

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

# SPIRITUALISM.

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## THE PHILOSOPHY OF SPIRIT.

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### CHAPTER IV.—THE ANCIENT WISDOM OF INDIA.

The ancient Scriptures of India, which form the basis of the Brahminical Religion to this day, are so voluminous that it were impossible in such a series as the present to attempt anything like a criticism with a view to elucidate the mysteries which these writings contain. There are four books called the *Vedas*, which means "Words," and equivalent to the phrase which is applied to the Bible as "The Word of God." Besides these, there are several *Purānas*, which means "The Ancient Wisdom." There are 18 large treatises of these, and, it is said, 18 minor ones, or *Upa-Purānas*. In addition to these there is the *Mahābhārata*, of which I shall treat presently, as it is in this volume that the "*Bhagavat Geeta*" is found, which forms the subject I have taken in hand, as it contains a system of ethics, or a Philosophy, which treats of Deity and Humanity, and the relations subsisting between these two factors in the universe of life and its expression.

In approaching this ancient system of thought, we draw very near to the fountain-head, or the centre from whence has sprung all the systems of Religion now known upon the habitable globe, possibly excluding China, of whose ancient records so little is at present known.

So far as Christendom and the nations of the West are concerned, there can be little doubt but the present systems have filtered through Egypt, Greece, and Rome, all of whom have left their impress, and this has modified and prepared the way for the modern ideas and conceptions which rule the ecclesiastical systems of the Occident.

Bereft of the externalisms, or "clothings" in which the aspirations and spiritual thoughts of the day were enshrouded, the base is found to be one and the same—viz., an astronomical one. The sun, moon, stars, and planets are the actors in the Drama, and, however disguised by personations or impersonations, their motions and supposed inter-influences upon each other are made to represent the cycle or circuit of the human soul. Thus, from facts discovered and tabulated by astronomical science, have arisen those systems and series of systems which have marked off into eras or epochs the progress or development of mankind on this planet—Earth.

What actual progress in the knowledge of God and of Man has been made since these ancient Revelations were given, is a question easier propounded than answered; but, if the modern notions and doctrinal teachings of the Churches of Christendom are to be taken as a standard, then I, for one, question if they will even favourably compare with the doctrines and teachings of the Book that I am about to notice, which Book undoubtedly forms the brilliant gem in that ancient cluster of intellectual and spiritual verities.

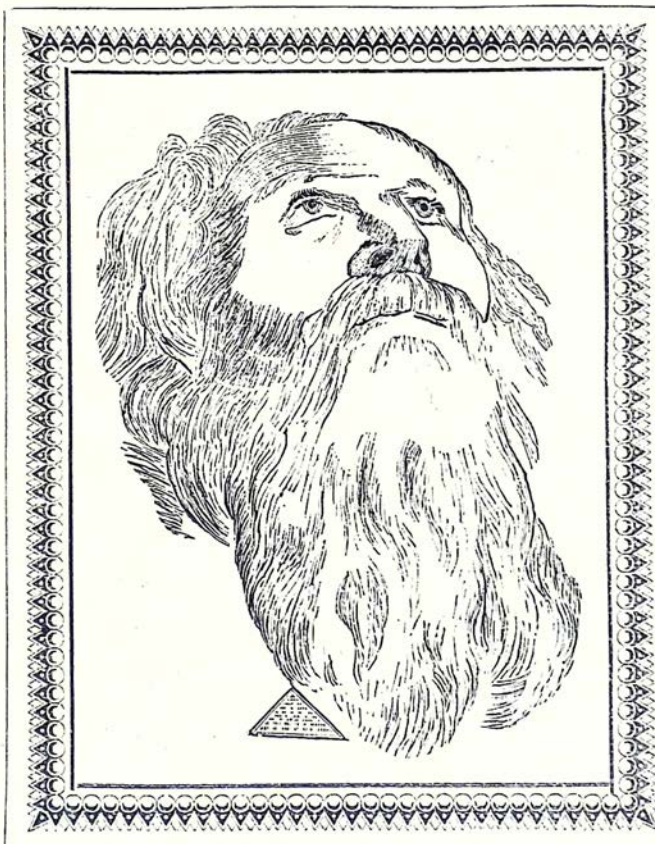
Like the "Bible" and all books of its class, these Indian Scriptures are DATELESS, and their origin is involved in the profoundest mystery. As to chronology there is none whatever, and if ever their actual date is to be known, it will be by other methods, rather than by any arithmetical value attaching to the numerals contained within them.

