; and this was so ordered in the Liturgy of St. Chrysostom. The cross-marked buns are now, for popular use, reserved for Good Friday, and, as Lenten cakes, are peculiar to this country. Among the Syrian Christians of Travancore and Cochin, who trace their descent from those who were converted by St. Thomas on his (supposed) visit to India, a peculiar cake is made for "Sorrowful Friday"—as they term Good Friday. The cake is stuffed with sweetmeats in the form of an eye, to represent the evil eye of Judas, coveting the thirty pieces of silver; and the cake is flung at with sticks by the members of the family until the eye is quite put out; they then share the remains of the cake among them.

In the days before the Reformation, *culogies*, or cross-marked consecrated cakes, were made from the dough of the mass-bread, and distributed by the priests to be eaten at home by those who had been prevented, by sickness or infirmity, from attending the mass. After the Reformation, Protestants would readily retain the custom of eating in their houses a cross-marked cake, although no longer connecting it with a sacred rite, but restricting its use to that one day of the year that was known as "Holy Friday," or "Long Friday"—from the length of the services on that day—but which gradually came to be called, by the Anglican Church, "Good Friday," in remembrance of the good things secured to mankind on that day. The presence upon the breakfast-table of the cross-marked bun, flavoured with allspice, in token of the spices that were prepared by the pious women of Galilee, was, therefore regarded in the light of a remembrance of the solemnities of the day. The buns were made on the previous evening, Maundy Thursday, so-called, either from the "maunds," or baskets, in which Easter gifts were distributed, or, more probably, because it was the *Dies mandati*, the day of the command, "That thou doest, do quickly!" as also, "Do this in remembrance of Me!" and that the disciples should love one another and should show humility in the washing of feet.

As Chelsea was long famous for its buns—which are mentioned by Swift to Stella, in 1712—it was not to be wondered at that it should be celebrated for its production of hot cross-buns on Good Friday. Early in the present century there were two bun-houses at Chelsea, both claiming to be "Royal" as well as "Original," until, at last, one of the two proclaimed itself to be "the Real Old Original Bun House." These two houses did a roaring trade during the whole of Good Friday, their piazzas being crowded, from six in the morning to six in the evening, by crowds of purchasers, loungers, and gossipers. Good King George the Third would come there with his children; and, of course, the nobility and gentry followed his example. These two bun-houses were swallowed up, in the march of improvement, some forty years ago; but on Good Friday, 1839, 240,000 hot cross-buns were sold there.

The cross-bun is not without its folk-lore. Country folks attach much virtue to the Good Friday buns; and I have seen them kept in

cottages from one Good Friday to another. They are not only considered to be preservatives from sickness and disease, but also as safeguards from fire and lightning. They are supposed never to get mouldy, as was noted by "Poor Robin," in his Almanack for 1753, under the head of March:—

Good Friday comes this month; the old woman runs
With one a penny, two a penny hot cross-buns;
Whose virtue is, if you'll believe what's said,
They'll not grow mouldy like the common bread.

In Miss Eliza Cook's poem, "Old Cries," she sings the praises of the hot cross-bun in no feeble strain; but she does not mention its medicinal powers. Be it known, then, in the interests of suffering humanity, that if a piece of a Good Friday bun is grated and eaten, it will cure as many diseases as were ever cured by a patent pill; moreover, the animal world is not shut out from sharing in its benefits, for it will cure a calf from "scouring," and, mixed in a warm mash, it is the very best remedy for your sick cow. Thus the bun is good for the *boun*; in fact, it is good both for man and beast.

CUTHBERT BEDE.

The Graphic.

A CRUCIFIXION MEETING AT QUEBEC HALL.

On the evening of Good Friday a meeting was held at Quebec Hall, at which the spiritual teachings of the Day of Crucifixion were brought forward. During the early part of the evening a social meeting was held. At one end of the hall was a tea-table, at which the social cup passed round with evident relish. Mr. Duguid did not arrive till after eight o'clock, having been on a visit since the previous evening at South Norwood, and had spent the day with his host at the Crystal Palace. The platform was decorated with shrubs and flowers, and on a table stood a leafy "cross."

Mr. Burns opened the meeting by remarking that some men were made to appear "cross" by obstacles placed in their way. Thus the upright stick of the cross on the platform was quite *straight*, and only took on a "cross" aspect when another stick was placed at right angles to it. The upright man, however, went forward in life maintaining his perpendicular position, irrespective of the cross-bars which might be placed in his path. And so Spiritualism had also its obstacles, its difficulties, its crosses. In itself it was "straight," pointing upwards to heaven; but men by their devices turned it aside into lateral directions, and its spiritual tendencies became lost. These side issues had to be crucified; their death was certain, or no permanent good would result from the Cause. That day was one of painful memory, for it was Crucifixion Day—a day on which the spiritual had to be detached from the physical and worldly—a painful sunderance—a somewhat cruel proceeding apparently, but, notwithstanding, a real work of love—a necessary step in the work of salvation. Therefore, it was their duty to drive home the nails with firm blows, and in faith see in the suffering inflicted the resurrection of the eternally good and true in Spiritualism when emancipated from the grovelling ills that at present surround it and weigh it down to earth.

What is it, said the speaker, that requires to be crucified in Spiritualism?

I. I believe, more than that I know, of the genuineness of all the phenomena of Spiritualism, and that the great majority of the reported instances are true. All our mediums are genuine mediums; and if any shadow has obscured their fair fame, it is because they have been put to improper use or been actuated by an unworthy motive. A spiritual philosophy—an inner soul-life must attend all phenomenal efforts, or they cease to be spiritual and drag down medium and sifter alike. Let us, then, crucify commercialism in connection with seances, and seek to build our temple in accordance with spiritual laws.

II. I know that by control and clairvoyance, spirits actually manifest through mediums, and give information of many useful kinds to blind, ignorant, and suffering humanity. But the so-called "test" medium, irrespective of psychological law, hires himself out to all and sundry, and takes money, whether he tells, or can tell, truth or not; or he degrades his paltry gift to the level of the strolling fortune-teller. Men and women flock to these practitioners for *worldly*, not for *spiritual* purposes, and both mediums and the Cause become degraded with the most perverted form of selfishness. The wandering fortune-teller is *not* a Spiritualist, and so must be crucified, and yet the good spirit-friends will not cease to bless and guide humanity.

III. I know that the wise and the good in spirit-life control and inspire fitting instruments for the world's elevation and intellectual enlightenment; but unfortunately this "gift of heaven" is twisted into a commodity to be puffed and exhibited in earth's market for the aggrandisement of the individuals. Can we for a moment suppose that good and wise spirits will become the accomplices of bad-hearted men and impostors? Verily not; the man of earth must be crucified, or the light of the spirit-world would be shut out altogether.

Then will come spiritual gifts: the benison of heaven, not the extolled merchandise of man's markets. Then will blossom forth riches in abundance when men and women can be so unselfish as to desist from wresting from God what is God's that they may serve Cæsar with it.

Mr. Duguid followed in an eloquent strain, speaking of the true position of the medium and the relation which he bears to the world. Mr. Duguid in his normal state is the subject of a very high inspiration—his language is choice, his style elevated, and his ideas fresh and engaging. Later in the evening his three guides controlled him consecutively, and spoke of the uses of trance as an expediency in the case of speakers in a certain stage of development. Very hearty allusion was made to the significance of the day, and that it should be made the occasion of a large amount of love and self-sacrifice being displayed for the good of others and of spiritual work.

Mr. Ashman in a very candid spirit said that his greatest triumphs as a healer had been when he treated the poor at a sacrifice to himself. But in the order of Providence the fee of the rich patient enabled him to live for the benefit of those who could not pay. In all cases he never made the prospect of a fee the inducement to heal a patient, and hundreds of pounds remained to him unpaid by those who had been benefited by his services.

Mr. W. Whitley and Mr. Reimers made appropriate remarks, and altogether it was an impressive and important meeting.

SUBSCRIPTION PRICE OF THE MEDIUM For the year 1880 in Great Britain.

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

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

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

THE MEDIUM FOR 1880 POST FREE ABROAD.

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

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

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

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

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

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

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

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

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 2, 1880.

NOTES AND COMMENTS.

THERE is a remarkable similarity between the ideas extracted from a lecture, by Mr. Colville, to be found in another page, and certain matters touched on in a leading article of last week. We did not receive the *Spiritual Record* (which arrived with the same delivery as that of March 13) till Monday, four days after the MEDIUM was out. We particularly call attention to Mr. Colville's parallel of the 33 years of the Jesus ministry, and the 33 years of Modern Spiritualism; that parties are going about advertising themselves as mediums who are impostors, and that Spiritualism, as presented by the traffickers or professionals, is on its trial; but the genuine Spiritualism will, after the conflict, come forth pure and enlightening. Such is the grand issue for which we contend at present.

THE Control that we publish this week is of a very extraordinary character, and bears most weightily on the present conflict in Spiritualism. Mr. Wallis's discourse, touching, as it does, on salient points of modern superstition, is well associated with it. What we contend against is, that professionalism in Spiritualism which fosters the trade in mediumship, but fails to speak faithfully to the people of that self-helpful spirit, which is the grand fact in spiritual philosophy. The pandering medium—the presumptuous "inspirationalist"—is of that kind of trafficker which comes under the bann of the spirit. We are never safe when it is the interest of our would-be teachers to keep us in ignorance, and it is true as noonday light that, if the true spiritual and self-helpful teaching were conscientiously promulgated by spiritual workers, the present degenerating forms of mediumship and professionalism would be turned from in disgust. It is only when men think for themselves and seek truth by the effort of their own minds that they can know anything. To depend on others to do our thinking and enlightening for us, as Spiritualists, is sheer folly, and breeds a class of priestly impostors, who hold a firmer grip of our necessities than the priests of the other systems. It is the pretension—the function of the medium, not the eternal truth that is exhibited so frequently.

