



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

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**THE PHILOSOPHY OF MEDIUMSHIP.**

HISTORICAL AND OTHER CONTROLS.

BY WILLIAM OXLEY.

AMONGST the wonders presented to the world in the phenomena of Modern Spiritualism, that phase of it known as trance mediumship, in which the "psychic" (as our scientific friends would designate the medium) personates, for the time being, individuals who have passed from mortal to spirit spheres, stands out pre-eminently as a subject worthy of investigation and of all acceptance; for by it not only is the immortality of human beings demonstrated, but immortality itself, with all the experiences which immortality (or a conscious existence of being in other than embodied form), as a state of being involves.

The complex machinery of the human organism as yet, is but little understood, and mankind continues ignorant of the powers of its various component parts, little dreaming of their value and possibilities, which, though now dormant, are destined by the unerring law of evolution and development to be awakened into activity, and which, as sure as the infant contains all the qualities and idiosyncrasies of the man and woman, so will the human race advance into the state of adolescence and maturity; for notwithstanding the apparent display of brilliancy in the history of the culminating period of some portions of the race in bygone ages, yet the general tendency has been a steady progression in knowledge, and consequently in power; and in the rise and fall of nations and peoples, characterised as they have generally been in the past by conquest and subjugation, we may see the transference of vitality to other parts or portions of the earth's inhabitants, which bring out some quality or embody some leading or generic ideas that distinguish them from their predecessors.

This variation or manifestation of life on the earth is the record or history of humanity from its commencement in mundane conditions,—not from its origin in the tadpole or even as a development from the ape, but, from the time when the human spirit descended from its prior state of being, as an atom in the vast cosmos of fluidic life, into the state in which we, as embodied human beings, are now in upon the earth's surface—or, in other words, when as a germ it entered through the portals that stand between the spiritual and natural universes, and attracted to itself atoms of a denser order by which it could be enveloped and protected during its sojourn in the mundane sphere. What the character and nature of these enclosing and protecting cosmic atoms and their relation to the ruling spirit within (which is the true Ego) really are, may form the subject of a future communication, but, for the present, I confine myself to the delineation of the human organism in its mediumistic aspects.

A very singular feature in mediumship, and which must strike every acute observer, is the strange and apparently unaccountable combination of spirits who form the band that control the medium. In the case of physical mediumship, or where physical manifestations are produced, there is almost sure to be an American Indian spirit; not unfrequently the spirits of those who had been sailors in earth-life. And others again who belong to a class who had not been noted for any great amount of intelligence or intellectuality, and in every case a strong sprinkling of the feminine element is observable. This admixture of elements in the controlling band of spirits, is not the result of chance or accident, but the drawing together of suitable spirits who possess the requisite qualifications for the accomplishment of the purpose which the leader of the

band has in view, and the leader, or chief control as he is called, is only the central agent acting under the instructions of those still higher in the scale of knowledge and power, as it is obvious that obedience and willingness characterise all who are engaged in the work of opening out the new and living way whereby access is effected to the spheres inhabited by those who are not lost, but gone before.

The combination of spirit-bands, which change according to results obtained, is regulated by the great law of affinity, and the members work harmoniously together till the desired result is obtained; after which changes take place, whereby the constituent elements are rendered subservient for the development of a higher phase. Participation in this work is beneficial, not only to mortals but likewise to all spirits engaged in the work, and, be the work longer or shorter in duration (according to our ideas of time), all admit the advantage as enabling them to ascend to higher states than they had previously enjoyed,—a proof demonstrable, that effort and activity are as essential to progress, in the spiritual as well as the natural world. Another fact, scarcely less noteworthy, is, that after a while, personal names either disappear or are supplemented by the addition of spirits with names that indicate specific qualities rather than persons, and express individuality, a term used to imply the title of a spirit who has advanced beyond the idea of mere personality; for persons, as such, are unknown in the spirit-spheres proper, and each spirit is known by the specific quality which he or she embodies for the time being, while passing through the varied states which intervene between the earth-sphere and the sphere of perfection or angelhood.

Fixity of state, and the continuous advancement of knowledge in only one given state as a disembodied spirit, is a fallacy springing from ignorance regarding the actual nature of the atomic spirit, for the degrees of spiritual life and existence in the spirit-world are as marked as the descent into and continuance of existence in embodied conditions, to which in every instance there is a beginning and an end; and the same law applies to the degrees in the ascending scale of life, reckoning physical or material embodiments as zero. A knowledge of the descent of the atomic spirit into earth conditions of existence, and its ascent therefrom, disrobing itself from its grosser surrounding envelopes, which it attracted to itself in the various stages of its descent, and which are thrown off in every corresponding state in the ascending scale, is the key which will unlock many of the mysteries of the ancient philosophy, which now are regarded as myths, legends, or mere fancies to adorn a tale, or impose on a credulous multitude by a crafty priesthood or a designing literati.

Not so; for however the religious feeling underlying the worship which was undoubtedly offered at the shrines of antiquity may have become debased and caricatured by ritualism and a gross sensuality, yet, nevertheless, the spirit of Truth underlying those ancient systems still lives, and is yet the same although the form of expression changes according to the advancing states of reception of mankind, which require a different manifestation, suited for the state into which some of its component parts have developed, so that to the future student of humanity as a whole upon this earth, the harmony of pure Truth will be seen in the variety of its expression, suited to the states of its inhabitants in the regular order of their development in parts and as a whole.

Twere a thankless task to endeavour to unfold the system or method of unfoldment pertaining to spiritual philosophy, to minds trammelled by prejudgment, or indifferent to a subject which offers



no inducement to investigate, and which perhaps, to the generality of mankind in the present age, presents an unknown or unknowable quantity. But unless the "signs of the times," and the omens and portents of the immediate future are misleading, the time is rapidly approaching when the study of humanity, embodied and disembodied, will engage the attention of the foremost minds, and as a consequence, result in a very different social state to that which now exists even among civilised communities.

To elevate mankind, and to bring about a change which shall make embodied life on this earth more desirable, and less subject to what is now felt as misery, suffering, and disease, is the great work in which all the spiritual beings who are taking part in the present Movement of our day and times, are engaged; and notwithstanding the indifference of the multitude, and hostility of vested material interests, and the (at times) questionable phenomena and apparent failures, yet the result is certain, and the ultimate victory of pure truth and unadulterated good, assured. For the accomplishment of this grand purpose, spiritual beings, of every grade and order, are engaged, and the "phenomenal" is projected, from the most interior, down to the plane of the sensuous adapted to that part of man's nature in which consciousness of life is only recognised by means of the operation of the five senses, hence the superabundance of physical manifestations which appeal to the consciousness of an inner or sixth sense possessed by every human being, which causes them to think and reflect, and which when convinced, opens out another avenue, whereby the intimate relationship of the embodied spirit with other worlds than those cognisable to the five senses, is revealed.

The use of scientific terms applied to the exhibition of the various phenomena is merely a mask to hide the unwillingness, or what is nearer the truth, the unpreparedness, (of those who find refuge in them,) to enter into open and conscious communion with the beings who supply the vitality with its accompanying currents of thoughts and affections to the human organism; for to fancy that force can be exercised without a prime mover, or that a message can be given without a sender, is certainly a fallacy that obscures and darkens.

All phenomena are objective and *symbolic*;—I use the word "symbol" to express the action of that law whereby the subjective becomes objective; and according to that law, which, like all other laws, are unerring, the objective takes a form according to the subjective. And a knowledge of this law will unfold to its possessor all mysteries, not excepting the mystery of death and the still greater mystery of life.

This symbolism is expressed in every spiritual manifestation from the external physical to the trance utterances, and no better examples of the operation of this grand law is afforded than those which instruct and gratify the readers of the MEDIUM, as given to the public by the faithful recorder A. T. T. P., under the heading of "Historical Controls."

As an illustration, I take the case of "Pausanias," as recorded in the MEDIUM of December 6, 1878; and although it is impossible to give even a tithe of what is involved, yet, the notice of a few of the leading incidents may assist to throw light upon the subject I am endeavouring to elucidate.

Embodied life upon this our outer earth expresses but a small portion of its manifestations, and is only the rehearsal prior to the acting out in reality of the grand drama. On this part of the stage the figures are masked, and the real actors, for the most part, are unknown, both to themselves and others; and it is only in the second act, where the mask or veil is removed by the emancipation of the spirit from the physical body, that the consciousness of the player is awakened to a knowledge of the part he has played, and is playing, in the vast theatre of universal being.