I think I have shown in previous papers that such Records are not given for the purpose of tabulating mundane or earthly histories of races of men, but for the enlightenment of the embodied human mind upon those subjects which most concern men and women as spiritual beings, with an existence (if I may use such a term) stretching backward and forward into an unfathomable eternity, and in which cycle of being the present earth-span forms but an infinitesimal speck, as small by comparison, as the planet Earth bears to the vast and stupendous systems of Solar universes, of which even our present astronomical science reveals but a small part.

A contemplation of such a subject transfers the "centre" of our solar system from the Earth (where the ignorance of our forefathers seems to have placed it) to the Sun, and, by so doing, recognises this planet but as one of a number, and that not of the first or even second magnitude; and, again, that

solar centre is removed to a vaster centre, until the power of the human mind to conceive of and fix a centre becomes lost. So it is with regard to the soul and spirit of man, as true knowledge opens his eyes to behold himself or herself as an atom of life, small and minute, in the vast infinite whole, then the present overweening and inflated value of the personal self is transformed to another centre of larger dimensions and wider area. If any "Revelation," or any Sacred Writing or system of ethics, fails to teach this, and impart this knowledge, then it is valueless, and forfeits its claim to a divine origin.

I have already shown that a "Personal God" in one Form or



BUSIRIS THE ANCIENT,

Author of the Mahabarat.

*A Fac-simile of the Original Drawing, on a rednead seal.*



Being, and that a limited one, is the creation of the natural degree of men's mind, which judges from its own conceptions; the more that degree is cultivated and the individuality of the personality is intensified, the more limited becomes the object of worship in a supposed concrete form; for it is this creation, or outbirth of the natural mind, that is conceived to be, and actually is, worshipped as "God." When followed out to its issue it is easy to see that this is nothing more nor less than worship of "Self." This worship, offered up to an unseen and unknown and incomprehensible Being, is offered to that which has no existence outside the forms of Life that possess consciousness of being, in all worlds and in all states of being.

The monotheistic idea is at the root of all the ancient systems, as taught and revealed by their founders; but to form a true conception of such teaching we must change the term *God* to the word *Life*, and then the truth becomes plain; for all Beings, even in what are called the Angelic Heavens down to the lowest demon forms, are the varied expressions of the one Life, emanating from a centre which no finite mind can fathom. All that which appears outside or phenomenal to man, and even to the highest order of angelhood, is the outbirth or a re-presentation in objective form of that power which is within the organised form, and, consequently, is termed subjective. *This power is deific* which expands in the ascending and contracts in the descending scale of life.

From this teaching it will be seen that worship (as this word is understood) is, in reality, unconsciously and unknowingly offered to a "Power" by the natural mind; but in the incoming era, when the interior degrees of the human mind are illuminated, adoration will be paid to a "Spiritual Power," instead of a "Personal God!" which, in modern times, is vested in words only, with Omniscience and Omnipresence, yet in thought is but the embodiment of finite human qualities. The fallacy of the natural mind consists in attributing "reality" to the objective and phenomenal; whereas, these are but the shadowy forms projected into the realm of physical nature by the force of the inner life-principle. It is this "principle" to which I apply the term Power; and it will readily be granted by the enlightened and thoughtful mind, that this Power is not an abstraction—a non-existent, but a reality—the maker, former, and creator of all that is. It would be nearer the truth to call the objective and phenomenal—abstractions; as these are in fact projected or drawn out from that interior life-power of which I have spoken.