THE unpaid workers in the Cause—do not let us forget them. The reports from Furness of Mr. Taylor and Mr. Procter, as spiritual workers, are very instructive. Let us sustain such men, and give them all the relaxation they require; but the Truth is better served by such men than by professionalism. Let us foster the development of such workers in every hamlet, and then we will have Spiritualism pure and universal.

THEY pass away—the good and the true—and hard it is to find men and women fit to fill their places. Mr. J. S. Matthews was here in London a few days ago, well and full of hope, he is now on the Other Shore. Can we forget that last grip of his friendly hand?—a hand adorned with honest industry and good works for mankind; little thought we it was the last salutation in the flesh! Mr. S. Quarmby has also passed away; a hard worker, but one who did not amass the things of this life like our other friend. We

remember a cozy tea-party, in Oldham, in his trim cottage, presided over by Mrs. Quarmby. We found them superior people, worthy of a higher place in the world's scale; but how grieved we are to learn that the kindly woman and her little ones are left so poorly off! Kindly friends may gather round, but for all bereaved ones, whether rich or poor—Mrs. Matthews or Mrs. Quarmby—there is the Great and Good Father and Mother-God, and eternity the inalienable inheritance of every child of the Divine Dual Parent. Look up, suffering ones! help will come to the wounded heart and the perishing body.

MR. WALTER HOWELL will arrive in London on April 8, and on the same evening will attend a seance at his head-quarters, 70, High Street, Islington; on Friday evening, April 9, he will give a seance at the Spiritual Institution. He will remain in town about three weeks, during which time he desires to do as much as possible for the Cause, by attending circles, giving lectures, or visiting families.—Address all applications to Mr. H. W. Hutchinson, 70, High Street, Islington, N.

A. T. T. P. will give a discourse at Goswell Hall, 290, Goswell Road, on Sunday evening, at 8 o'clock. Mr. Morse delivered an excellent discourse on Sunday evening to a full audience.

WE regret being unable to give the usual instalment of the "Bhagavat Gita" this week. A Scene with Comments complete will appear in our next issue.

MR. DUGUID gives a seance at the Spiritual Institution at 8 o'clock this evening (Friday). It will be necessary for him to disappoint some of his London friends, as it is imperative that he depart for Manchester on Monday. He has received several invitations to return to London at an early date, as his services have given universal satisfaction, and gathered round him many friends.

OUR FIRST DECADE.

With this issue we conclude ten years' existence as a weekly paper—the oldest weekly in this country on Spiritualism, and as the DAYBREAK, for a long time previous, the pioneer newspaper in monthly form.

Well we remember this time twelve months ago when we had to contend with the hardest circumstances that have yet fallen to our lot. Now the position is vastly improved, and the prospect for the future opens out hopefully.

Looking back to our first weekly issue, what strides the Movement has made! And what a pile of gratuitous work these ten massive volumes represent; for our contributors all write for the love of truth, without emolument of any kind. "Nadir Shah," in this week's Control, says that the labours of his youth yield him the greatest satisfaction; and in like manner we may say that ten years of editorial work contributed freely affords us a rich reward in that it has been done for the spirit-world, and without a penny having been paid to us for doing it. The editorial matter contained in these volumes place us in the foremost position as contributors to the literature of the Cause, both in volume and value, as most, if not all, of the practical measures in Spiritualism have been the direct result of editorial suggestion and encouragement, coupled with personal effort in the field.

During these ten years we have collected over £5,000, with which to carry on the work, showing what an important part the friends of the Movement have taken in distributing the ideas and plans which it has been our province to implant in the growing Movement. Much of that money has been received for reading books from the Library. Other sums have been bestowed on personal considerations; but the majority of it was contributed because the donors knew that thereby they were helping on the Cause in such a manner as to warrant their thorough confidence and co-operation.

We point back to the result of these ten years as a thorough answer to any calumny that envious ones may bring to bear against our work. These ones think if they were in the same position they would be able to work the same oracle. No, they would not, though the best fifty of them were banded together for the purpose. This is conclusive that the Spiritual Institution is operating under the right influence, that it employs the right method, and is administered by the right persons; and certain it is that the flower of the spiritual army has been its supporters. These points are important in their bearing on the future, and opposing influences.

It must also be stated that not one farthing of that £5,000 has been received as "pay." The chief officer, by his professional efforts as a phrenologist, has earned and earns his personal needs from week to week. His business position supports his family, so that the whole of the means contributed has been swallowed up in the work, in addition to what could be derived from private resources and business capital.

And with it all the struggle has been fierce and long continued, and how flesh and blood have been able to stand it all would be inconceivable were it not for "Spirit"—that grandest of all facts in the estimation of mortal man. Yes; all this work—all the means to sustain it, all the ideas to develop it, all moral stability and effort to perform it, have had a spiritual origin, constituting as a whole the grandest, farthest-reaching, and most important manifestation of spirit-power in our midst.

And what have we gained by these ten years work in a worldly sense? Nothing, but lost much—all that the man of the world

SUBSCRIPTION PRICE OF THE MEDIUM

For the year 1880 in Great Britain.

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

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

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

THE MEDIUM FOR 1880 POST FREE ABROAD.

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

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

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

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

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

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

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

SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.**TUESDAY.**—Select Meeting for the Exercise Spiritual Gifts.**THURSDAY.**—School of Spiritual Teachers at 8 o'clock.**FRIDAY.**—Social Sitzings, Clairvoyance, &c., at 8. 1s.**THE MEDIUM AND DAYBREAK.**

FRIDAY, APRIL 2, 1880.

NOTES AND COMMENTS.

THERE is a remarkable similarity between the ideas extracted from a lecture, by Mr. Colville, to be found in another page, and certain matters touched on in a leading article of last week. We did not receive the *Spiritual Record* (which arrived with the same delivery as that of March 13) till Monday, four days after the MEDIUM was out. We particularly call attention to Mr. Colville's parallel of the 33 years of the Jesus ministry, and the 33 years of Modern Spiritualism; that parties are going about advertising themselves as mediums who are impostors, and that Spiritualism, as presented by the traffickers or professionals, is on its trial; but the genuine Spiritualism will, after the conflict, come forth pure and enlightening. Such is the grand issue for which we contend at present.

THE Control that we publish this week is of a very extraordinary character, and bears most weightily on the present conflict in Spiritualism. Mr. Wallis's discourse, touching, as it does, on salient points of modern superstition, is well associated with it. What we contend against is, that professionalism in Spiritualism which fosters the trade in mediumship, but fails to speak faithfully to the people of that self-helpful spirit, which is the grand fact in spiritual philosophy. The pandering medium—the presumptuous "inspirationalist"—is of that kind of trafficker which comes under the ban of the spirit. We are never safe when it is the interest of our would-be teachers to keep us in ignorance, and it is true as noonday light that, if the true spiritual and self-helpful teaching were conscientiously promulgated by spiritual workers, the present degenerating forms of mediumship and professionalism would be turned from in disgust. It is only when men think for themselves and seek truth by the effort of their own minds that they can know anything. To depend on others to do our thinking and enlightening for us, as Spiritualists, is sheer folly, and breeds a class of priestly impostors, who hold a firmer grip of our necessities than the priests of the other systems. It is the pretension—the function of the medium, not the eternal truth that is exhibited so frequently.

THE unpaid workers in the Cause—do not let us forget them. The reports from Furness of Mr. Taylor and Mr. Procter, as spiritual workers, are very instructive. Let us sustain such men, and give them all the relaxation they require; but the Truth is better served by such men than by professionalism. Let us foster the development of such workers in every hamlet, and then we will have Spiritualism pure and universal.

THEY pass away—the good and the true—and hard it is to find men and women fit to fill their places. Mr. J. S. Matthews was here in London a few days ago, well and full of hope, he is now on the Other Shore. Can we forget that last grip of his friendly hand?—a hand adorned with honest industry and good works for mankind; little thought we it was the last salutation in the flesh! Mr. S. Quarumby has also passed away; a hard worker, but one who did not amass the things of this life like our other friend. We

remember a cozy tea-party, in Oldham, in his trim cottage, presided over by Mrs. Quarumby. We found them superior people, worthy of a higher place in the world's scale; but how grieved we are to learn that the kindly woman and her little ones are left so poorly off! Kindly friends may gather round, but for all bereaved ones, whether rich or poor—Mrs. Matthews or Mrs. Quarumby—there is the Great and Good Father and Mother-God, and eternity the inalienable inheritance of every child of the Divine Dual Parent. Look up, suffering ones! help will come to the wounded heart and the perishing body.

MR. WALTER HOWELL will arrive in London on April 8, and on the same evening will attend a seance at his head-quarters, 70, High Street, Islington; on Friday evening, April 9, he will give a seance at the Spiritual Institution. He will remain in town about three weeks, during which time he desires to do as much as possible for the Cause, by attending circles, giving lectures, or visiting families.—Address all applications to Mr. H. W. Hutchinson, 70, High Street, Islington, N.

A. T. T. P. will give a discourse at Goswell Hall, 290, Goswell Road, on Sunday evening, at 8 o'clock. Mr. Morse delivered an excellent discourse on Sunday evening to a full audience.

WE regret being unable to give the usual instalment of the "Bhagavat Gita" this week. A Scene with Comments complete will appear in our next issue.

MR. DUGUID gives a seance at the Spiritual Institution at 8 o'clock this evening (Friday). It will be necessary for him to disappoint some of his London friends, as it is imperative that he depart for Manchester on Monday. He has received several invitations to return to London at an early date, as his services have given universal satisfaction, and gathered round him many friends.

OUR FIRST DECADE.

With this issue we conclude ten years' existence as a weekly paper—the oldest weekly in this country on Spiritualism, and as the DAYBREAK, for a long time previous, the pioneer newspaper in monthly form.

Well we remember this time twelve months ago when we had to contend with the hardest circumstances that have yet fallen to our lot. Now the position is vastly improved, and the prospect for the future opens out hopefully.