In the unfolding of humanity on the earth, the past was prophetic of the present, and the present is prophetic of the future; and precisely as the seed-corn possesses within itself the life of the future harvest, so the first generation of embodied man possessed the life-principle which was afterwards to grow or develop into the vast number of units that have been, are, and shall be, and which, in its totality, embraces the Grand Man—or Angel—of our earth, and which, in its turn, forms only a part of the still greater Angel of our Solar System. The word *angel* is used in a similar sense as the word *man*, which expresses the whole of human life while embodied—likewise the term "angel" includes every atom of life that has been ultimated, and those waiting to be ultimated in the human form; but the action of the current of vitality or life-stream in its flow and ebb, pertains to the highest branch of spiritual metaphysics, and is unintelligible until the simpler problems are studied and mastered—I therefore return to the subject of the Symbol as presented by the re-appearance of Pausanias.

In earth-life Pausanias was a Greek, and lived during the period when Greece had nearly reached the culminating point in her history, and was about to embody that which characterised her as a nationality. This characteristic was pre-eminently a love of the beautiful, which was the embodiment of an ideal in the twin arts of Architecture and Sculpture. This ideal was the combination of parts to produce a perfect symmetrical form—not that the Greeks were the originators of the idea, for they inherited it from the older nations of Assyria, Egypt, and India—but they carried it onward to a greater degree of perfection.

But this ideal, in their hands, only formed embodiments in works of stone, external to humanity, and in sculpture represented what physical man should be, rather than what he was. At best, it was but a lifeless representation of the human form, destitute of the spirit within, which alone makes man what he is. The spirit

of art having accomplished the work of producing an image outside or external to humanity, picturing the possibilities of the original in its full development in living form, withdrew into the inner sanctuary of life, and as far as the Greeks were concerned, it became buried in the stone emblems (some of which remain to our day), awaiting a resurrection to life in new and living forms of which they were but the effigy and prophecy.

The earthly life and experiences of Pausanias was a living representation of the spirit of Greek nationality. He was a representative man, and in his history may be traced a true correspondence, symbolising in living form, the rise, fall, and apparent death, of the nation of which he formed a part. His career as a soldier; his luxury and sensuality; his attempted adulterous connection with Leonice; his unintentional murder of his intended paramour; his traitorous designs to sacrifice his country to her great enemy; his duel, arrest, and escape from the consequences; his retirement for safety into the Temple of Neptune where he was unsafe, and his flight for security to the Temple of Minerva, where he met with death under such extraordinary circumstances; his own mother, forgetting and laying aside her maternal instincts in her stronger love of patriotism and devotion to her country's weal, being the first to set the example and bringing a brick (or stone) to construct the wall which was to immolate him alive in the very sanctuary of the temple; the attendance of the spirit of the murdered Leonice, and the visit to the necromancer or medium of that day,—all these are striking incidents or symbolic representations, according to the law of correspondences, which portrayed the history of his country and the resurrection of the spirit in another form, at a future time and under diverse circumstances.

To what that refers, I have already hinted. Having passed through states and fulfilled the experiences spoken of as retribution and expiation, "Pausanias" now makes his second advent as a spirit, and by means of a human organism on earth, he comes into the knowledge of his own earth-life and is awaking to the consciousness of the part he played, and *had to play*, as an embodied spirit on earth, and also to the part he has to take in the spheres as a disembodied spirit, prior to his ascension to still higher and more interior states of being.

The surrender of the life of Pausanias in the sanctuary of the temple (a temple being the place where worship is offered to Deity, according to the conception of the worshippers, is a symbol of the state in man, called the church, and the character of the worship accords with the knowledge of the spirit as to the object of its worship), is itself a potent symbol, portraying the release and flight of the spirit to another state in which it worships, not in temples or structures of stone reared to an unseen and unknown deity, but in the consciousness and recognition of the true Deity, the central life within every form of life, whether mortal, spirit, or angel; and, like the temples and statues of his day, which remain as ruins testifying that the spirit of that worship and art has fled, so the ecclesiastical edifices of our day will in future ages become deserted, and as ruins testify to the flight of the spirit from the present systems, and reappear in a newer and more glorious form.

"Pausanias" re-visits the earth, not as a mortal in personal, but as a spirit in individual form, and thus makes his second advent; and what is done by "Pausanias" has to be done by all in the present incoming dispensation. The return of spirits to earth in the present fashion is nothing less than the actual fulfilment of the prophecy of the past, and forms in its totality the second advent of the Christ of the past.

The mystery of the second advent, which is unsolved by the theory of re-incarnation, and the personal descent into nature again, of an historical God-man, is now being unveiled.

Viewed from the plane of mortality, it is the awaking up of the inner consciousness, and the presentation of the inner life of the persons to whom spiritual manifestations are vouchsafed, and which are presented in living spirit forms, who supply the vitality to the spirit, and thence to the atoms which compose the body or the human organism while so embodied.

The Recorder himself, A. T. T. P., is a representative, and is an organism prepared for the manifestation of a certain class of spirits, for the most part known as inhabiting the classical periods of our earth's history. And what applies to one applies to all, the manifesting spirits in every case are those who form the life-supply to those to whom such manifestation is made.

What I have given is a discursive rather than elaborate definition of the laws of mediumship, and my object is attained if it serves as an index finger to point the student of spiritual philosophy to the place where he may find the Key that in his hands will unlock the gates that open out into the grand Temple of Wisdom.

Higher Broughton, Manchester, December 16th, 1878.

#### THE STATE OF DR. MONCK'S HEALTH.

To the Editor.—Dear Sir,—I am sure that a few lines respecting the present state of health of Dr. Monck will interest you, as well as many readers of the MEDIUM. The Doctor has been now an honoured guest in our house here since last April, when he accompanied us from London. As you are aware, his health broke down last winter, principally, I believe, in consequence of the strain upon his vital powers and nervous energy, caused by the extraordinary form-materialisations which took place through him in our inner-circle. When I reflect upon those unparalleled manifestations, I cease to wonder at their injurious effects upon his health. How could it be otherwise, when the "Mahedi," a



large and powerful man, but not of those living on earth, stepped forth from that mysterious cloud, which we saw proceed from Dr. Monck's side, and remained with our circle for about three-quarters of an hour, on several evenings, and then became reabsorbed into Dr. Monck's body. All this, occurring without a cabinet—in a clear light,—and whilst Dr. Monck was in the same room in our midst, and before the eyes of all, and not entranced, was too abnormal and, perhaps, unnatural (at present) not to exhaust his physical and nervous powers. On one occasion also—as no doubt you will recollect, from having read the detailed accounts, published at the time largely in the *MEDIUM*, and sparingly in another Spiritualist paper—the still more extraordinary and, I believe, more exhausting phenomenon, occurred of a second form-materialisation—that of the beautiful "Alicia"—being evolved from a similar life-forming mist issuing from the body of the "Mahedi," in the same way as that dignified and stately Oriental had just before issued from Dr. Monck's side.

When I recollect the state of utter prostration in which Dr. Monck remained after these manifestations, I now cease to feel surprised at his health and strength giving way.

Goethe, like many other poets, ancient and modern, has described the gradual development of spiritual beings from out a cloud or mist, as in the splendid "Dedication" to his "Smaller Poems," in which the female genius of poetry appears to him:—

"Da schwebte mit der Wolken hergetragen  
Ein göttlich Weib vor meinen Augen hin,  
Kein schöner Bild sah ich in meinem Leben,  
Sie sah mich an und blieb verweilend schweben."

"There hovered, in a cloud brought near,  
A godlike form, a woman bright and dear;  
My eyes ne'er saw a form more beautiful, fair;  
She gazed upon me and stood hovering there."

When we invited Dr. Monck to come to Switzerland with us for the summer, we cherished the hope that perfect repose in so fine a climate and in such a beautiful country, would completely restore him to his usual health; but in this we have unfortunately been mistaken. His health did not improve much during the summer, and with the approach of winter he became decidedly worse, one lung, I fear, being seriously injured, and his heart and circulation evidently affected.

Mrs. Cranstoun and I were wishing that he could go to a warmer climate for the winter, and just then, fortunately, he received the kindest invitation from Professor Damiani, who is so distinguished in the Spiritualist Movement, to spend the winter at Naples as his guest. This was a timely and unlooked-for blessing, as I am convinced that a winter in such a severe climate as Switzerland, would have prevented every chance of his restoration to health. Dr. Monck has accepted the Professor's invitation, and on the 13th November, he left this for Naples, *via* Geneva, and Mount Cenis, and we have since had news from him announcing his safe arrival in Naples, after a very fatiguing journey, which, on account of his weak state of health could be performed only in very easy stages.