It is the action of the Great Power (I use this term simply because our language affords no better word to express the thought, and we have yet to create another form of sound to give full expression to spiritual conceptions, inasmuch as the English language is only adapted for natural, or at most spiritual-natural ideas).—I repeat, it is the action and operative energy of this Grand Power, broken up into fragmentary dimensions, and which in accommodation to human ignorance and weakness of perception are named and personified, that forms the ethics of the ancient Indian system, and of which I now proceed to write.

India, as geographically delineated in modern times, comprised a much wider area of surface in ancient times, and is supposed to have extended from the Caucasus, including Persia and all the land below the southern slopes of the Himalayas, and all tradition speaks of the immigration of the various races from the north-west through what is now known as the Punjab. The district, including and surrounding what is now known as Persia, appears to have been the font whose overflow spread over the plains and peninsula of India. There are good grounds for supposing that the Brahminical system was an introduction to a still older people that then inhabited the country, remains of whom are still to be found in the half wild tribes that people some of the hilly districts; but this question forms no part of my subject, and is merely mentioned *on dit*.

"India" means the *bright and cloudless firmament*; and this is the India that forms the base of my subject, inasmuch as it represents the *State* in the spiritual world, from which was drawn the revelation, that became ultimated in written form, and which exists among the Brahmins and Hindus to this day; although from the vast mass of these (like the present race of ecclesiastics in Christendom), the *Spirit of Truth* has fled, and they feed upon the husk of the letter, leaving untouched the spiritual brilliant contained within. Modern India, along with all other countries, is feeling the zephyr breeze, borne on the wave of spirit-influx, now sweeping its course over the surface of the habitable globe; and their ancient writings, like all others, will have to yield to a new and better revelation, adapted to the requirements and capabilities of the incoming races, or, in plain words, the pure truth of the old will be presented in a newer and more beautiful garb.

The most ancient ecclesiastical system of India, which is represented by Brahminism (for Buddhism is unquestionably an offshoot or development from Brahminism), is founded upon writings known as the four Vedas, Upanishads and Puranas, and the two great epic works, Ramayana and Mahabharata, altogether forming a voluminous literature that bespeaks an intellectual capacity equal to, if not superior to, any age that has come after. Of all these the Vedas are the oldest, the Upanishads and Puranas belonging to a later date.

The Mahabharat seems to have been written after the first

three, and prior to the fourth Veda, as mention is made in it of the first three Vedas, but not of the fourth. It is a gigantic production, and is said to contain *one hundred thousand stanzas*, or two hundred and twenty thousand lines, and is divided into eighteen books, and in about the centre stands the *Bhagavat Gita*, or "Song of Deity," which, freely interpreted, means The Revelation of God. This is the part that forms the subject of my theme, and of which I shall presently treat. The word "Bhagavat" is compounded of three syllables, and expresses the three-fold power of Deity, and by correspondence the three degrees of receptive life in the human form, which is the universal Trinity, discoverable in every form in which Life is expressed.

As to the date of the production of these ancient Records, as before stated, it is involved in the profoundest mystery. A learned Pandit in India (perhaps the most learned man in Sanscrit), Swami, Dayanund Saraswati, who is now engaged in writing and publishing a commentary on the Vedas, states, "That the Vedas have ceased to be objects of study for nearly five thousand years," and places the first appearance of the four Vedas at an immense antiquity.

This, strange to say, singularly coincides with a statement made by "Busiris" while controlling the medium of A. T. T. P., who expressly declared, "I am the author of the Mahabarat! and I can answer for *five thousand* years of time, for I was then on earth;" and he goes on to give an interesting account of the civilisation, and manners and customs of the inhabitants in his day, long antecedent to the system of caste which now prevails in India, and from which hardly any nation or people is free. Here I must digress a little, and notice the portrait which forms the heading of this chapter.