Looking back to our first weekly issue, what strides the Movement has made! And what a pile of gratuitous work these ten massive volumes represent; for our contributors all write for the love of truth, without emolument of any kind. "Nadir Shah," in this week's Control, says that the labours of his youth yield him the greatest satisfaction; and in like manner we may say that ten years of editorial work contributed freely affords us a rich reward in that it has been done for the spirit-world, and without a penny having been paid to us for doing it. The editorial matter contained in these volumes place us in the foremost position as contributors to the literature of the Cause, both in volume and value, as most, if not all, of the practical measures in Spiritualism have been the direct result of editorial suggestion and encouragement, coupled with personal effort in the field.

During these ten years we have collected over £5,000, with which to carry on the work, showing what an important part the friends of the Movement have taken in distributing the ideas and plans which it has been our province to implant in the growing Movement. Much of that money has been received for reading books from the Library. Other sums have been bestowed on personal considerations; but the majority of it was contributed because the donors knew that thereby they were helping on the Cause in such a manner as to warrant their thorough confidence and co-operation.

We point back to the result of these ten years as a thorough answer to any calumny that envious ones may bring to bear against our work. These ones think if they were in the same position they would be able to work the same oracle. No, they would not, though the best fifty of them were banded together for the purpose. This is conclusive that the Spiritual Institution is operating under the right influence, that it employs the right method, and is administered by the right persons; and certain it is that the flower of the spiritual army has been its supporters. These points are important in their bearing on the future, and opposing influences.

It must also be stated that not one farthing of that £5,000 has been received as "pay." The chief officer, by his professional efforts as a phrenologist, has earned and earns his personal needs from week to week. His business position supports his family, so that the whole of the means contributed has been swallowed up in the work, in addition to what could be derived from private resources and business capital.

And with it all the struggle has been fierce and long continued, and how flesh and blood have been able to stand it all would be inconceivable were it not for "Spirit"—that grandest of all facts in the estimation of mortal man. Yes; all this work—all the means to sustain it, all the ideas to develop it, all moral stability and effort to perform it, have had a spiritual origin, constituting as a whole the grandest, farthest-reaching, and most important manifestation of spirit-power in our midst.

And what have we gained by these ten years work in a worldly sense? Nothing, but lost much—all that the man of the world

would prize. Our gain has been *spiritual*. We are now ten times better prepared for the task before us than we were ten years ago, and we are so well satisfied with the "pay," thus estimated, that our enthusiasm in the work and determination to go ahead in it are greater than at any time in the past.

We say,—with all the blows we have received, scars which we exhibit, and burdens which weigh us down,—thank God for Spiritualism, and these thanks are due not because of material aggrandisement conferred by it, but because of the self-sacrifice made, which has opened up to us the everlasting riches of the spiritual interior.

THANKS TO THOSE WHO KINDLY STAND BY US.

It would be an unpardonable omission on our part if we neglected to acknowledge in the most grateful manner the many expressions of friendship and esteem which have reached us during the conflict now passing through the ranks of Spiritualism. The largest number of our readers, and who have nothing to do with the traffic in spiritual phenomena and tests, can scarcely understand what it is all about. Others suggest that we insert a refutation of all the calumnies that have been so freely bandied about. To this we decidedly object. What we have said is enough to explode the attempt of the detractor, whose object is laid bare in the letter of Mr. Yeates published in this issue. He has hit the kernel of the whole contention, which is briefly this: A few well-known persons want to attain a bookselling and publishing position in Spiritualism, and they think it would be a short road to success to undo our position, and erect their "shop" on the ruins of the Spiritual Institution!

Selfishness has been at the bottom of all the contentions we have had in this Movement. For years the same unseemly conduct was indulged in against us by a party who grieved at any appearance of patronage going to any but himself. As we cannot blot ourselves out of existence to oblige any of these ambitious parties, we must be content to stand the brunt of their unseemly opposition. We may say that we have never opposed or intruded upon the "trade interests" of any person, but cut out a path for ourselves in a totally unoccupied region of work. We care not though there were a hundred book-shops; our mission would exist none the less, and as that mission is a purely spiritual one, and has no tinge of self-seeking in its nature, we will, with the help of the spirit-world, continue in it, adopting the kindly advice of Dr. Brown, of Burnley, which we quote from a letter of his, as follows:—

"Brother, art thou poor and lowly,
Toiling, drudging day by day,
Journeying painfully and slowly
On thy dark and desert way?
Pause not, though the proud ones frown,
Pause not, fear not, live them down.
Though to vice thou shalt not pander,
Though to virtue thou shalt kneel,
Yet thou shalt endure the slander,
And its woes thy soul must feel;
Jest of witling, curse of clown,
Heed not either, live them down.
Hate may wield her scourges horrid,
Malice may thy pain deride;
Scorn may bind with thorns thy forehead;
Envy's spear may pierce thy side.
Lo! through cross shall come the crown;
Fear not, brother, live them down!"

"Dear Burns,—You know that I am your friend. Friendship is of a very delicate nature, and either the happiness or misery of both parties may in some sense be said to depend on it. Friendship is somewhat like marriage; it is made for life."

"Stand for the right, though falsehood rail,
And proud lips coldly sneer.
A poisoned arrow cannot wound
A conscience pure and clear.
Stand for the right, and with clean hands
Exalt the truth on high;
Thou'lt find warm, sympathising hearts
Among the passers by;
Men who have seen, and thought, and felt,
Yet could not boldly dare
The battle's brunt; but by thy side
Will ev'ry danger share.
Stand for the right—proclaim it loud!
Thou'lt find an answering tone
In honest hearts, and thou'lt no more
Be doomed to stand alone."

MR. AND MISS BROWN'S DEPARTURE FROM ENGLAND.

Very many warm hearts will be truly grieved to learn that Mr. and Miss Brown have finally resolved to sail for Australia *via* the Cape of Good Hope, in about five weeks hence. The deep attachment of many friends almost prevents their leaving at all, and the necessary arrangements in reference to an offer from the Cape to call there and work a few weeks has imperatively delayed departure. Let us say that these faithful apostles of our truths have not, either in this country or abroad, pushed themselves upon the Movement. They have received the warmest invitations to visit both Australia and the Cape, and the desire of many to retain them in this country is equally fervent. We wish them success wherever they may be.

Contents of the "Medium" for this week.

	Page		Page
The Resurrection: How and When?	209	Thoughts on Evolution	217
Trances Orated by the Guides of		Poetry—A Prayer	217
E. W. Wallis	209	Materialisation in a Private Family	217
Historical Controls.—Nadir Shah	212	Question and Answer—Spiritualistic	218
Will the World come to an End in		Human Redemption	218
1881? If not, What will come?	214	Healing Mediumship	219
Hot Cross-Buns	215	Obituary	219
Crucifixion Meeting at Quebec Hall	215	Cause of the Conflicts in Spiritualism	219
Notes and Comments	216	Good Friday with the Milom Spiri-	
Our First Decade	216	tualists	219
Thanks to those who kindly stand		Appointments	220
by us	217	Advertisements	221—224

THOUGHTS ON EVOLUTION AS REGARDS MAN AND THE MISSING LINK.

Evolution, throughout all creation, is correct up to a certain point.

That is, the spirit or life principle clothes itself in, or is evolved into, ever ascending forms, until it arrives at the highest form attainable by *un-individualised* spirit.

When it reaches this stage, it has passed through a long educational process, to fit it for its crowning glory—its *individualisation*. Then, for this purpose, a new and special interposition of the Creator is necessary, and so we read: "God created man (the first individualised spirit clothed in a material body on this earth) in His own Image."

He breathed upon Him the breath of *individualised immortal life*, and clothed him in the noble form corresponding to his new and exalted birth; and thus this new creation once effected, a way was opened for all spirit sufficiently advanced to become individualised, by re-incarnation into our first parents as their offspring. Thus all creation attains finally to humanity, and to individualised immortality. But *not* as the mere evolutionist would have it; for the missing link is the grand chasm between *un-individualised* and individualised spirit in material form, and no other will ever be found for it does not exist.

M.

A PRAYER.

Life's path is dark; yet from the gathering glooms,
My soul, though shrinking, still shall never hide,
Since earth's best hopes in Heaven eternal blooms
With Him, the Father, Comforter, and Guide.

And He that bears me on life's stormy way
Shall calm my woes, and Faith to Hope impart;
And from mine eyes the tears that stream to-day
He'll wipe, and bid my trembling fears depart.

O Thou that seest all our grief and groan,
And know'st each sin, our anguish'd sighs shall cure!
Let all my trust, my love, be Thine alone!
Oh, let mine eye be blest, my heart be pure!

Oh, never may the sin that doth beset
Thy feeble child have power to work me woe;
To hide Thee from mine eyes, and I forget
To come to Thee for light my path to know!

But show me all I am, O Gift Divine!—
A ray from God within a house of clay!—
And thrill my heart to feel such gift is mine,
To keep me pure and faithful on life's way!

And teach me still to glow with love's soft flame
For all Thy works, and man, the greatest, best!
Oh, grant it mine to serve in Thy great name,
And speak of love and hope, though sin-oppressed!

And, Father, when that darkest hour draws nigh,
And earth and light fades from my longing gaze,
Oh, be Thou near to check each earthward sigh,
And blend regret in love and joy's bright rays!

Then, free and fearless, shall my soul take flight
To realms unknown, yet sure with Thee to dwell;
And the glad spirit, wise in new-born light,
Shall own with rapture God doeth all things well!

Edinburgh.

JESSIE RAE BURN.

MATERIALISATION IN A PRIVATE HOUSE.

It is a pleasure to me to have to record another most successful seance, held with Mrs. Esperance, at the house of Mrs. Spoor, Choppington.

The cabinet consisted of a few curtains being fastened across the corner of the room, leaving a space of six to eight square feet. The room being large, it comfortably accommodated the sitters, thirty in number. At 7.15, Mrs. G—a friend of Mrs. Esperance, entered the cabinet for a few minutes prior to Mrs. E. doing so. At 7.30 the first form was seen, and appeared to be that of a lady, but she soon gave place to that of a lesser form, of about 45 inches in height. At 8 p.m. the light was subdued, and a form began immediately to build up outside the cabinet. In ten minutes the form was fully developed and entered within the curtains. At 8.15 the light was turned up again, and, during the remainder of the seance was quite sufficient for me to see the faces of the sitters, it was also light enough to see the time by one's watch, or to make notes of the seance. In this light the form that had built up outside, or one resembling it in size and appearance, came out of the cabinet and took from my hands a walking-stick, by means of which replies to our questions were given by raps on the floor; and also spelled out the name of "Annie Hutt," afterwards the name was written by the medium as "Annie Hutt."