During Dr. Monck's stay with us, his mediumistic powers were completely in abeyance, and we never even attempted having a séance, believing that any exercise of his powers would be very injurious to his health, the restoration of which was the anxious object of our invitation.

Mrs. Cranstoun and I feel the deepest regret at having had to part with Dr. Monck for the winter, and thus losing the pleasure of his intelligent and amiable society. We have had now nine months intimate association with him, in the privacy of our own home, and this opportunity has enabled us to form a clear opinion as to his character and habits. The more we have seen of him, the more we like him, because he is one of those natures, rare in every epoch, which rise superior to all unworthy selfishness; he has always been actuated by the most disinterested feelings, and been ready to sacrifice himself for any cause which he believed to be true, and calculated to benefit humanity. It is this elevated character and high aim which has made him the victim of low, degraded, and tricky enemies, such as ever wish to persecute and destroy anyone better and actuated by higher motives than themselves. This has been the case in all ages with the few good and true, who dared to advocate any new doctrine, and Dr. Monck has been no exception; he has spent his means and his health in the Cause of Spiritualism, and has in some quarters met with a miserable return. He must, however, console himself with the belief that this appears to be a necessary law of the development of society, and that the world can only be improved by means of victims offered up by the selfish and the evil on the altar of truth.

We have great hopes, however, that his health may be greatly benefited by the warm air of the south, and that we may have the pleasure of receiving him again as our guest, in spring, with restored vigour, whereby he may be enabled to exercise once more, in the cause of truth, those wonderful and exceptional powers with which he has been endowed, no doubt for some great and beneficent purpose.—I am, yours truly,

A. J. CRANSTOUN.

Lucerne, Switzerland, Nov. 1878.

**SPIRITUALISM IN COLCHESTER.**—An essay was read at the Shaftesbury Room on "Spiritualism" early this month, by a young man from Sudbury, named Parish, which will lead to a discussion, commencing January.—C. W. ALLWOOD, Phrenologist.

**STEELEFIELD.**—To the Editor.—We had a very good meeting with Mr. E. W. Wallis on the 9th, his guides delivering themselves in a very lucid, able, and eloquent manner on the all-important subject, "His Man a Soul?" Everyone was held spellbound, several saying it was an intellectual treat. It is hoped Mr. Wallis will visit us again.—W. S. HUNTER.

## SPIRITUALISM IN SOUTH AFRICA.

We have already intimated that Mr. Eglinton arrived safely at Cape Town, where his mediumship has given the fullest satisfaction. Our last news from Mr. Hutchinson are as follows:—

"Before Mr. Eglinton came to Cape Town, I had demonstrated spirit-communion to be true, but having only partially developed subjects, and they, shrinking from notoriety and obloquy, we never got much beyond the alphabetical portion of this vast subject. Now that we have such a treasure of a medium, socially and spiritually, as my friend and brother, Mr. W. Eglinton, we have been favoured with some of the grandest and most convincing facts of spirit-communion that the most captious investigator could wish for.

"I will confine myself to what we all saw as plainly as you see this writing. Mr. Eglinton has been floated perpendicularly and horizontally all over my seance room, but on this occasion in a deep trance. He was quite unconscious of the fact of his being floated. We have seen my large dining-table, 12ft. by 4½, raised up 1½ feet in full light, without mortal contact.

"We have seen the materialised form of my father, some friends we knew on earth, and also the form of my darling Lilly, a little girl who passed away, aged 3 years 2 months, February 3rd, 1877. She came right in full view of all the sitters and stretched out her tiny hands and arms towards her "sweet mother," as she used to say.

"The acme of spiritual manifestations is materialisation for Jesus could do no more than manifest his physical presence to his chosen few whose minds were in a receptive condition for truth.

"Our spirit-friends, by following the example of Jesus, can do no more after once demonstrating their presence; to do so too often would prove exhausting to the medium, as well as monotonous to the sitters, unless it was to those seeking for a proof who had not seen materialisation. I contend that having proved the truth of spirit-communion over and over again, that were every medium, private and public, to be detected in imposture, that fact would still remain the same. Why did not Jesus demonstrate his presence to the unbelievers? Simply because he knew it would have been a waste of time, for though one rose from the dead, yet would they doubt.

"2, New Street, Cape Town, November 12th, 1878."

## SYDNEY, NEW SOUTH WALES.

A correspondent writing on the 28th Oct., says:—

"Spiritualism is exciting much commotion here just now. After a course of admirable trance lectures, by Mr. Thomas Walker (of Lancashire, England), we are in the midst of a series of inspirational discourses, given by Mrs. Hardinge-Britten, who attracts very crowded and really intellectual audiences, filling the Theatre Royal each Sunday night. She delivers addresses on Sunday afternoons, when the attendance is smaller; and she also gives week-night lectures, mainly upon scientific and philosophical subjects. Last week the Alliance for the Suppression of Intemperance accepted the offer of her services, and she spoke most excellently and eloquently upon the necessity for providing suitable recreation for the 'toilers' of the day, as a potent means of weaning them from the attractions presented by drinking shops. A well-known M.P. took the chair, and he, and one or two other Alliance gentlemen, could not repress their admiration of the lecture, but extolled Mrs. Britten's oratorical powers very highly. Nevertheless, the lecture was not noticed by either of our daily papers, which have 'dropped' the lady speaker; for they cannot find fault with her style and manner, they prefer not to argue against the matter of her addresses, and they are afraid of increasing the interest occasioned by her lectures by even denouncing them. The Sectarian journals are not so wise in their generation, but denounce her unsparingly—calling her 'infidel,' 'blasphemer,' and a 'profane person,' which only deepens the anxiety to listen to her utterances.

"We have had a short visit from Mr. Jesse Shepard, the musical medium, who was ushered in with a great 'flourish of trumpets,' and with respect to whom realisation fell very much short of expectation, so that he soon went his way, very little better pecuniarily than when he arrived, and having given rise to more disappointment than gratification. He is described as a 'fraud' by the papers; many Spiritualists endorse that sentiment, but some of us had proof, in a number of sittings, that he is a medium of wonderful power, and the producer or agent of startling manifestations when surrounded by sympathetic friends. He objected most strenuously to any light at his private seances, and the deeds done in darkness only made sceptics more sceptical and deepened the doubts of unbelievers. There were no test conditions imposed, and those who got no personal tests were much dissatisfied. He opened with a public phenomenal concert, at 5s. admission, which drew a crowded house, and was universally condemned; and no wonder, after the startling accounts that had been published of miraculous occurrences at Mr. Shepard's private sittings in Europe and America. This excessive 'blowing' (as we term it) always does harm.

"There is now upon the scene Professor Baldwin, an American, who is an avowed exposé of Spiritualism, and who, with his wife, is giving sham cabinet and other tricks in one of our public halls. Many believe him to be possessed of mediumistic powers, and Mrs. Baldwin is evidently a good clairvoyant, so that they are looked upon by different persons in a double light. Some regard them as exposés of Spiritualism, while perhaps an equal number look upon them as expounders of the 'new delusion.' The result, however, is a more general desire to know the real truth about the matter said to be exposed. Spiritualists in England will please note that Mr. Thomas Walker intends shortly to return home. We hope, when he does so, he will be cordially received. His qualities as a trance lecturer are very superior, and we believe him to be fitted to take a prominent position on the Spiritualistic platform. His private character and personal worth have made for him many friends in the Australian colonies."