When lately in London I had the privilege of sitting with A. T. T. P., that indefatigable Recorder whose life's aim is now devoted to the labour of receiving and recording a vast number of communications from disembodied and spiritual beings, some of which from time to time appear in the MEDIUM under the heading of "Historical Controls," and whose great object is to enlighten his fellow-countrymen and the world on the subject of spirit-communication, and to prove by incontestable facts the immortality of the soul. Although *now* an apathetic and materialistic people refuse to be charmed, and leave eternity (if such there be to them) to unfold the things of itself when they are ushered into it, yet nevertheless the time is coming, and that at no distant date, when his labours for the welfare of humanity will be estimated at their true value. While there, through the courtesy of A. T. T. P., I was presented with a large pencil drawing produced through the agency of his medium, Mr. L., who, in a state of unconscious trance, drew the figure, with the writings and designs (not given in the illustration), in exactly *nine minutes*, as timed by his wife, who witnessed the performance. It is given as the work of a spirit who signs himself "Frecholder," and who states that it is "the outward form of the Angel Guide," &c., &c.

The picture is a representation of the head of one who states that he is known in the spheres as "Busiris the Ancient." The illustration was photographed on wood, and then cut by an artist, so that it is a *fac-simile* of the original on a small scale. It is on account of the statement made by "Busiris," viz., that he was the author of the "Mahabarat," that I have placed the portrait before your readers.

It must not be supposed that it is a likeness of the Great Angel as he appears in the spheres; it is simply a symbolic representation of the human faculty of Intelligence (for the head, in spiritual symbolism, represents that which is the highest or supreme, consequently the celestial heavens). In the incoming era, the human faculty of the intellect is to be enlightened, so that it may be able to comprehend and understand spiritual truths and heavenly verities. "Busiris" means "Light Giver," and, as such, appears as the Angel of Light, or as a Herald of the New Era or Dispensation. What the actual appearance of the angels is, in their own state and home, is inconceivable by embodied mortals, who can only see through the organs or senses; and consequently when an angel or spirit appears, clairvoyantly or otherwise to mortals, he or she projects or assumes an appearance whereby they can be recognised by human beings. To see them as they are in their own proper state, we must ascend to the same state of being.

"Busiris" is not a Sanscrit word, but a form of speech which forms a connecting link between the ancient Indian system and the Egyptian one, in which "Osiris" was the great presiding genius, both being Grecianised terms connecting these with the Hebrew and later systems of religion.

"Sacred writings" invariably have Angels for their authors, who, by virtue of having passed through the human form and ascended to the state called "Angelhood," can impress, enlighten, and communicate their knowledge and thoughts to certain men upon the earth, which knowledge they have obtained by passing through many stages of life and states of being. As angelic and human life are intimately associated by the secret cord of vitality (of which I have spoken in previous chapters), it is not difficult to understand how it is that one known in the spheres as "Busiris the Ancient," now comes and claims to be the author of the "Mahabarat." It must not be forgotten that, when speaking of the Angel, I do not mean a specific individual, but of a host, who collectively form



what we term—"Angel," and when one comes forth and assumes a title or name, and gives a communication to man, he is the representative, or mouthpiece, embodying the collective wisdom of the society in the heavens of which he forms a part, so that any specific one coming forth from such society rightly takes the name of the collective heaven by which it is distinguished from the rest. But names are also frequently given by spirits to mortals, which, when interpreted by the laws of spiritual symbolism specify the quality or characteristic that distinguishes one from another. This will readily be granted by a good number of people, who, being in the habit of indulging in spirit communion, receive spiritual names or titles, whereby they are recognised by the spirits who communicate. In short, it means a revelation to such as receive the same, of the spiritual society in the Spheres to which they belong and with which they are affiliated, such society being of the quality to which the name (as interpreted) applies. This seems to be the law of spirit-communion, so far as I am able to give it in a condensed form.

(To be continued.)

Higher Broughton, Manchester, Dec. 5, 1879.