Robinson." This form requested Mrs. Spoor to go up to the cabinet, and, on the latter doing so, she was caressed and kissed by the spirit. She informed the sitters that "Annie Robinson" was the name of an old friend of hers who died in Scotland. Not only was this satisfactory, but, whilst the form was out, Mrs. Esperance from within the cabinet spoke to the sitters and left not a doubt in their minds that the form and the medium were two distinct and separate individuals. At 8.45 the form of a man was seen and recognised by myself and some of those present as the spirit-friend of Mr. Dawson. Immediately after this another spirit-friend of this medium was seen and recognised by several of the sitters. At 8.55 he threw out a quantity of drapery, wafted and spun it round very rapidly, which had the effect of cooling the room considerably. I mention the time of the various manifestations in order that the readers of this report may note how rapidly the forms changed in appearance, and assumed new and distinct individualities. The next form that appeared at 9.5 was that of a little child, who held the curtains aside so that we could see the medium and the form at one and the same time. At 9.10, two little forms of children were seen together, and Mr. George Hatch played them a lively air on the violin, to which they danced with evident glee.

At 9.15 someone complained of the warmth of the room, whereupon a quantity of drapery darted out from the cabinet and revolved round for a few seconds, then moved perpendicularly so very quickly that it appeared like a white sheet stretching from the ceiling to the floor.

At 9.20, a form having the appearance of that of an old decrepid woman came partly out of the cabinet, then retired and took the chair from Mrs. Esperance and brought it to the opening, where she sat down for a few minutes, then took the chair back to Mrs. Esperance, who meanwhile had been standing and conversing with the sitters.

At 9.30, this form retired, and ten minutes afterwards we were instructed to close the seance.

We were highly gratified with the results, as indeed we had reasons to be, seeing that the medium had never been in the room previously—had nothing whatever to do with the arrangements—in fact. We simply provided the conditions, namely—harmony and kindly feeling towards one another, and the medium's spirit-friends did the rest.

I simply record what took place, and leave others to draw their own conclusions as to the utility of this practical demonstration and incontestable evidence of a life beyond the grave.

Choppington, Morpeth, March 22.

JOHN FOGGO.

QUESTION AND ANSWER—SPIRITUALISTIC.

Question: I am impelled to write to you, though a stranger, because you can do so much to elucidate to me what is only partly explicable, and, above all, to calm fears which are sometimes most distressing. Spiritualism has been lately brought before my notice. I am most anxious to investigate this phenomenon, and to do so reverently and intelligently. I am intimately acquainted with several Spiritualists; but they are only Spiritualists—they deny the Atonement, and their religion is "Spiritualism." I know in what I have believed and do believe, and I cannot give up my rock for a sandbank. I think, that as many good things are abused, Spiritualism may, and does, have its snares. I desire to ask you if you can reconcile the two faiths? I see nothing against this combination. If your answer be in the affirmative, I shall pursue the subject fearlessly.

Answer: I forward to you a copy of the MEDIUM that contains an article of mine on "Orthodox Christianity, in Connection with Spiritualism."

The inner life of Spiritualism is, to me, Christianity in action. There are many who know as little of vital Spiritualism as they do of astronomy; they admire a phenomenon in Spiritualism as they do the sight of the new moon.

Sorcery is a common fact; divine guidance is a common fact. Spirit-action perceived through phenomena destroys disbelief in continued life after physical death, and the New Testament becomes our text-book. As in all branches of human knowledge there are trading cheats, therefore in spiritualistic circles we have them.

The foregoing question is ever coming to the front through earnest Christians who have faith in a future life, but not knowledge. It struck me that the answer would be of use to very many. To those who assert they are superior in brain-power and perception to us of the churches, I kindly suggest that they do not read the question and answer a second time—simply pass on to the other side.

J. ENMORE JONES.

Enmore Park, S.E.

HUMAN REDEMPTION.

There is no question of such vital importance as that of human redemption. It concerns every individual, and upon its solution in a true rational manner depends the happiness or misery of humanity. While sorrow and misery exist there is something radically wrong, and it is the duty of every man to strive to root up that wrong and institute the right. From time immemorial, sorrow and misery, grief and pain, wrong and oppression have existed, and humanity have all along been trying to discover some means to assuage the grief and eradicate the wrong. Greece, in the far-off periods of time, gave its quota towards the solution of the great question; India and China have also contributed to-

wards the realisation of happiness; and Arabia and Palestine have made themselves felt on history's page in the grand question of human redemption. But, apart from all that has been said and written, misery and grief, wrong and oppression, still exist, and probably will exist for ages to come.

All evil is comparative, and what may appear to be intensely wrong at one period may be less so at another. The criterion of wrong is the intelligence of mankind, and as that increases so will men's capacity to judge the wrong. Right and wrong are but relative phrases to denominate differing conditions of existence; hence the variety of men's judgment as to what constitutes right or wrong.

All that man knows, or is capable of knowing, is the result of experience, the accumulations of one age act as levers to the next, raising to higher vantage ground of Truth; thus, what is right in one age may be considered wrong in the next. The physical facts of to-day may be proved false by the brighter unfoldment of to-morrow. If so in facts of a physical nature, why not in the moral nature? Is the external, and only apparently real, of so little importance that we need not trouble ourselves as to the real truth? Must we allow the ground to be constantly moved from under our feet, while that which we only apprehend by its external manifestation on the physical plane is the only perfect knowledge we have? I trow not, for after a little careful examination we shall find we know really very little of either condition of existence, and that we know the least about that which we dogmatise on with the greatest emphasis.

Some people tell us that God, in His Infinite wisdom and love, has given the true remedy by which all the sorrow of humanity may be banished from the earth, that peace and joy may reign transcendent, and all mankind may bask 'neath the sunshine of an eternal orb of happiness. This remedy has been in operation for more than eighteen hundred years; still humanity is afflicted with the old incubus, with very little of its original weight removed. Mankind must be terribly stiff-necked and inveterately stubborn, that the plan of his Creator should have failed so signally to accomplish the purpose for which it was originated: "And if I be lifted up I will draw all men unto me." The lifting process has been performed; the drawing power is not sufficiently strong to attain its end. Does not this lead us to the conclusion that it was a man-made remedy, that like all human efforts, it is frail and weak, and and so failed of its end? Certainly. Then let us look to Nature, the Great Book of God, and ask what remedy she offers to a sin and grief-stricken world.

If God be wise, He must be consistent; for the consistency and rectitude of a man's actions declare his wisdom. There can only be relative conditions of wisdom, as of all other things, hence, the wisdom of God and man are of degree and not of kind. Nature declares that all her operations are by law, and man reasons that all law must have a cause; from the manifestations of law man infers the existence of God. Thus, all laws appertaining to the physical and spiritual being—man—are emanations from the causation of Law—God. If the breach of physical law give pain, so also a breach of spiritual law gives pain; the consequence of all action is evil or good, as it is in, or not in, accordance with law. On the physical plane each individual suffers to the extent of broken law; on the spiritual plan ditto; if not, why? What difference exists between the physical and spiritual condition of man more than that of degree? When man makes a breach in the spiritual law he is commonly aware of the fact. There is an innate consciousness of wrong, hence the prompt action of law; so when man breaks the physical law he quickly feels pain; thus there is the same rapidity of action in consequence of broken law. If law acts with the same rapidity and consequence—pain, moral or physical—why ought we to apply different remedies to each case? God must be consistent, if wise; thus, the same remedy must answer in each case with equal effect. He cannot, therefore, have sent a special messenger to act as a substitute for human sin. Man has sinned, and must suffer. The punishment of sin is its own remedy; the obedience of law is its own reward. Joy cometh of obedience; sorrow of disobedience.

Thus, in the one case we have God represented as humiliating Himself for human sin, that man may be freed from the consequences of sin; in the other God maintains His regal nobility, and appeals to humanity by the same channels, Love and Fear. In one instance God's love is said to be manifested by the gift of His only son Christ Jesus; in the other, by the glorious manifestation and adaptability of law in Nature. God's displeasure is also shown by dooming the wrong-doer to endless punishment; while on the other hand, you have human suffering, the consequence of broken law, lasting so long as the law is broken.

We may thus look upon pain and sorrow as teachers in the school of experience, leading us on to ultimate redemption, stimulating us on from one condition to another, ever upward and onward towards the goal of human desires—eternal happiness.

JAMES B. TETLOW.

10, Clive Street, Heywood, Lancashire.

It will not be difficult for Spiritualists to understand that the more progressed and developed a band of spirits may be, the more necessary it is that a mortal, a medium, should be correspondingly pure, moral and spiritual; and when even the best conditions are obtained in this respect, how exceedingly difficult it is for bright spirits to communicate, and how valuable to them are intermediate agents, provided they are good and truthful—or even are endeavouring to be so—such as the spirits of the aboriginal tribes of Indians of America.—*Texas Spiritualist*.

HEALING MEDIUMSHIP.

EASTER MONDAY SEANCE AT MRS. OLIVE'S.

To the Editor.—Sir,—I have for some time past heard a great deal said about Mrs. Olive's Monday morning free healing seances, and have been told that I ought to go as a looker-on and see them, and that many went there out of curiosity. I went this morning to 106, Clarendon Road, Notting Hill, at 11 o'clock, and found about twenty people assembled there, ten of them patients, the rest their friends and acquaintances, who went to see for themselves. Mrs. Olive's mediumship differs from others that I have seen in this respect: she is entranced, and professes to be controlled by the spirit of a "Dr. Forbes," who still practises as a healer, and prescribes external and internal remedies, and also manipulates his patients through his medium; whereas the others that I have seen heal by mesmeric or magnetic means in their normal condition.