## INSTITUTION WEEK, 1878.

## SUBSCRIPTIONS RECEIVED.

£	s.	d.	£	s.	d.
Mr. G. E. Triggs	0	3	0	William Hilton	0 6
A. J. Spedding	0	1	0	Martba Hilton	0 6
A Friend	0	1	0		0 2 6
Mr. W. Wilks	0	5	0	Mr. T. Dowsing	0 2 0
Mr. John Peden	0	1	0	A Trifle	0 1 0
Mr. John Gower	0	8	0	Mr. C. E. Williams	1 0 0
Mr. H. Hayes (per ditto)	0	2	0	F. F., per Mr. J. Maynard	0 5 0
Mr. S. Isaac	0	2	0	A Comrade	0 5 0
Mr. James Hops	1	1	0	Per Mrs. J. C. Rhodes, of	
Per Miss H. J. Gaukroger,				Rochdale—	
Halifax—				Mr. R. Collinge	2 6
Col. at Seance	4	0		A Friend	0 3
Miss Gaukroger	2	0		A Friend	0 6
	0	6	0	Two Friends	0 6
A Widow	0	1	0	A Clegg	0 6
H. M.	0	1	0	J. Bottomley	0 6
Per Mr. Golightly, Cock-					0 4 9
field, Darlington—				Per Mr. Wm. Dixon—	
Miss Summerson	1	0		Mr. A. Taylor	2 6
Mrs. Robson	1	0		Mr. Wm. Dixon	2 6
M. Golightly	1	0			0 5 0
	0	3	0	Per Mr. S. S. Crewdson—	
Mrs. Woodforde	0	10	0	Mr. Crewdson	1 0
Ashton Society of Spirit-				Mrs. Crewdson	1 0
ualists, per Mr. Avery	0	1	6	Miss Crewdson	1 0
Mr. J. G. Grey	0	0	6		0 3 0
Mr. Wm. Exell	0	2	6	Mr. I. Walton	0 5 0
Collected at Cirele, per				A Durham Friend	0 1 10
Mr. Brunskill, of Cock-				Widow's Mite	0 10 0
field, on 1st inst.	0	10	6	The Cardiff Circle of	
Mrs. Guppy-Volekman	2	2	0	Light, per Mr. R. Lewis	0 10 0
Hackney Spiritual Evi-				Mr. Campbell	2 0 0
dence Society, per Mr.				Per Mrs. S. Williams, of	
C. R. Williams	0	4	0	Clapton, from the mem-	
Mr. R. Young	0	2	0	bers of Bethnal Green	
Collected at Mr. De Main's				Association, at 53, War-	
High Grange, per Mr.				ner Place, Hackney	
C. G. Oyston	0	10	0	Road, E.	0 5 4
Mr. John Carson	2	2	0	Mrs. Williams and Chil-	
Mr. C. Reimers	0	5	0	dren	0 1 0
Mr. H. Biefield	0	8	0	"M. A."	0 2 6
Mrs. Brewerton	0	10	6	Mr. Rumble	0 1 0
A Friend	0	5	0	Mr. William Lloyd	0 5 0
A Circle of Three, 6d. ea.	0	1	6	A Friend, per Mr. W.	
Guy Bryan, M.A.	0	2	6	Oxley	0 10 0
Mrs. Black	0	10	0	Per Mr. W. Metherell,	
Mr. O. L. Hippisley	0	1	6	St. Peter's, Jersey—	
Lindum	1	0	0	John Vautier	2 6
From Beith, Ayrshire				Joshua Brayn, jun.	2 6
Circle, per Mr. William				George DeCartaret	1 0
Bilsland	0	7	0	Wm. Metherell	1 0
The Misses Higinbotham	0	4	0	Scott Chas. Ball	0 6
Henry Huson	0	0	6	Philip Baudains	0 6
Per Mr. Alfred Airey, Sun-				Alfred F. Maret	0 6
derland—				Francis J. Huelin	0 6
Mr. A. Airey	5	0		Edith Surguy	0 6
Mrs. Chapel	1	0			0 9 6
Ada Chapel	0	6		Per Mrs. D. Burgess, of	
W. E. Chapel	0	6		Cambridge—	
	0	7	0	Mr. Hunter	7 6
Mr. J. Crosthwaite	0	2	0	Mr. Fountain	2 6
J. J.	0	2	0	Mr. Burgess	2 6
Per Mr. Robert Catling—				Mrs. Burgess	2 6
R. Catling	5	0		Mr. Pamplin	1 0
Mrs. Catling	2	6		Mr. Harpley	1 0
Mr. T. McKinney	2	6			0 17 0
A Friend	2	6		Mr. William Oxley	1 0 0
Mrs. Hickford	1	0		Collected by Mrs. Rowe,	
Master R. Catling	1	0		of Manchester, from	
Lilian Catling	1	0		Grosvenor St. friends—	
Little Herbert	0	6		Mr. & Mrs. Ward	4 0
	0	16	0	Mr. E. Hall	1 0
Mr. Thomas Reynolds	0	1	0	Mr. J.	0 6
"M"	2	0	0	Mr. Campian	1 0
Mr. W. Whitley	0	5	0	Mr. Green	0 6
A small Circle at Fails-				A Friend	2 0
worth, per Mr. James				Mrs. Rowe	2 0
Robinson	0	10	0		0 11 0
J. E.	0	0	8	Mr. John C. Atkinson	0 5 0
M. E.	0	2	6	Mr. John Fisher	0 0 6
Per Mr. W. J. Champer-				Mr. T. W. Philips	0 3 0
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Mr. H. Berry	2	6		Mr. Ed. Williams	0 0 6
Mr. G. Squire	1	0		"From Brighton"	0 2 6
Mr. T. Constable	2	6		Per Mrs. H. L. Edgley, of	
Mrs. T. Constable	1	6		Leeds—	
Mr. W. J. Cham-				H. L. Edgley	5 0
pernowne	2	6		E. L. Squire	1 0
Kew	2	6		A. Neal	0 6
Mr. A. E. Fricker	2	6			0 6 6
	0	17	6	Mrs. Hennings	1 1 0
Our Family Circle, per				Mr. John Ashby	0 0 6
Mr. John Binns, of				Collected at special seance	
Old Hunwick	9	2	6	given by Dr. W. Brown,	
F. Tennyson, Esq.	2	0	0	at Burnley, on 18th inst.	1 2 0
Per Mr. Rich. Compton—				Mrs. Richter	0 2 6
R. Compton	1	0		Family Circle, per Walter	
Louis Compton	0	6		Strudwick	0 0 6

£	s.	d.	£	s.	d.
A Friend	0	5	0	Seances given at Spiritual	
Mr. Henry Brown	0	1	0	Institution—	
Mrs. Nokes	0	3	0	Mr. Rita, on 3rd inst.	0 10 0
A Friend	0	2	6	"Daisy," on 6th inst.	0 14 0
Mrs. H.	1	0	0	Mr. Herne, on 7th inst.	0 7 6
Mr. John Howard	0	5	0	No. 1 Seance, Mr. Towns,	
Mr. John Thompson	0	5	0	on 17th inst.	1 0 0
Mrs. Tyndall	1	0	0	College of Comprehension	
Mrs. Rowley	0	5	0	per F. Wilson	0 11 2
W. A. A.	0	2	9	Two Seances by Miss Man-	
Per Mr. J. A. Butcher, of				cell at 45, Jubilee St.,	
Peckham—				Commercial Rd., E.	0 8 0
J. A. Butcher	1	0		Seance at same address,	
M. A. Butcher	1	0		Mr. Haxby medium	
Frank	1	0		coll. by Mrs. Ayres	0 9 0
J. G. R.	1	0		Seance at Mrs. McKellar's	
J. E. Bensley	1	0		Kingsland, on 18th	
	0	5	0	instant, Mr. Towns	
Mr. Charles Avison	0	5	0	medium	0 15 0
Mr. John Burn	0	10	0		
R. Dick	0	2	6	Total	49 1 6
"M.A. (Oxon.)"	1	1	0		

## A KIND LETTER FROM AN OLD FRIEND.

Dear Mr. Burns,—The letter you wrote to Mr. Geddes concerning the concert which he and his brother wish to get up at Perth Street Hall for the benefit of the Spiritual Institution was placed into my hands to read, and I have observed what you say about me being "once," a very good friend of yours and of the Institution. I think no year has passed over my head since I knew it that I have not acknowledged its worth, and perhaps the reason I have not of late been so alive to its interests is that I have spent my energies in local matters and other ways, which I have no doubt will do good service to the Cause we both have at heart. I hold you in no less appreciation now that I have known you for these twenty years. I have narrowly viewed your course of life and career, and I think no one has or is more entitled to universal sympathy than yourself; you have always taken up unpopular subjects, and risked your reputation, your means of livelihood, and every other thing, and have fought for the truth as you conceived it, and what I should like to see is that you be well rewarded both temporally and spiritually.

Your work is a work that I cannot do, and mine is a work that you cannot do, but our sympathies need be no less towards and for each other. I hope I shall ever remember with grateful recollections the advice and suggestions you have at all times been ready to give, and I shall always be glad to remit my small contribution to uphold the Spiritual Institution, of which you are the principal.