### THE PORTRAIT OF "BUSIRIS."

To appreciate aright the representation given on our first page, it must be borne in mind that the head is in a very unusual position for portraiture. The chin, being much elevated, it is made to assume undue prominence, unless the laws of perspective be taken into account. For a similar reason the brain appears comparatively small in development, or short measuring upwards, and the features are obtuse and clumsy-looking. But suppose the head to be inclined the other way, with the forehead projecting towards the beholder; then the face would taper off to a sharp angle of the chin, and, the prominences of the countenance being reversed, all would be soft and harmonious. Notwithstanding the awkwardness of position, the fine converging lines of the cheeks convey a true idea of the delicacy and refinement, yet strength, of the face as a whole.

It was drawn in a very short space of time, and by an entranced medium unversed in art. The lines in the original are few and strong, so that detail and finish are naturally defective. Art does not consist in superficial prettiness, and to make a truthful and pleasing likeness of anyone in that attitude would puzzle many who conceive themselves to be clever, especially if they had to dash it off without any chance of emendation at leisure. Here is a portrait having all the marks of evident individuality done without any model. Certainly a product of inspiration; for where did such a distinct idea come from?

The face and beard alone are represented, the general habit of the spirit-artist being to shade off, in a nimbus of tint, the parts not requiring expression. He has, through the medium, Mr. L., done quite a large gallery of extraordinary portraits which would be exceedingly difficult to reproduce faithfully by wood engraving. The marked success in the present case is more than could have been hoped for. These drawings are in the possession of A. T. T. P.

But what kind of a character does this sketch represent? Let us for a moment analyse it.

The frame is well knit—fine but strongly built. The animal forces are sufficient for all purposes, but thoroughly spiritualised. Will, to control, is well expressed in the firm, though not harsh, mouth, and the graceful, though full chin and fine beard express strength, yet refinement and purity of emotion or spiritual passion. The chest and pulmonary region must have been developed in a superior degree. See the wide arching cheek-bones and the ample nostrils. Compare the width of the face across the lower half of the nose with what it is across the mouth—fore-shortening to be taken into account—and at once will be seen the grand pre-eminence of lung over stomach—of inspirational over animal power. This was a man of iron constitution, with warm, generous blood, thrilling emotions, undying love; he could subsist, as it were, on air, and yet have strength and endurance to exceed those great eaters with pendant abdomen. He was not a whining dyspeptic either; he could enjoy all of life without abusing it.

The base of the brain is quite full, and the nose is stiff and well pointed. There is great courage and executive power indicated, but withal fine metaphysical acuteness and aesthetic delicacy. Like a pickaxe, this mind could split the nut containing nations' secrets without destroying in any way the spiritual kernel within. Though loving the arts of peace, he could wage war successfully, but always to overcome with a better system a worse condition preceding it.

This is the kind of organism to undertake herculean tasks—to work unwaveringly and incessantly—we may say eternally. Executive Power ought to be his name.

But what kind of work would he do? Now we come to the intellect. There is great width between the eyes, and the left temple indicates width and squareness outwardly also. The brain organs of this man have been all large: huge in mind. Therefore, on a basis of organic endurance and inspiration, he would do mental work. The perceptive organs are immense. He would learn the book of nature thoroughly. But the forehead culminates in a massive dome at the upper part of the brow, where the hair begins to show. He is metaphysical or spiritual in the intellectual degree, understanding Human Nature, and co-ordinating it with all Nature, phenomenal and spiritual. The constructive, artistic, and impressional faculties are very large. See how the side brain rolls outwardly over the right eye.

The coronal region cannot be judged of, but it is not, evidently, extravagant in development, the central range of organs taking the lead. This mind was not a factory for romantic fancies or finely spun theories. It is essentially a matter-of-fact mind—or, rather, a spirit-of-fact mind—which clearly sees the facts of spiritual existence within the forms of nature, and can express this spiritual knowledge in such language and symbols as the products of man's external mind can furnish. He would not be an abstract reasoner or sophist, inventing creation out of his own ingenuity, but a delineator describing the actions of Spirit and Nature while fulfilling their purposes.