After the seance, I spoke to several of the patients, men and women, and with one exception, they told me that they had been there for several Mondays, and said that they had received great benefit from her treatment and prescriptions. One lady told me that she had before she went to Mrs. Olive's two severe surgical operations performed upon her jaw, and on the last occasion some inches of the jaw-bone had been removed, and that the doctors told her at last that they could do no more for her. She then went to Mrs. Olive, and has been treated by her for some time, and she is now a great deal better. She says her disease is a tumour in the jaw. I did not see any swelling there, but the marks left by the knife were conspicuous enough. One lady only appeared to be affected by the manifestations that she received, that is, if I might judge by the contortions of her body and the spasmodic movements of her limbs.

The lady who attended for the first time told me that her disease was correctly described to her by the medium, and that she was quite satisfied, and that no one knew what it was but herself, and, pointing to Mrs. Olive, added, "and that good lady there." Mrs. Olive told me afterwards that she did not know what the lady's disease was, but that she, the patient, had informed her that "Dr. Forbes's" diagnosis of the complaint had been quite correct. The medium in her normal condition does not know what she says in her abnormal state; perhaps the lady-patient was not aware that the "good lady" was but the speaking-trumpet of the spirit doctor.

That which I have told you of the healing power at these seances I have from the patients themselves, and they ought to know best how they are after her treatment of them. I can therefore with some degree of confidence advise those who cannot afford to pay for a private seance to go there on the Mondays at 11 o'clock, for they also may be benefited, and that without money and without price. Faithfully yours,

JOSEPH SWINBURNE.

OBITUARY.

Jacob Scott Matthews, who departed this life on Wednesday, March 24th, at his residence, Rock Villa, the Beach, Penarth near Cardiff. He was one of the earliest pioneers of Spiritualism in Cardiff, having been interested in that and the cognate subject of mesmerism, along with Mr. Rees Lewis, for upwards of twelve years. He was one of the oldest residents of the town, having witnessed its growth from a small place to a great port. He rescued from the River Taff the land now the site of "Temperance Town," and built upon it the existing houses and the Temperance Hall. He was one of the staunchest advocates of Temperance in the neighbourhood, and that at a time when Temperance principles were not so popular as they now are; and in accordance with his opinions he would never allow a house in Temperance Town to be licensed for the sale of drink. He was early a strong advocate of free-thought principles, and retained to the last his contempt for all that popularly goes under the name of "religion." There are many by whom he will be greatly missed, especially among the poor.

EDWARD SNELL, Saltash, passed away on March 15. He was a very enthusiastic Spiritualist, and boldly proclaimed his views. His report on Dr. Monck's manifestations will be remembered. He took great interest in the progress of phenomenal developments, and showed us some remarkable examples on our visit to his residence.

SAMUEL QUARMBY, OLDHAM.—Dear Mr. Burns,—It is with very deep regret that I inform you of the passing to the other world of the above-named good man, who, for a number of years, as you are aware, has been a spiritual worker in various parts of the country. He was a man of a very considerable amount of intelligence, and both his normal and inspirational addresses were of a high order. He was a little over thirty years of age, and his sickness was of short duration—a few weeks only. He was interred yesterday, many friends attending the ceremony of burial. The doctor assigns the cause of death to be heart disease and dropsy. For two or three years he has been under the clouds of misfortune, caused chiefly by the very bad state of trade, and it has been with great difficulty that he has been able to procure the bare necessities of life for himself and family, which consist of a wife and three young children. Your readiness to assist and make known the wants of sufferers through the MEDIUM is the reason we solicit you to give publicity to this very deserving case. Mr. Quarmby always, when opportunity offered, placed his services at the disposal of the various spiritual societies in Lancashire and other counties, and you have had the benefit of his services in London on one or two occasions. It is earnestly desired that a generous response may be made to this appeal for the support of his widow and three children by all friends, and especially by those in the Spiritual Movement, so that the heartrending at the loss of a kind husband and a tender father may in some measure be alleviated. The dewdrops of kind and generous sympathy mingling with the tears of sorrow and affection, tend to diminish the affliction caused by the loss of one's best friends and relations; and in cases like the above our sentiments of conscientiousness and benevolence should take a practical exercise. Mr. Jesse Mills, 38, Union Street, Oldham, and Mr. Thomas Kershaw, 8, High Street, Oldham, will be glad to receive subscriptions from any persons who can afford to render assistance, and which would at once be handed over to Mrs. Quarmby, who is in very much need of it. Please kindly insert this in your next issue, and oblige yours very truly, JOSEPH TAYLOR, 107, Henshaw Street, Oldham, March 30, 1880.

THE REAL CAUSE OF THE CONFLICTS IN SPIRITUALISM POINTED OUT.

Dear Mr. Burns,—On reading a "letter" which was slily left by a visitor at Goswell Hall on Sunday morning last, I was forcibly reminded of those who came to sow tares amongst the wheat. Thank God the harvest is nigh, when the reapers will unerringly separate them! but not as Mr. T. Walker in his vindictive letter would do, lest in uprooting the tares we uproot the wheat also. Much of his letter I myself knew to be false, in addition to what I had read in the MEDIUM from the testimony of others. What there remains in it to be refuted is, I think, easy of explanation to those who can see you as you are seen by the All-Seeing One; but for the satisfaction of others I would suggest that you should place the matter in the hands of a few of your friends, whose impartiality could not be doubted, for investigation—for instance, A. T. P. and Mr. Oxley, &c.

That there are those who desire to destroy you, the Institution, and the MEDIUM, is very palpable from Mr. T. Walker's letter—the main object being to clear you and them out of the way of other parties and publications, to whom you are a hindrance to their assuming the entire supremacy over Spiritualists in this country. That you should be a sufferer from such unworthy motives, calls forth my deepest sympathy and that of numbers who are attached to the Cause, on the principles you so diligently advocate—obviously the self-sacrificing principle, as evidenced in your life and work, which is so beautifully portrayed in the case of Lieut. Willoughby's heroic act, as related in last week's Control, recorded by A. T. P., and illustrated by Mr. Oxley's articles on Yöginism.

This idea of the Christ in us, as avowed by the MEDIUM, is the true corner-stone of Spiritualism; but the builders of a pseudo-Spiritualism, judging from the outer appearance of things, would reject it in you and in the MEDIUM as unfitted for the building they wish to erect. They demand a victim to save themselves and their reputation, and by this means reverse the true order of sacrifice to God the Spirit; as our orthodox friends believe, when they inculcate the doctrine of vicarious atonement, or as said the High Priest of old, it hath become expedient that one man should die that the whole nation perish not, that is to say, that our clique perish not. The whole substance of the teachings of the Vedas, of Buddhism, of Christianity and of Spiritualism, tends into an opposite ideal; and any form of mediumship or of Spiritualism which has not for its object the entire subjugation of the lower nature to the higher, and the SUPREME ENLIGHTENMENT of the soul, fails to accomplish a mission of benefit to mankind. Yours sincerely,

London, 30 March.

WILLIAM YEATES.

GOOD FRIDAY WITH THE MILLOM SPIRITUALISTS.

On Friday, March 26, the Spiritualists of Millom held their annual tea and social meeting in their room, Queen Street. The tea, which was provided by Mr. and Mrs. Taylor, was on the table at 4 p.m., and ample justice was done to the good things provided by those present. After tea the room was cleared of the fragments that were left, and made ready for the after meeting.

At 6.30, p.m., the company again assembled in the room, and after singing "There are angels hovering around," &c., Mr. Taylor was controlled by one of his guides, who, after a short invocation, said he thought it would be better for us to go through our own programme—that consisting of songs, readings, and short addresses given by the chairman, intermingled with short talks with one of Mr. Taylor's cotnrols, known as "Jack," who was styled on that occasion "low comedian."

After the programme had been gone through, and votes of thanks had been accorded to Mr. and Mrs. Taylor for the excellent tea, and to those that had carved, helped to wash up, &c., &c. Mr. Taylor was controlled by one of his guides, who is known amongst us as the "Future Guide," who spoke as follows:—

"Though 1800 years have past, yet we live. We live to breathe and to speak through the organisation of materialism, and to redeem our position spiritually; to draw through the avenues of time and disturb that which has been dead, and bring again to life animation, that which we have done, that we may undo our past life. Speaking thus of ourselves in earth-life, we feel that the work we did was a work of despotism, and one diabolical in its actions, destroying the peace and the unity of the spirit of man—working not our own salvation and purity of heart. We were educated not to be the friends of humanity, but to be the bloodsuckers of society and destroyers of the laws of virtue and right. Thus did we hold the situation, and man had to bow the knee and become our serfs and slaves. We were not the companions of the reasoner, but we were a clique of society that were only acknowledged by those that were in our order. We were educated to follow the dictates of those that had ruled, those that were the law-givers and the law-makers. We travelled and sought after knowledge, not for universal good, but for the gratification of ourselves, that we might fill the world with a name of popularity, that it might be known and felt that we were the great 'I am's' in power, and that our sceptre and sword should crush man's opinions, that our dictates should only be heeded. We were the avengers and instruments in this order, those ruling hands that strove to stay and stop the development of truth—the natural right of man—that which should point to guide humanity and uphold the privileges which nature had given unto man.

"Thus did we work to destroy nature's laws. But our work knew an end, and time brought on that which should bring the closing scene of our career; that our learning, as schemers and plotters, should be frustrated, and thus we reached the period when the spirit revealed itself. The horses and chariots rolled on the roadway, and back we fell. I, a converted Paul! The one designated, and the one chosen to destroy the rights and privileges of man; the one that should be considered the great King of the priests. I, Paul! that should lead men to destruction, frustrated by the powers that have led you to that issue you now arrive at, thus declaring and speaking to you that which should destroy the diabolical acts of men, and lead you to try to reveal God's virtuous laws, and that which shall make you men and women right and just. To speak with men! We could not deign to do so; but thus seeing that which was revealed to us, we countenanced that phenomenon which was

manifested through the poorest wretch, we considered, that was then crawling the earth.