I cannot conceive that as yet the Institution can be self-supporting. Others are now in the field pushing on the sale of spiritual literature, which may lessen your profits a great deal, and for which work you and all will feel glad that the Cause can be thus forwarded; but I hope that your hands will be upheld in this and coming years. Our prayer is to God and the good angels here and above: "Prosper thou the work of our hands; the work of our hands prosper thou it."—Yours as ever in love and sympathy,  
JOHN CHAPMAN.

## A CONTRAST.—RELIGION "PURE," RELIGION "VAIN."

"If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, that man's religion is vain." "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James i., 26, 27.

Here we have side by side an apt definition of the falsely religious and the truly religious man.

On the one hand is the "pious" man, thoroughly orthodox, constant, and almost ostentatious in his devotions, assiduous in promulgating his own pet dogmas, in season and out of season, unsparing and relentless towards all not of "his way," with no check upon his tongue in his denunciation of those whose views are not "sound," and yet in very truth "deceiving his own heart." And it may be that he the while in all honesty thinks he is right, (for by a continued course of blinding his eyes and disregarding the voice of reason within, he has at last silenced his conscience, as he imagines, for ever, and succeeded in making himself believe as truth that which his better judgment, were it suffered to act, would tell him is error), and so may not be a "hypocrite" at heart in the usual sense of the word, owing to the force of habit and the peculiar mental groove which all his thoughts traverse. Such appears to have been the character of at least some of those scribes and Pharisees against whom our Lord declaims so bitterly, for it is impossible to suppose that all of them alike (any more than all orthodox Christians to-day) were knowingly deceiving themselves and others. No doubt in many cases this self-deception is hereditary. "Hypocrite," then, seems to mean "one who occupies a false position consciously or unconsciously."

On the other hand is the true worker, who is not always at his prayers, or in church or chapel wasting the precious hours in vain repetitions of worn-out formularies, or listening to long-winded discourses on trite themes, but is engaged in a life of practical devotion, that is, of active service for the suffering children of the Universal Father. We are not called upon to give up our time wholly to benefit others, but we may do much to help others by striving to improve ourselves, and thus making our "light to shine before men." To further such an end, it is necessary that we should keep ourselves "unspotted from the world." Not that we should avoid contact with mankind, and retire into a hermit's cell, but that we should shun any connivance at the many wrong acts deemed so pardonable by unthinking minds. Discretion, of course, is here needed, as in all other things, but no one can ever excuse himself from following out the above injunction on the plea that he is unable to afford a good example to others for fear of persecution. Thus if a man cannot "visit the fatherless and widows in their affliction," he may forego all excess in matters of meat and drink, and by accustoming



himself to plain and simple rules of living, subject the flesh to the spirit, thereby placing before others a worthy example. He may be temperate without being austere, in the world but not of it.

It is the miry clay of luxury in which men wallow, whilst they pamper with cloying food their perverted appetites, wherewith we should not be beslimed. It is the idle pageantry and puppetshows in which others revel, from which we should flee. Nor less should we show disapproval for the love of mere phenomenal marvels so common in the ranks of Spiritualists. People who gaze at dancing-tables are hardly those who would relish a good trance-address. Table movements are highly useful as a means to an end, that of communion with departed spirits, and as a means of convincing sceptics. But to stop short here is to fail to "covet the best gifts."

Our ideal, righteous man, though he mixes perforce with other men, yet is uncontaminated by their sordid pursuits and grovelling pleasures, and pities from his heart all those who have never seriously considered the question, "what shall a man give in exchange for his soul?" No earth-born joys allure him from his self-chosen task, and angel-guided track, of comforting the broken-hearted, and of living a life of purity so as to bring himself into chosen communion with high influences. He ever feels the blessings of spiritual light to be so great, that for him all other things are more or less in abeyance, and he counts them as dross. And if he remain steadfast in these or similar convictions, we may be well sure that such a one will indeed be greeted, on his arrival on the other side, with the words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

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

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In MEDIUM of Dec. 13, page 793, for *kápis*, read *xápis*. Also on page 796, for *Waja Tumba*, read "Wayatumba," the name being thus spelt and pronounced by the spirit himself. In MEDIUM, for Nov. 15, 1878, page 729, for "Plato's Philetus," read "Plato's Philebus."

As we had to go to press on Tuesday this week, and also on account of the space occupied by the Index, a large proportion of our usual matter has been unavoidably left out. We beg the kind indulgences of all who have been disappointed, in view of the circumstances.

"PSYCHOLOGICAL REVIEW."—We are informed that the forthcoming January number of this quarterly review will contain an interesting memorial of the late distinguished philanthropist, Mr. George Thompson, for some time M.P. for the Tower Hamlets, but particularly known for his successful efforts in promoting the abolition of slavery, both in this country and in the United States.

STATE TRIAL FOR MEDICAL HERESY.—*Regina v. Tebb*. A *verbatim* report of this prosecution will be published in a few days, containing the medical testimony of O. T. Pearce, M.D., T. L. Nichols, M.D., E. Haughton, L.R.C.P. Edin., suppressed by the magistrate; also letters to the defendant from the Rt. Hon. John Bright, M.P., and Rt. Hon. W. E. Gladstone, M.P., together with correspondence, opinions of the Press, and an introduction by Mr. William White, author of the "Life of Swedenborg," &c. Price 2d., 1s. 9d. per dozen, or 12s. per hundred. Published by Allen, Ave Maria Lane, E.C., and can be obtained at this office. This pamphlet ought to be widely circulated amongst all who "reverence the rights of conscience" and desire to promote the repeal of the tyrannical Vaccination Acts.



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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 27, 1878.

## TO THE READERS OF THE MEDIUM.

Our next issue will be the first of a New Year, and during the incoming week we will feel particularly obliged by the prompt instructions and remittances of subscribers. Those who have no account with us will prevent trouble to both parties by remitting their subscriptions without further application; and others who are depositors, or receive various periodicals from this office are kindly solicited to favour us with their instructions for 1879 on a post-card.

"Human Nature" will be resumed, and the balance due for 1878 will be carried forward, so that there will be no loss to subscribers.

## THE MEDIUM FOR 1879.

Last year we suggested some features for the enrichment of these columns, all of which we were not able to carry into operation, and yet we venture the opinion that the Cause was never better served. This year we promise nothing, indeed, why should we, as the source of supply is elsewhere? All we can promise our readers is to be faithful in the performance of our duties, which will enable the higher powers to supply that which they may have to bestow for the edification of all. We think there is little cause for complaint from that side of the work. There is yet another point. Do our readers individually and collectively do what they can to make the knowledge useful, which is so freely placed in their hands? Are the readers of the MEDIUM as a body, as earnest and as self-sacrificing in spreading abroad the literary matter weekly published in these columns, as the producers of it are in placing their labours at the disposal of the public? We leave individuals to thoroughly examine their conduct and answer this question for themselves. We have no doubt, but a thoughtful consideration of the subject will enable many to extend the sphere of their operations.

In the MEDIUM we have an agency for the spreading of Spiritualism which enables everybody, however isolated, to do something for the Cause; and we feel sure that if this thought took thorough possession of the minds of the readers, our circulation would be trebled before the close of 1879.

## OUR NINTH VOLUME.

We cannot close this volume without alluding to a few particulars connected with the history of this periodical, and in reference to the events of the year now near an end.

The MEDIUM as a monthly and weekly publication is the oldest Spiritualistic newspaper in this country. It has from the first been peculiarly the organ of British Spiritualism. It was to supply a necessity of the Cause that it was at first reluctantly turned into a weekly periodical. It has never gone out of its way to cultivate a morbid curiosity by the supply of sensational narratives derived from distant countries. Phenomena and proceedings of foreign lands have found a place as having a bearing upon the work at home, but our efforts have been from the first to instruct British Spiritualists, record their sayings and doings, narrate phenomena, report speeches, render public workers of all kinds useful aid, and build up such agencies as might be of use in consolidating and promoting the Cause.

Nine years ago when we began this work, there was, it may be said, no Movement in this country. Spiritualism was represented simply by its facts, and the monthlies that existed, though they did their work well, could not bring the friends of the Movement together in such a manner as to give the Cause the organic consistency of a determinate movement. Following the establishment of the MEDIUM, we had Sunday meetings in various parts of the country, and the development of the remarkable manifestations which have been such a notable feature in the recent history of

the Movement. The various public speakers who have occupied the platform in London, and nearly all parts of the country, and who have brought the Cause before untold thousands of people, have all been worked in their mission through the agency of the MEDIUM and the Spiritual Institution. We need not dwell upon these features, they are facts with which all our kindly and intelligent readers are acquainted. Taking them into account, it is evident that the existence of this periodical is of inestimable value to the Cause, not only on its own account, but as an important feature in the work of every other useful section of spiritualistic operation.