One most notable feature must be dwelt on for a moment. That is the enormous power of expression manifested. These heaven-attracted eyes themselves speak untold volumes. Observe the projection under them, and the copious constructive and recollective faculties, and you have before you the type of a Father of Literature—an inventor of words in departments where hitherto man was speechless—a literary architect where no intellectual habitation before existed. The three-cornered written scroll below the beard is his appropriate symbol.

Compared with Shakespeare this mind is a comprehensive case in which England's great poet could be packed away bodily and mentally, with plenty of room for padding. Shakespeare was smaller—more attuned to the artificial conditions of human life—a "Society" writer in an extended sense. This man "Busiris" wrote not for "all time," but for that which is within and beyond time—eternal, timeless—not peculiar to man as a civilisee in any form of development, but to man as a spiritual being passing through kosmical conditions.

### HIISTORICAL 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.]

#### CONSTANTINE THE GREAT.

November 2, 1879.

It was a fine cold day, and, when the medium came, the sun was shining brightly. He went at once under control and walked towards the window, and looked direct at the sun, which was a little above the top of the houses opposite, and spoke as follows:—

"Look westward, the sun is setting. It is strange that my eyes can see, and that my thoughts can dwell upon this movement of suns, and worlds. How glorious are the conceptions, that these facts bring to the soul.

"A setting sun—upon what does to-night's sun set? Centuries of earth-time have travelled on apace, and alterations so strange, so startling have taken place, that if the orb itself remains unchanged, mind has nevertheless progressed; knowledge is holding its sway; the destinies of nations are changing, and the great resolves of the minds of the past are as nothing to the fiat of the Almighty God. The Nation, the capital of which I founded, lies prostrate and friendless. The iron will of a relentless foe seems to many the primal cause of that nation's downfall, but this is not so; nations as well as individuals are but the chosen instruments of the Great Source of Life, and that nation that remains wilfully blind to the onward march of Truth; that alone furnishes the primal cause of its ultimate downfall. Their great Teacher in the past bade them look upward to heaven to their God, and prayerfully to turn to that point where the greatest manifestation of His mercy was seen; but this injunction of their Teacher is forgotten and passed by. They forget the living God in the man himself, and Allah is, as it were, forgotten in his servant. Hence the barbarian, the half-civilised, rush on impetuously to victory; there is none to stay their relentless hands. But the capital which I founded still remains intact; the interests of another great empire have protected it. This great empire is formed of a people who, in my days upon earth, whose ancestors in my day upon earth were relentless in their cruelty, and barbarous in their customs. These are changes that a reawakened earth interest has shown to me.

"I have also noticed another empire even stronger and more consolidated, and more earnest in their religious zeal, where the high and pure sentiments of the soul are more fully felt by these people. A nation is even as an individual; how changed these sons are from their forefathers, that I knew in my day upon earth. Then they were bowing down before stone idols, unhewn and unadorned block of stone. Some there were among them, who favoured the rising sects of Christianity, but all differed from the worship of the gods of my nation; and I in warring with the forefathers of this great empire of to-day hurled them to the dens of the wild beasts, or set them at each other's throats in the gladiatorial displays given to my people. Now how changed is this Teutonic people: then existing only in tribes, but now forming the greatest power in the world of nations—a power whose voice is heard with respect, and whose warnings are heeded.