"But, it was not the revelation of the spirit alone that led me to these inquiries; but on did I travel, and found that that which had been revealed to me was revealed to others, and that they were then permeating men to do that which was right; and thus did I assist them in working out that redeeming influence: but what should be the end, and where? History has not revealed that which we suffered in the cause of Truth. The destruction poured upon the man Jesus, the redeemer of man's rights, was nothing to that which his followers suffered. Millions suffered death by being dragged over stones piled on their edges, until the dogs would not deign to accept them as food. Thus the Crucifixion—to die—that which is acknowledged to be the atonement for man, was not for one man, but for all.

"As man stands for that which is right, must he expect to be pierced to the quick. We suffered and died in the cause of Truth and found that we had only then commenced working out that redeeming influence of the world. Therefore we come to you under conditions that ye are in harmony and sympathy, and thus we are working to give unto you those testimonies of truth that have been revealed in the past and live to-day—1800 years ago. Let your spirits rise from deep dregs of hell to spheres of perpetual love, and show to the world that you are ever working to strike the rock that the flood of intelligence may burst forth, that the world may drink of the waters therefrom, and that you may know that you have found the flood flowing on to peace and joy eternal. Amen."

After the preceding control had relinquished, Mr. Taylor was again controlled by a spirit known by the name of "Lilly," with whom the company entered into a desultory conversation. However, as the evening was far spent, the conversation was brought to a close; and, after singing another hymn, Mr. Taylor was again controlled by one of his guides, who offered up a short prayer, after which the company dispersed. Thus ended a most happy and profitable evening, in company with friends from the Summer Land.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Mr. Editor.—Dear Sir,—We had our tea-party and entertainment on Good Friday, and it was a very successful meeting both socially and financially (much of which is due to the notices which have appeared in the MEDIUM). We had visitors from Liverpool, Oldham, Ashton, Farnworth, Macclesfield, Prestwich, Reddish, and other places, and all seemed to enjoy themselves most heartily, and feel a pleasure in being there. To commence with, we had a very good tea, assisted by willing waiters, after which a concert of two hours duration was commenced; the excellent singing and reciting made the time pass quickly by. Then came a most amusing comedieta played in character in an excellent manner, judging by the smiles and laughter of the audience. Both the concert and comedieta gave unbounded satisfaction. During intervals we sold oranges, and gave each purchaser a book containing some very good and useful recipes, and a large fund of information about vegetarianism (the books were a donation to the society from Mr. Smallman, Exchange Arcade). After the comedieta was finished the room was cleared and dancing and other games were carried briskly on till 11.30, when Sir Roger de Coverley brought our festivities to a final close. Before concluding my letter allow me to thank, on behalf of the committee, one and all who were engaged in the concert and comedieta, and getting up of the tea, for the hearty manner in which they placed their services at the call of the committee to help to make the meeting a success.

Yours truly,
March 30.

JAMES BOOTH,
Late Sec. of Entertainment.

BARROW.—On Good Friday, March 26th, a meeting was held in Mr. Webster's schoolroom, School Street, at 4 o'clock p.m. About forty Spiritualists, belonging to the Barrow and Dalton Spiritual Society, partook of a very happy repast. The ladies presiding at the tables were Mrs. Walmsley, Campbell, Banimen, Swarbrick, and Miss Layland. At 6.15, a semi-public meeting was held, which was presided over by Mr. J. Walmsley, president of the society. The purpose of our meeting together was to give a testimonial to our worthy medium, Mr. W. Procter, and to show our appreciation of his labours in the past, and at the present. The presentation consisted of a silver lever watch, made especially for him, value £8 (engraved upon it: "Presented by the Spiritualists of Furness to W. Procter, S.M., of Dalton"). Mr. Procter being blind, he is unable to tell the time by looking at a watch, but it is so made that by placing his finger on the dial he can tell at once what time of day it is. During the meeting there were several short speeches given by the friends, all speaking of the great service we have received at the hands of Mr. Procter. For the last seven years Mr. Procter has been labouring amongst us as a trance medium. During that time he has had to endure the scoffs and sneers of the world, and when we take into consideration the meetings that Mr. Procter attends, and the addresses that are given through him, it is quite surprising. During the Year 1879 he was at 378 meetings, gave 283 trance addresses, and visited Barrow 167 times (Barrow is five miles from Mr. Procter's residence). When a gentleman will do all this without fee or charge, Mr. Editor, I think he is worthy of our highest approval and esteem. Mr. Procter is engaged as a mineral borer, which greatly retards his development as a medium; notwithstanding, we consider him a very excellent medium. He has got wonderful clairvoyant powers, and has given some of the best delineations and proofs of the truthfulness of Spiritualism and of his own mediumship that could possibly be given. He is able to tell our surroundings at any time, which is a source of pleasure to us all. As I am afraid I shall intrude on your valuable space, I remain a brother in truth—a Spiritualist. P.S.—I think if the Spiritualists of this country knew Mr. Procter better than they do he would not have to go to the most laborious labour there is in connection with the mining operations.—R. TOWERS. Ulverston Road, Dalton.

MR. W. EGLINTON writes from Saxony: "I have been in Germany some time, having just left the professors at Leipzig, after a most successful session there. True work is done without display or ostentation. I leave here on Thursday for Prague, Vienna, Munich, &c., at which places I may hope good work may be done."

MR. J. J. MORSE'S APPOINTMENTS.

BURRADON.—Saturday, April 3. School Room, Subject: "Man's Nature and Destiny, as Revealed in Spiritualism." Evening at 7.
NEWCASTLE-ON-TYNE.—Sunday and Monday, April 4 and 5. See Society's notices.
GLASGOW.—April 11 and 12. KEIGHLEY.—May 9.
LIVERPOOL.—April 18. CARLISLE.—May 23, 24, 25.
LONDON.—April 22 and 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, E.

MR. E. W. WALLIS'S APPOINTMENTS.

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 trance-orations in all parts of the United Kingdom. Apply by letter, to him at 335, 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 29, New Bridge Street, Newcastle, on Sunday Mornings, at 10.30. Application for admission to be made personally, or by letter to Mr. Miller, 194, 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, "

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.
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.

April 4.—Mr. Howell, Manchester. April 11.—Mr. Isaac Walker, Wigan.
33, Downing Street. J. CAMPION, Secretary.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, APRIL 4.—GOSWELL HALL, 290, Goswell Road (near the "Angel")
Conversation and Seance at 11 a.m. Address by A.T.C.P. at 7 p.m.
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, APRIL 6.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
THURSDAY, APRIL 8.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, APRIL 4, ASHTON-UNDER-LYNE, 1, Bradgate Street. Meeting at 6 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street.
Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30.
KEIGHLEY, 2 p.m. and 5.30 p.m.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
OLDHAM, 146, Union Street, at 6.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station).
Lycium, 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 Lycium, Children's Lycium, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
MONDAY, APRIL 5, LIVERPOOL, Perth Street Hall, at 8. Lecture.
SHEFFIELD, W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.
TUESDAY, APRIL 6, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
WEDNESDAY, APRIL 7, 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 8, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.
SHEFFIELD, W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.

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

IMPORTANT ANTI-VACCINATION INTIMATIONS.

General Election.—Every opponent of Compulsory Vaccination is earnestly requested to write to each candidate and inquire, in the event of his being returned to Parliament, if he will vote for the repeal of the Compulsory Vaccination Acts, or the appointment of a Royal Commission.

Quebec Hall, 25 Great, Quebec Street, London, W.—Mr. Walter Hasker will deliver a lecture on Tuesday, 6th April, at 8.30 o'clock, on the Tyranny of Compulsory Vaccination.

The Dialectical Society, Langham Hall, Great Portland Street, London, W.—W. Gibson Ward, Esq., F.R.H.S., will introduce the Vaccination Question before this Society on Wednesday, 7th April, at 8 o'clock.

Eleusis Club, 180, King's Road, Chelsea, London, S.W.—Mr. Alexander Wheeler, of Darlington, will lecture on Vaccination, on Sunday, 18th April, at 8 o'clock.

Each lecture to be followed by a discussion. Admission free.

The Vaccination Inquirer and Health Review.—Subscriptions for the new year, commencing April, are now due, 2s. 6d. per annum. 10 copies for 20s., or 1s. 6d. per annum to Clubs, Reading Rooms, Hotels, &c., from W. E. Allen, 11 Ave Maria Lane, London, E.C. Donations to the Advertising Fund and subscriptions to the Guarantee Fund, also now due, can be sent to the Treasurer, Wm. Tebb, 7, Albert Road, London, N.W., or to William White, Hon. Secretary of the London Society for the Abolition of Compulsory Vaccination, 4, Kemplay Road, Hampstead, London, N.W.

In a debate in the House of Commons, July 3rd, all the Liberals who spoke were in favour of that great political crime, compulsory vaccination, and Mr. John Walter, the Member for Berks, suggested the adoption of the American plan of excluding all unvaccinated children from the public elementary schools. This method of coercing the poor by a system of indirect compulsion, which would not affect the rich, was advocated, and its *modus operandi* explained by an Irish doctor, Sir Dominic Corrigan, before the Vaccination Committee of 1871. "Question 4032—But you would secure vaccination at a later time by indirect means, by excluding from schools and from workshops? Yes.—Question 4034: Your procedure would either compel vaccination or keep the child in perpetual ignorance? Yes.—Question 4035: And would shut it out from the walks of industry? Yes." So much for Yankee, Irish, and English Liberal notions of liberty.—Communicated by Mr. W. Young, 8, Neeld Terrace, Harrow Road.

FEATHERSTALL.—Mr. E. Wood, of Oldham, will deliver two trance addresses on Sunday, April 4, in the house of Mr. John Dearden, Whiteless Road, commencing at 2.30 and 6 o'clock. All friends are kindly invited.

HOLBORN LITERARY AND DEBATING SOCIETY, 36, Great Queen Street, W.C. April 15, lecture, "Is Phrenology a True Science?" to be illustrated by descriptions of character, Mr. J. Burns. May 27, lecture, "Spiritualism," Part II, Mr. B. Howard. June 3, symposium, "Jesus of Nazareth," to be opened by Mr. P. Handford.