During the year our efforts have been more decidedly domestic than ever. The wealth of thought which overflows our columns has been derived almost entirely from home sources. The quality of thought indicates a marked change. Phenomena of even a more remarkable kind than ever before witnessed in any part of the world have been recorded, so that there has been no going back on that head, though there is not so much space occupied in narratives of that kind.

But the leading feature in the work of the year has been the inculcation of methods of spiritual development, and the expression of thought in accordance with that end. The great fact of spiritual influence as operating upon mankind for beneficent purposes, has been most prominently brought forward, and notably in the "Controls" communicated by our friend A. T. T. P., to whom thousands of readers are ready to express themselves as under obligation. In the name of all who appreciate these remarkable reports, we thank the gentleman named for his rare liberality and industry in obtaining and supplying so much instructive and entertaining matter to the spiritualistic public.

The other principal literary contributions are chiefly to be found under the heads indicating the various lecturers who have occupied the platform during the year; and we may say, without fear of contradiction, that in no year, in no part of the world, did so much original and truly mediumistic matter appear in any periodical as we have had the pleasure of offering during these twelve months.

In addition to this teaching, which has indeed carried spiritual truths into a much wider area than all our platform and society ministrations have done, we have provided a medium of free advertisement for all workers and honest agencies during the year. In doing so we have conferred upon the local workers in the Cause a very great boon, which enables us to return into the Movement service which costs those who benefit by it nothing.

We will lastly observe, that while we are thus the servant of all, and work indefatigably for the benefit of every true brother and sister, as if they specially hired us to do it, yet we are thoroughly independent, having no master or influencing party. We belong to no clique, sect, or special mode of proceeding; and while we take the fullest liberty to express those truths, which may be inspired into our mind, we, at the same time, grant the fullest freedom of expression to all who may favour us with their communications.

The MEDIUM is not the organ of worldly parties or methods at all; it is indeed a "medium," an agency through which the spirit-world labours for the advancement of its truths amongst mankind, and we, in our functions of editorial supervision, are also mediumistic in capacity, laying aside all egotistical and personal issues that we may give undivided opportunity to those whose work it is to advance this movement to effect their beneficent purposes.

When we look upon this work as a whole it impresses us more than anything with the essential spirituality of the Movement. The existence of such a paper as the MEDIUM—so free, so original, so independent, and considerate of all—is a great spiritual fact. If we could only enable all the members of society to achieve such a position, would we not have in reality the dawn of the Millennial age, and the establishment of spiritual principles in human society?

We hope our readers will be encouraged by what has already been done to strive for grander spiritual results, and in this holy mission they may at all times rely upon us for whatever co-operation we may be enabled to bestow.

## THE INSTITUTION WEEK LIST.

This year the Spiritual Institution has received perhaps a larger number of subscriptions than during any past year. They have, however, been for the most part small, and the aggregate is below the minimum. Take it in all, the subscription list shows a wide-spread and healthy interest in our work. The great and increasing number of contributions from the poor during such a severe time of hardship is a most gratifying fact. The work is appreciated so much that those who have not quite enough to make them comfortable gladly part with a little to sustain that which they evidently deem more important than the exclusive demands of the body. The mediums in London and the provinces have been particularly kind in giving seances. Our more wealthy subscribers have also given additional help, at a time when they are overwhelmed with calls. Though we labour under a heavy deficiency, yet we have great cause for satisfaction at the solid and unanimous condition of the Movement in respect to our work.

The "Old Man's Christmas Box" has made the last number of the MEDIUM very popular. In anticipation of that result we printed an extra supply and have yet a few on hand.

We have on hand a large supply of valuable contributions wherewith to enrich the early numbers of the MEDIUM for 1879. It is cheering to observe this indication of coming fertility, which is the presage of the better time.



## A LAST WORD FOR 1878.

The MEDIUM and Spiritual Institution as a means of bringing the truths of Spiritualism before the public, outstrip all the societies and public speakers engaged, and do it too at far less expense; yet these modest expenses the Movement seems inadequate to supply.

I am, at the present moment, £150 short of the minimum estimate of annual expenses, which, indeed, is far below the actual requirements and true value of the work. To keep this work going on in the face of this insufficiency, I have literally worked day and night during the year, and brought myself to death's door; yet, thank God, the work has been kept on, and I do not regret my toil and sufferings.

At the present moment I am scarcely able to keep my feet, and were I one of the lower animals, I would not be permitted to work. But in addition to labour, I am tormented with the worry which £150 liabilities incur, and being drained of ready money, I am unable to derive the advantages from business which it is capable of conferring.

If this Spiritualism were a mere matter of business, I would not stand it one single week. There is a higher principle at work, which alas! few seem to be able to appreciate. The honest, unpretending seaman in command of a vessel will sacrifice his life that others may be saved, or be the last to leave the ship. I do not profess greater merit than the true sailor, nor should I be content with less. Till Spiritualists can rise in the moral scale to the level of the dutiful sailor, they cannot expect to have a very successful cause.

I write for the purpose of asking that this £150 deficiency be supplied to me by the close of the year. Surely there are others in this Movement who can better spare it than those who now suffer from want of it. When I see myself and my wife faithfully spending our life's blood, year after year, for a public work, which is the core of Spiritualism as a movement, I think very small of myself to realise that I should be regarded by my brethren as the chief burden-bearer.

The multitude of hard-working Spiritualists have nobly done their part. But there is in movements of this kind the need of generous and well-to-do helpers, who can at least be as devoted with the means, which they can very well spare, as I am with the life and talents, which I use without stint.

I am thankful that the work has been sustained through the year, but it has been a struggle harder than for life itself. This will not be believed by many, as the moral tone is so low that few can imagine a man striving, except for some selfish purpose. I am grateful, too, for the wide-spread sympathy that the work has received. I have to apologise to friends on whose kindness I have too far encroached on account of imperative necessities.

I would scorn to do a spiritual work simply because I was paid for it. Yes, I would rather die under the burden, and emerge into the next state a MAN, than sell my soul for the ambition of a mere shopkeeper. But why should others not be MEN also and take their share in that which is the common privilege of all?

J. BURNS, O.S.T.

*Spiritual Institution, 15, Southampton Row, London, W.C.,  
December 24, 1878.*

## OUR INDEX.

Again, we have the pleasure of presenting to our readers an Index of the volume now closed. We particularly allude to the fact for several reasons. Few unprofessional people have any idea of the immense labour involved in making an Index; and secondly, its use is manifest in various ways. On looking down its columns a glance will acquaint the reader of the ground which has been covered during the year. The places represented are very numerous, and it will be seen who has done the work of the last twelve months.

We have to observe, however, that the Index is anything but complete. We could have given hundreds of references in addition to those recorded, but time and space would not permit of it. Every item of any importance is recorded in one form or another, and those interested in matters which have been apparently overlooked, we hope will excuse any inadvertence which may occur to them. The Index has been a painful duty imposed upon an invalid who should have had complete repose.

In concluding these remarks we would recommend our readers to carefully bind up their volumes of the MEDIUM. The conviction forces itself upon the mind in looking over the Index that the volume now closed is, from a literary point of view, worth four times more than is charged for it, and in years to come these volumes of the MEDIUM, as representing the actual products of the cause in this country, will become extremely valuable. We have provided nicely embossed cases for binding these volumes, which may be had for 2s. 6d. each.

We understand that Miss Florence Joy Tebb has just passed first-class in Mathematics at Girton College, Cambridge.

**PRESENTATION.**—The members of the Newcastle-on-Tyne Psychological Society, in order to mark their sense of the gratuitous services rendered to the Cause by their late librarian, Mr. Matthew Patterson, as well as a token of respect and esteem, have presented that gentleman with a gold pencil-case on the occasion of his departure from the North to reside in the Birmingham district.

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

	Page		Page
Philosophy of Mediumship.—By		Institution Week List	822
William Oxley	817	A Last Word for 1878	823
Spiritualism in South Africa	819	Our Index	823
Sydney, New South Wales	819	Proposal to our Readers by A.T.T.P.	823
Institution Week, 1878	820	Mr. E. W. Wallis at Doughty Hall	823
Kind Letter from an Old Friend	820	"Happy Evening" at Newcastle-on-Tyne	823
Contrast.—Religion "Pure," Religion "Vain"	820	Two Conferences in County Durham	824
State Trial	821	ham	824
Subscriptions to the Institution	821	Edward Irving	824
"Psychological Review"—Notice	821	Newcastle Psychological Society	824
To the Readers of the MEDIUM	822	Appointments	824
The MEDIUM for 1879	822	Advertisements	825-828
Our Ninth Volume	822		

## A PROPOSAL TO OUR READERS BY A. T. T. P.

To the Editor of the MEDIUM.