Mr. T. M. Brown will be in Southport till Tuesday; address—General Post Office, Southport. Wednesday and Thursday he will be at Manchester, care of Mr. E. Rhodes, 42, Freme Street, Everton Road, Chorlton-on-Medlock. Belper and Uttoxeter to follow. Mr. Brown expects to complete his journey south in a month. Friends who desire a visit must apply at once. He will visit Scotland for a few days if possible.

STEINWAY HALL, Lower Seymour Street, 32nd anniversary of Spiritualism, on Sunday, at 11 a.m. Mr. Thomas Shorter, Mr. J. William Fletcher, and Miss S. E. Gay will speak. In the evening, at 7, Mr. W. Stainton-Moses, M.A., Mr. Fletcher, and others will make short speeches. Signor Valcheri, Madame Andrews, and a select choir will furnish the music.

BIRMINGHAM.—On Sunday evening next, April 4, in the Spiritual Meeting Rooms, 312, Bridge Street West, Hockley, Mrs. Groom, by the kind assistance of her guides, will give a trance address in the above rooms. Subject for the evening "Heaven and Hell" closing by giving clairvoyant descriptions to friends. Collections at the close in aid of the place; doors opened at half past six o'clock. I am instructed to inform the many readers of the MEDIUM of the alterations that have taken place in Mr. Perks's circle, held on Wednesday evenings, being an advanced and progressive circle, consisting of members developing for special purposes in sustaining spiritual truth to its true devotees only.—W. PERKS.

MARYLEBONE PROGRESSIVE INSTITUTE and Spiritual Evidence Society, Quebec Hall, 25, Great Quebec Street.—On Sunday evening last Miss Young delivered a most beautiful and thrilling address and poem, afterwards remaining some little time at the seance, giving some remarkable descriptions; several persons remarked to me, and for myself I never remember such a manifestation of spirit-presence, the power was wonderful. On Monday Miss Waite's entertainment was a real success. Her rendering of "Archy Dean," and Mr. J. MacDonnell of the "Saint and Maid," and the lady vocalist, and Mr. Wilson's "Christmas Carol," were received with rounds of repeated applause, which was in itself most amusing. On Tuesday Dr. J. L. Nichols gave a brilliant lecture on "Casts of Spirit Hands." This to me was a perfect treat. On Saturday next at 8 prompt the usual seance. Mr. Hancock will be there half-an-hour previous to speak with strangers. Mrs. Treadwell will resume her place as medium. On Sunday at 6.45 p.m. the service as usual; several speakers are expected. On Monday at 8 prompt Miss Waite's entertainment will be repeated, and will bear being so again if good as last. On Tuesday at 8 for 8.30, Mr. Hasker will deliver an address on "Vaccination Tyranny," W. Tebb, Esq., will preside, discussion allowed at close. Mr. Burns's Phrenological demonstrations will be given on Tuesday week.

TO SPIRITUALISTS. -- Wanted a few friends to form a Circle at 50, Cambridge Road, Mile End Road, E. Mrs. F. Sames, late of Mark Lane, E.C. Terms very moderate.

CONFUCIANISM AND TAOISM.

Dr. Legge, formerly missionary to China, and now Professor of Chinese at Oxford, has just delivered four lectures on the above religions as compared with Christianity at the Presbyterian College in Queen Square, Bloomsbury. They are to be published shortly, and will prove most useful to those desirous of acquaintance with the Chinese faiths.

Confucius was born B.C. 551, and laboured chiefly as a teacher of the "doctrines of antiquity," hardly attempting to modify the already existing religion. This, which we can trace back nearly five thousand years, has, in the opinion of Dr. Legge, been always monotheistic.

The worship of ancestors, which forms one of its chief characteristics, was shown to be quite distinct from the worship of the one God. It is connected with their belief in a future life, a life not of idleness, but of active service for the welfare of men, their ancestors now being guardian angels. The so-called worship is understood as a feast with them. And it may here be remarked that the lecturer said he could find no trace of the "Christian" idea of sacrifice in the Chinese writings. Dr. Legge laid special stress on the fact that "expiation does not at all enter into their established forms and practices, and that propitiation is unknown."

We are not prepared, as was the lecturer, to call this a defect; and we learn with pleasure that Shang-Ti (God) has not even the suspicion of vindictiveness or the need of propitiation. The idea which is held is rather that a close relation exists between God and man.

One of the chief points was a belief in the goodness of human nature; and although, as remarked, there is "no bringing down of God to men to raise them," and thus not the close relation to the Deity experienced by Christians, still this is preferable to the doctrine of "total depravity" which missionaries naturally find so difficult to infuse.

At the close of the last lecture a member of the Chinese embassy made a few remarks, which were translated by an interpreter. He spoke principally of the great use that cultured men perform in bringing about a bond of unity between different nations, and in closing referred to the study of the religions of the world as deeply interesting. He advised his hearers to be willing to learn something from each, and thus combine the truth of all.—*Morning Light*.

"HEALING by Laying on of Hands," by James Mack.—"Dr. Mack writes in a straightforward style, directly to the purpose, and with an earnestness which carries conviction. The book is replete with facts, and will prove invaluable to the future historian of the Movement."—*Religio-Philosophical Journal*.

"THOUGHTFUL" (Newcastle-on-Tyne).—We make it a rule not to insert anonymous communications, nor can we throw any light on the cause of failure at the seances in question. There is a great change impending in respect to the phenomena. The present methods are "played out," and will either fade away or come to grief by "exposures" and prosecutions.

Of all our exchanges none please us in some respects so well as the *Texas Spiritualist*. It has rather a rough exterior, and the literary get-up is not of the most polished order, but it displays a religious fervour and thoughtful depth that are painfully absent in the spiritualistic broad-sheets of the North. We urge our Texan friends to persevere as they have begun in the good work. We thank them for kind allusions to this periodical: "This excellent paper reaches us regularly, and its contents are much relished, especially 'Historical Controls,' by A. T. T. P. It should be well sustained."

BRADFORD SPIRITUALIST CHURCH.—The friends here had their annual tea on Easter Monday. Upwards of one hundred sat down to a most excellent tea, tastefully set out, and which appeared to be thoroughly appreciated. The provisions were all given by our friends. The entertainment afterwards was very interesting, consisting of singing, by Mr. and Miss Riley, Mrs. Dobson, and Mr. J. Hey. Recitations by other friends, all of which went off well, with some encores. Mr. W. Howell, of Manchester, coming unexpectedly gave us a treat in a most eloquent speech from one of his guides, concluding with a most amusing piece of punning and wit from "Tom Hood." The guides of Miss Harrison concluded our programme with another amusing speech. The room was crowded with an intelligent and appreciative audience. Our Cause is progressing, and there is harmony amongst us.—R. JARVIS, Sec., 20, Paisley Street.

A FRIENDLY pen writes from Monmouthshire:—"I have not had a MEDIUM these twelve months. The agent I get my weekly paper from used to get it for me, but he has failed to get it, from the party that supplies him with his papers these twelve months. So I have been obliged to read the old ones over and over again, and they always seem fresh and new (as the man said about the Bible), whenever I do read them. Please to send the number for this week and count back as far as the stamps enclosed will pay for, as I am wishing to know how the Cause is getting on." When one thinks of the number of Spiritualists who do not take the MEDIUM, and of the greater number who find it impossible to be supplied with it, we readily come to the conclusion that the circulation could be at once doubled if its true friends only exerted themselves. We have in the MEDIUM an engine greater than all others, capable of doing unlimited work if taken hold of by the friends of the Cause.

A MEDIUM'S TESTIMONY.—Dear Mr. Burns.—Having read in the MEDIUM your letter about an accusation made by some against you, that you were either extolling or disparaging mediums in your paper according to the amount of their contributions, I thought it a duty not only to you, but to my brother and sister mediums to write a few lines. I beg to testify that, although very flattering accounts of my mediumship have often appeared in the columns of your esteemed paper, I have not once been asked by you to contribute to the Spiritual Institution; but that, owing to the uncertainty of my professional income, I could not pay with the desired regularity the very legitimate charge for my advertisements. Such inaccuracy has never prevented you from accepting any reports favourable to myself, nor has it stopped my advertisements. Trusting that others will hasten to testify to their friendly and disinterested relation with the Spiritual Institution or its organ, with every good wish, I remain, dear Mr. Burns, yours most truly, ELIZA OLIVE.—106, Clarendon Road.

VERITAS: REVELATION OF MYSTERIES BIBLICAL, HISTORICAL, AND SOCIAL, BY MEANS OF THE MEDIUM AND PEIRIAN LAWS.

By HENRY MELVILLE. Edited by F. TRENTON and A. TUDOR.
Large Quarto. One Guinea.

CONTENTS.

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

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

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

NEW WORK BY "M.A. (OXON.)"

UNIFORM WITH

"PSYCHOGRAPHY" AND "SPIRIT-IDENTITY."

Price 2s. 6d.

In the press—to be issued shortly.

Higher Aspects of Spiritualism.

BY "M.A. (OXON.)"

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

TESTIMONIAL FOR DR. MONCK.

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

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

W. P. ADENHEAD, Belper.	Rev. W. STAINTON-MOSES, M.A.,
Dr. BROWN, Burnley.	Kilburn.
JAMES BURNS, Southampton Row.	Wm. OXLEY, Manchester.
ALEXANDER CALDER, 1, Hereford	E. DAWSON ROGERS, Finchley.
Square, S.W.	MORELL THEOBALD, Hon. Sec.
Prof. R. FEINER, Breslau.	J. PEMBERTON TURNER, Leamington.
A. J. CRAFTS, Meggen, Lucerne.	Mr. TYNDALE, Edgimston.
A. H. GLENNAN, Merignac.	HENRIETTA WEDGWOOD, J.P., Queen
Baron DICKINSON-HOLMFELD, Hol-	Ande Street.
stein.	Prof. F. ZOLLNER, Leipzig.
Sir C. ISHAM, Bart., Northampton.	A. ASKROFF, St. Petersburg.

All remittances should be sent to MORELL THEOBALD.

62, Granville Park, Blackheath.

SUBSCRIPTIONS ALREADY RECEIVED.

Sum already acknowledged £155 8 6	Mr. J. Colman	20 5 0
Received since Feb. 1—	Mr. H. A. Kaye	0 5 0
L. E. G.	Mr. J. J. Nicholson	0 5 0
A Friend, per W. T. Essler ...	Mr. Hewison	0 1 0
Per Mrs. Woodford's Beance ...	Mr. Hammarlton	0 4 0
Dr. Curtis, Beane	Per J. Robertson, Glasgow	...
Mrs. Loxton, Nice	Friends' second donation ...	6 12 6
V. Bird, Devonport	Stamps, per E. Wallis	0 2 0
Mrs. L. Newman, Liverpool ...	S. C. Hall, F.S.A.	2 3 0
A. M. Hungary	W. S. Hudson, Paterson, New	...
G. Bryan, Edgimston	Jerry	0 6 2
"Chip"	Mr. G. Lee, Ripley	1 0 0
H. A. Beckett	Per Mrs. Espartero's Beance ...	0 8 0
Hon. A. Askroff, &c., St. Peters-	Friends, per Mr. Morse	6 15 0
burg	Kaffe of Oil Painting, by E.W.	...
Mrs. Stuart's Circle	Wife, Esq., per Mrs. Wood-	...
Per Miss Wood's Beance, New	ford	1 15 0
castle	Mr. C. Reimers	5 0 0
Mr. John Mould	E. H. W.	0 10 0
Mr. Wm. Hunter	Mrs. B.	0 2 0
Mr. W. C. Hobson	A. C. Swinton, Esq.	1 0 0
Mr. H. A. Kersey	M. L. Garay, Geneva	1 0 0
Mr. John Miller

PURE SOLIDIFIED CACAO

TRY IT, AND YOU WILL USE NO OTHER.

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

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

PLAN FOR THE

Effective Distribution of Spiritual Literature.
RECONSTRUCTION OF THE PROGRESSIVE LITERATURE FUND.

STANDARD WORKS & INTERESTING NOVELTIES TO DEPOSITORS AT COST PRICE.

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

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

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

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

This is not a company or speculation of any kind. The plan has already given publicity to 25,000 volumes, and has bestowed on the Movement in this country a popular literature at a reasonable price. All past transactions have terminated with complete satisfaction to the depositors.

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

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

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

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

LECTURES ON THE PHILOSOPHY OF

MESMERISM AND ELECTRICAL PSYCHOLOGY.

(16 in number.)

By Dr. JOHN BOYER DODGE.

CONTENTS.

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

THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY.—Dedication—Introduction.—1. Electrical Psychology: its Definition and Importance in Current Science.—2. Beauty of Independent Thought and Fearless Expression.—3. Concerning Love between Mind and Matter, and Circulation of the Blood.—4. Philosophy of Disease and Nervous Force.—5. Cure of Disease and being Associated.—6. Examples of Daily Proof from Motion.—7. Subject of Creation Considered.—8. Dreams and Impressions.—9. Connection between the Voluntary and Involuntary Systems.—10. Electro-Curative is the best Medical System in being, as it harmonizes the Excellence of all other systems.—11. The Secret Revealed, so that all may know how to Experiment without an Instructor.—12. Genealogy, or Human Family Philosophically Considered.

Nearly ready.

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

THE NEXT WORLD.

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

In the press.

THE SPIRITUAL LYRE.

Paper covers, 6d.; to Depositors, 12 copies, 4s. Cloth, 1s.; to Depositors, 12 copies, 5s.

In preparation.

THE GREAT PYRAMID OF JEEZEH.

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

In preparation.

GLIMPSES OF SPIRIT-LIFE.

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

In preparation. An English edition of

STARTLING FACTS IN MODERN SPIRITUALISM

Chiefly through the Mediumship of Mrs. Hollis-Billing.

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

The Rosicrucians: their Rites and Mysteries.

with chapters on the Ancient Fire and Serpent Worshippers, and explanations of the mystic symbols represented in the monuments and talismans of the primordial philosophes. Second edition, revised, corrected, considerably enlarged, and illustrated by upwards of 300 engravings. By HARGREAVE JENKINS, author of "The Indian Religions; or, Results of the Mysterious Buddhism," &c. &c. Symbolical binding, price 7s. 6d.; to depositors, 5s., post free, 6s. 6d.

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

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

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

MR. BURNS gives his Psycho-Organic Delineations on the following terms:—

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

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

Verbal Delineation, 5s.

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

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

ASTROLOGY.

"Worth its Weight in Gold."

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

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

Instructions to purchasers gratis.

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

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

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

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

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

CAPE TOWN, SOUTH AFRICA.

THE ATHENÆUM HALL

HAS within the last few weeks been vastly improved in its Seating, Lighting (Gas), and Stage Arrangements, and for uniqueness, convenience, and economy, it will be found unrivalled for Miscellaneous Entertainments.

The Stage has been widened two feet, made far more spacious, and supplied with a complete set of (twelve) practical scenes, 19 x 14 (by FRIGERIO).

1. Proscenium, Green Baize, and Act Drop Curtains, Side Wings, &c. 2. Grand Saloon (Modern Drawing-room). 3. Plain Drawing-room. 4. Plain Interior Chamber, Furnished. 5. Plain Interior Chamber, suitable for Cottage Interior, &c. 6. Grand Garden Scene with Fountain, &c. 7. Woods, Castle, and Cascade. 8. Mountain, Lake, and Woods. 9. Grand Forest. 10. Practical Prison. 11. Cottage with Door and Window. 12. House Front, with Practical Door. 13. Street Scene, and adapted to suit any ordinary Dramatic or Operatic piece, and just the thing for the use of Amateur Dramatic Companies. Terms as usual.

Circulars with full particulars on application at the Hall, 2, New Street.

Cape Town, 28th Feb., 1880.

From the *Cape Times* of March 1.

"This comfortable bijou theatre has just undergone extensive alterations. The ground floor is exceedingly well seated, and the balcony, together with the stage, has been much enlarged. In the stage especially the improvements made are very great. The stage has been both widened and deepened, and the scenery has been throughout painted by that exceedingly clever artist, Signor Frigerio. Particulars will be ascertained on reference to our advertising columns."

THE SPIRITUAL PIONEER, PUBLISHED MONTHLY, price one halfpenny; 100 copies, 3s.; 50, post-free, 1s. 10d.; 12, post-free, 5½d. W. H. LAMBELLE, 63, Manchester Road, Bradford.

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

HOUSE AND HOME, A Journal for all classes; discussing all matters pertaining to the dwelling and to the household. "It may be read by everyone, and to advantage."

—Graphic. "A variety of interesting subjects."—*Daily Chronicle*.

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

STRAY CHORDS.

BY JAMES KINNERSLEY LEWIS.

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

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

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

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

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

THE CELEBRATED

"JOHN KING" NUMBER OF THE MEDIUM.

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

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

Now ready, price 6d., the April Number of

THE PHRENOLOGICAL MAGAZINE:

A SCIENTIFIC AND EDUCATIONAL JOURNAL.

The contents include the following articles:—

Charles Darwin: a Phrenological Delineation (with portrait).

The Brain and the Skull (first article).

Phrenology in the Family.

A Novel Theory of the Brain.

Spinsters: their Past, Present, and Future Work (second article).

Commercial Morality.

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

The Children's Corner, &c.

London: L. N. FOWLER, Phrenologist and Publisher, Imperial Buildings, Ludgate Circus, E.C.

JOSEPH ASHMAN'S EMBROCATION,

FOR THE

RESTORATION OF VITAL EQUILIBRIUM
AND THE RE-ESTABLISHMENT OF HEALTH.

To be had of the Proprietor,

JOSEPH ASHMAN,

14, Sussex Place, Cornwall Gardens,

Kensington, London, W.,

and Chemists generally.

Price 2s. 9d. per Bottle.

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

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

TESTIMONIALS.

Bury St. Edmunds, Nov. 25, 1878.

Mr. ASHMAN,

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

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

—Yours very truly, Mrs. ASTON.

Bury St. Edmunds, Oct. 31, 1879.

Mr. ASHMAN,

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

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

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

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

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

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

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

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

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

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

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

REMOVAL.

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

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

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

HINTS ON LECTURING, &c.

By HENRY PITMAN. 144 pages, price 1s.

This book contains an account of the Origin of Phonography, showing that it originated in the study and revision of the Bible. It also contains a History of Shorthand in Ancient Greece and Rome as well as in England; with chapters on Shakespeare and Shorthand, Reporting in the House of Commons, Universal Language, Oratory, or the Art of Speaking Well, Elocution, the Art of Breathing, Culture of the Voice, Logic, Music, Art of Reasoning, Origin of the Penny Post and Biography of Sir Rowland Hill, Paper and Paper Making, &c.

Dr. Nichols, in the *Herald of Health Review*, wrote, "The Chapter on Breathing is a contribution to Sanitary Science."

HINTS ON LECTURING has been favourably noticed by the Press, and the first edition has been sold in a few months. The book is full of valuable hints to readers, speakers, and writers, and is both entertaining and instructive.

F. PITMAN, 20, Paternoster Row.
JAMES BURNS, 15, Southampton Row.

All Books at from 20 to 50 per Cent. under published price
TO DEPOSITORS IN
The Progressive Literature Publication Fund.

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

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

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

The Publication Fund to a minimum of £1000.

CONDITIONS.

£1 is the smallest deposit that can be made.

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

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

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

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

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

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

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

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

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

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

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

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

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

All remittances should be made to—

J. BURNS,
 SPIRITUAL INSTITUTION,
 15, Southampton Row, London, W.C.

To Depositors, 4 Copies for Seven Shillings.

THE BEST BOOK FOR INQUIRERS. THE LATEST PHENOMENA.

Where are the Dead? or, Spiritualism Explained.

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

DEAD ARE STILL ALIVE,

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

Re-issue, Price Two Shillings and Sixpence.

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

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