You have of late forwarded to me several letters of correspondents, some of whom are anxious to know whether particular spirits have controlled. I am sorry to answer in the negative. As I have, as I suppose, upwards of a hundred Controls never yet reported, I send you a list of about fifty, and if you think my plan feasible, I propose this: that you should publish the list and say you are willing to publish, as opportunity offers, such Control as invites the greatest number of subscriptions for extra copies of the MEDIUM AND DAYBREAK. The gratification of the wish is surely worth the cost of half-a-dozen extra copies for distribution among those who cannot afford a copy, or among those who by reading may possibly be led to think there is something in this too much ridiculed Spiritualism.

Yours &c., A. T. T. P.

## UNPUBLISHED REPORTS OF SEANCES RECORDED BY A. T. T. P., THROUGH L., THE MEDIUM.

Nov. 25, 1878.—Pausanias.	October 24.—A Dialogue, Caius Marius and Sylla.
Sir Thomas Laurence.	October 13.—James Hatton.
Louis Nicholas Zinzendorf.	Sept. 1.—Beatrice Glesson.
Nov. 24.—Jerome Fracastoro.	September 29.—Cardinal York.
Caius Sallustius.	Johan Frederick Struensee.
November 27.—John Law.	June 2.—Joan Baptiste Joseph.
Henry Cornelius Agrippa.	June 4.—Walter Raleigh.
Nov. 20.—Franco Hupo Loyola.	July 11.—The Earl of Essex.
Pericles.	July 13.—James Duke of Hamilton.
November 22.—Aristophanes.	July 16.—James Turner.
Alonzo Cano.	July 22.—The Earl of Strafford.
Jean Joseph Gassner.	July 30.—Valerie Countess of Crudence.
October 12.—Julius Caesar.	Thomas Woolston.
Sept. 12.—The Emperor Julian.	May 30.—John James.
September 19.—Pythagoras.	June 12.—Lord Cobham.
September 17.—Plato.	June 15.—St. Bernard.
October 10.—Cato.	June 16.—John Gibbons.
October 13.—Scipio Africanus.	June 18.—Mary Queen of Scots.
September 14.—Socrates.	May 16.—James Naylor.
September 19.—Thomas Guy.	Menu, 2nd Visit.
August 29.—Busiris.	May 18.—Richard Weston.
August 31.—Aristotle.	May 19.—Robert Carr Earl of Somerset.
November 12.—Abassa.	March 22.—John of Leyden—John Bockolt.
November 10.—Gaspar Hauser.	March 24.—Dhurma Rama, a Buddhist priest.
November 9.—Paul of Samosata.	
Nov. 7.—Christopher Smart.	
Henry Garnett.	
October 29.—Tadweh, a Jewish priest.	
October 24.—Reni Guido.	

## MR. E. W. WALLIS AT DOUGHTY HALL.

On Sunday evening, Mr. Wallis gave the first of his two lectures at Doughty Hall, during his present visit to London. The audience was very respectable, but on account of the severe weather the hall was not full. The subject proposed for Mr. Wallis's guides to discourse upon was a most unusual one, being a consideration of various phases of mental derangement, and the influence which spirits exercise over men's minds to fincite them to irregular acts. This very unusual theme was taken up with great ability by Mr. Wallis's guides, and a vast amount of useful and interesting information was imparted. The audience were highly gratified with the efforts of Mr. Wallis's controls, and at the close Mr. W. Jennison expressed the pleasure which he experienced in listening to the lecture.

Mr. Wallis will deliver his second discourse on Sunday evening next at Doughty Hall, and we earnestly recommend the Spiritualists of the metropolis to attend and propose such a subject as will enable them to judge of Mr. Wallis's abilities. Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock.

## "HAPPY EVENING" AT NEWCASTLE-ON-TYNE.

As many friends have expressed a wish for another "Happy evening," the last having passed off so enjoyably, the committee of the Newcastle Society have arranged for a tea and "happy evening" to be held in their rooms, Weir's Court, Newgate-street, on Tuesday, December 31st (New Year's Eve). A cordial invitation is extended to all friends of the movement, and it is hoped those who can will come and enjoy themselves. Several well-known mediums are invited and expected to be present, amongst



whom are Messrs. Westgarth, T. M. Brown, Burnside, De Main, James Dunn, and Alexander Duguid, and Miss. E. A. Brown. During the evening various short trance and normal addresses will be given, the intervals being occupied by songs, duets, recitations, &c. Tea on the tables at 6 p.m. Tickets for tea and entertainment one shilling; children under 12 half-price. Admission after eight p.m. to entertainment only sixpence each.

#### TWO CONFERENCES IN COUNTY DURHAM.

It has been a source of regret to me that our editor has not been able hitherto to give space to my notes of two visits which I paid to County Durham; the one to Howden-le-Wear, the other to Willington. In no part of the country do the Spiritualists get up better conferences than in the district just named. No political, party, or pecuniary questions are discussed, but Spiritualism is the one and engrossing subject. I have often regretted to see Spiritualists travel great distances on a Sunday, and waste the whole day in "argle-bargle" over a miserable balance-sheet, or in nominating absentees to imaginary positions on a committee, or in mutual recriminations and fault-finding in reference to favoured localities, or to the conduct of individuals. After such a day's proceedings I have felt so weak as to be scarcely able to stand, and without sufficient psychical fluid to express my thoughts. The audience has been in a similarly spiritually demoralised condition, and the task of stating spiritual truth has been reduced to the level of a farce. This I have repeatedly seen in Lancashire, Marylebone, and other places, and I, from experience, am of opinion that all such conferences are an evil, and do the Cause an immense injury.

That which exhausts and de-spiritualises the individual must have the same effect collectively; and cutting off sympathy with the higher spiritual influences, it brings men down to the plane of selfishness and nagging, sowing the seeds of recrimination, mistrust, and sectarian selfishness. Upon this theme I will enlarge at some future time; at present I only wish to say that the Durham conferences are of quite a different order. At Howden-le-Wear, on Sunday, Sept. 22, the room adjoining Mr. Brown's residence was crowded with friends from considerable distances. The afternoon was spent in reports of progress, statements of views, and other matters of an encouraging and mutually sustaining kind. The speeches were excellent. Mr. Hetherington, Mr. Wake, Mr. Brunskill, Mr. Lobley, Mr. Brown, Mr. Oyston, Mr. Binns, and others expressing themselves with clearness, force, and good taste. The subject of schools for intellectual development was introduced and highly appreciated.

In the evening another glorious meeting was held, if anything, more thoroughly crammed. Mr. De Main and Mr. Brown gave trance addresses; other speakers also took part; and I was permitted to say a little at both meetings, but the local riches were such that I might well have been dispensed with. On the occasion of that visit, I lectured at Howden-le-Wear and Crook, the proceeds of which meetings paid all expenses. A fortnight afterwards I was at Willington, a few miles to the east. Mr. Joseph Cail was my host, and the director of arrangements. He is a man of earnestness and great ability, as many others are in the district, and in a few years we hope to see such men take an active part in public affairs. Our conference at his house in the afternoon was in many respects an improvement on that at Howden-le-Wear. I learned that one gentleman who had walked several miles, accompanied by his wife and other friends, home from the Howden-le-Wear Conference, had been incapacitated for his duties for several weeks afterwards. This was not due to the rain, but was traced to nervous exhaustion. The gentleman is of a highly refined organisation, and all such individuals are liable to be drawn upon in a promiscuous meeting.

To prevent this, I determined on arranging the Willington Conference on psychical principles. As the company were collecting, the influence was so inharmonious that I had to leave the room. On returning to it to commence business, I said, "Are you all comfortable?" "I am not," came from various parts of the room. We then commenced to arrange ourselves, placing the positives in front of the back row on two sides of the room, the less positive in front of them, and the sensitives in front of them, and towards the opposite angle of the room, near to which I took up my position, with Mr. Westgarth and other recognised mediums. Mr. Westgarth was entranced by his guides, and they assisted me very much in arranging the company; and I recommend Mr. Westgarth to all Spiritualists who may require information on the nature of their medial powers, and the best methods of forming circles. This is the kind of work which we want in Spiritualism, far more than lectures, or mere intellectual speculation.

Well, the conference became quite harmonious. Everybody felt happy and full of enjoyment, and the speeches were spontaneous, and to the point. The conditions were so good that the mediums present began to be controlled, and one after another were entranced, and spoke, till some half-dozen mediums had taken part in the proceedings. These ladies and gentlemen were not by any means used to the work, and some of them could be with difficulty controlled at home, but, strange to say, in that public assembly, the facilities were so excellent that their guides had more power than in the private seances. This conference was to me and others very instructive, as it showed that a company of Spiritualists and mediums coming together may either injure or aid each other, and I regret that space will not permit of my giving fuller expression to thoughts which arise on this important subject.

In the evening I addressed a large audience in Willington Theatre, and afterwards drove with a party from Ferry Hill, a distance of some eight miles to Ferry Hill Station, over the most precipitous roads that I ever traversed. I remained with Mr. Dobson over the night, a gentleman with whom I had desired an interview for several years. I was sorry my stay was so short; I had to go on to Newcastle in the morning, and thence to London by mid-night train—not by any means a pleasant journey, as I had to share a compartment with nine individuals of the opposite sex, which left very little space for each of us.

J. BURNS, O.S.T.

#### EDWARD IRVING.

Irving was the friend of Carlyle, who is alive still, in his 83rd year. Those who would like to compare the spirit utterances with the facts as to what was known and thought about the man when alive, can refer to my old friend Proctor's "Autobiography" (better known as Barry Cornwall the poet), who had a great regard for Irving, though not of his persuasion. It is curious that the spirit does not refer to the outbreak of "the unknown tongue" phenomena as having occurred and commenced in London, where Irving remained to the last of his preaching, only returning to his native hills to die, a disappointed man, and by his friends deserted, with a few exceptions. When quite young, I once heard him preach for two hours, and he described the strange things that had taken place on the opening of Mr. Drummond's chapel, the banker, and follower of Irving. He then gave a most graphic account of a lad supposed to be dying, but who recovered from his praying by his bedside, he said, "I prayed for a long while; but as there was no change, I left the room, thinking my faith was not equal to the task, and that I was not sufficiently in divine favour. But as I was leaving the house a little sister ran down from her brother's room, crying, 'Mr. Irving, Mr. Irving—oh! come and see; my brother is sitting up and seems quite well.' And such proved to be the fact." Before the "unknown tongue" phenomena commenced, Irving's popularity in London was immense. Afterwards people went to his chapel in Newman Street more from curiosity; and then there was a talk of imposture, and he became in a measure deserted.

HENRY G. ATKINSON.

[Mr. Atkinson seems to have overlooked the fact that the spirit alludes with great directness to the "unknown tongue" manifestation, several individuals singing the same words in good time.—E. M.]

#### MR. MORSE'S APPOINTMENTS.

(Address—Elm-Tree Terrace, Uttoxeter Road, Derby.)

CARDIFF.—Sunday, December 29, Town Hall. Evening at 6.30. Subject: "For God or Humanity?" Monday, December 30, same hall. Evening at 8. Subject to be chosen by the audience.  
MANCHESTER.—Wednesday, January 1, Grosvenor Street Temperance Hall. New Year's Festival.

Mr. Morse is desirous of making arrangements for missionary work around the various points he periodically visits in the Northern counties. For week-night meetings he will make special arrangements of a most advantageous character, thus assisting local efforts, and promoting the progress of the Cause.

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

(Address, 1, Englefield Road, Kingsland, N.)

LONDON.—Marylebone Association, Quebec Hall, Tuesday evenings, Dec. 17, 24, and 31, at 8 for 8.30 prompt. Subjects to be chosen by the audience. Doughty Hall, December 22 and 29.

DALSTON ASSOCIATION, 53, SIGDON ROAD. Monday, December 23, at 8 p.m.

KINGSTON-ON-THAMES.—December 27.

#### NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

LECTURES AT WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Eslington Terrace, Jesmond Road.)

Sunday, 29, at 6.30 p.m. Trance Address: Mr. Alex. Duguid, of Kirkcaldy.  
Monday, 30, at 8 p.m. Admission free. A collection to defray expenses.

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

A Tea and Happy Evening will be held on Tuesday evening, Dec. 31. New Year Eve Tea at 6 p.m.

HACKNEY PSYCHOLOGICAL SOCIETY, 6, Field View Terrace, London Fields, E., has changed its title to the "Hackney Spiritual Evidence Society," and meets every Monday evening at 8. We possess a good rapping medium, and obtain convincing incipient phases of other phenomena: e.g., a few evenings ago, when four persons were present besides the medium, with the light burning on the table, I placed an ordinary sized hand-bell beneath, and while singing two hymns, all our hands placed on the table in the light, the bell accompanied, continually ringing, keeping capital time. In the presence of two strangers a violin placed beneath gave forth sounds as if a hand was swept across the strings, also loud raps upon it. A spoon placed in a glass answered our questions by the usual signals; also a cardboard lamp shade was rapped upon repeatedly while the medium was standing away from the table, and we all were looking at it. Will those persons who called on me send their addresses so that I may communicate with them, and facilitate the forming of a new circle upon a purely scientific principle of investigation, and strictest test conditions? An airtight periodicals obtained to order.—C. E. WILLIAMS.



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The cause of Disease.  
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7. Essay, by "Phoenix": Spiritualism Militant, or the Dialectical Experiments v. the Conjurors and their Disciples.  
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### SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN

SUNDAY, DEC. 29.—Mr. E. W. Wallis at Doughty Hall 14, Bedford Row, at 7.  
TUESDAY, DEC. 31.—Select Meeting for the Exercise of Spiritual Gifts.  
WEDNESDAY, JAN. 1.—Lecture on Phrenology by Mr. Burns, at 8. 1s.  
THURSDAY, JAN. 2.—School of Spiritual Teachers at 8 o'clock.  
FRIDAY, JAN. 3.—Social Sitings, Clairvoyance, &c., at 8. 1s.

### SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

MONDAY, DEC. 30.—5, Field View Terrace, London Fields, E. Seance at 8.  
TUESDAY, DEC. 31.—Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
WEDNESDAY, JAN. 1.—Mr. W. Wallace, 329, Kentish Town Road, at 8.  
THURSDAY, JAN. 2.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 63, Sigdon Road, Dalston Lane, E.  
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
FRIDAY, JAN. 3.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street Bloomsbury, at 8.

### MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

MONDAY, Members' Developing Seance; 8 for 8.30. TUESDAY, Lectures on Spiritualism and other Progressive Subjects; 8 for 8.30., admission free.  
SATURDAY, Inquirer's Seance, Medium, Mrs. Treadwell; admission 6d.  
SUNDAY, Afternoon, Trance and Normal Addresses; 3.15. Evening, Inquirers' Seance, various mediums; admission 6d.; 7.30 for 8.

### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, DEC. 29, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Bookley, 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, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, 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.  
HALLFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.  
KEIGHLEY, 2 p.m. and 6.30 p.m.  
LIVERPOOL, Lecture Room, Silver Street, at 10.30 and 6.30.  
LIVERPOOL, Perth Street Hall, West Derby Road, at 3 and 7 p.m.  
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.  
NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street, at 10.30 a.m.; Seance for Spiritualists only. Public Service at 6.30 p.m.  
OTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.  
OLDHAM, 185, Union Street, at 6.  
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
SHEFFIELD, at Mr. Fred. Brown's, in the evening.  
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
TUESDAY, DEC. 31, SHEFFIELD, at Mr. Fred. Brown's, in the evening.  
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.  
NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.  
SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.  
WEDNESDAY, JAN. 1, ASHTON-UNDER-LYNE, 23, Bentinck Street, at 6 p.m. for Inquirers. Thursday, Members only.  
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.  
DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.  
MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
NEWCASTLE-ON-TYNE, Psychological Society. Improvement class, at 7.45.  
THURSDAY, JAN. 2, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street. South, at 8 p.m.  
LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.  
NEW SHILDON, at Mr. John Mansforth's, St. John's Road, at 7.

### BUSINESS AND MEDICAL CLAIRVOYANCE.

MR. TOWNS, having many other Engagements, requests that those who desire his services as Business Clairvoyant, or for Medical Diagnosis, make previous appointment by letter, addressed, 1, Albert Terrace, Barnsbury Road, Islington, or 15, Southampton Row, W.C.

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