"Strange it is that among the many changes I have noticed upon earth, none have struck me so forcibly as this: That all nations have their commissioned pioneers of God amongst them in their



very midst, and not alone is this singularly found amongst nations, but also among all grades and forms of society. They have also the witnesses of truth in their very midst, so that earth's history proves, that nations may rise and fall again, and on their ruins may rise other empires more powerful, more civilised. But God's government and His arrangements have remained unaltered from my time upon earth up to the present day, and as His servants, the witnesses to truth, are removed to the higher life, God in His love raises up others in their places to carry on the good work of truth, founded on a foundation unalterable, and the pursuit of it bringing the souls greatest happiness. The minds of men of the present and of the past have become bewildered in their search after it, and in their bewilderment have asked, What is truth? Oh, that they would listen to the utterances of those whom God hath sealed and brought to the world; oh, that the patient seeker might learn what truth is, and might also learn to look up to Him the Source of all truth!

"It is right that I should come, for I worked for the formation of that era which is now passing away. I was a servant of God; even a chosen worker, blindly carrying out on earth labours in accordance with the expressed will of Almighty God, taking up the labours of one that had gone before me, even of him who was selected to carry the truth to all nations. Many, upon reading this assertion, may deem it arrogant on my part; but I was as surely chosen to finish and consolidate the Herculean labours of the Great Apostle—I was as surely chosen to gather together the persecuted followers of Jesus the Nazarene, and form a nation, and at the head govern it myself, presenting to the world's view a believing emperor—a Christian emperor—anxiously willing to protect the interests of his belief at all and every cost, at all and every hazard; but to me my mission was unknown. In my days of idolatrous darkness what cared I for Christian sects: they were no more in my view than the wild beasts that roamed at liberty through the woods and forests. I did not, like him whom I followed, persecute them: I did not, like him, breathe out threatenings and revilings against them: I did not oppose them, if not opposed by them: I did not think them worthy a place in my thoughts.

"I had, after much difficulty, obtained a place of high standing amongst my countrymen, ere the dawn of manhood had appeared upon my lip. I was hailed by my countrymen by the name of Caesar: a dignity conferred upon me by my countrymen. My thoughts were then free from any religious views; my mind was dark respecting a Supreme Being, and as regards the multiplicity of gods revered by my countrymen, I ridiculed the idea of any such adoration."

"I was tall—taller than the majority of my countrymen, active and strong, gifted with patience and application. Power was given to me. Power was obtained by me; an emperor's daughter became my bride, and I stood amongst my countrymen in second importance of all my country's rulers. But I was still an infidel, still unknown to God; or, if not unknown to Him, He was unknown to me. The arena was the scene of many a sinful and oft-repeated crime. An era—an age—a whole era of eternity was spent in hearing the wails of dire agony caused by my cruelty, my barbarity. Yes, a terror to my countrymen: as a conqueror, I held out no mercy to the conquered one, yet I was one selected by God. Why this mercy? Why was I chosen? The acts to commend me as a recipient of His love were acts opposed to His will: acts of dire rebellion, yet was I chosen, and my soul—my astonished soul—received the first intimation of a loving and guiding providence.

"My army in its march to Italy, lay in repose in camp before me, and I felt an exaltation of spirit—a strange exaltation. I stood viewing my soldiers choosing their place for encampment. It was a glorious sun-setting, and the door of my tent opened westward; bright and beautiful was the splendour emitted from the departing rays, when, blazing above even these bright tints and shades of light, appeared a 'Cross,' and above it the inscription, in blazing letters of brilliant light, 'By this conquer.' I trembled and passed into my tent, and I thought of him of whom I had heard traditionally—He who had argued before the nobles of my land, he whom my countrymen had held captive in their capital. I thought of his word. He said, 'I claim no wealth for my labours in the service of Christ; being willing to labour by my own hands, that I may be a burthen to no man.' As these thoughts passed through my brain, I looked around, and I thought that the tent I was in, or other tents around me like this, had composed his labours. *Would, that some one like him could explain the marvel of the heavens presented to my gaze; and still in this strange feeling of exaltation, flinging myself on my couch, I felt like as if I had been drinking much wine: sleep seemed banished from me; my eyes seemed burning and pained me.*

"I had not been long on the couch. I had been but a short interval when the very life seemed passing away from me, and I heard these words, 'Look up.' I cast my eyes up, and beheld one of another nation. The laurel leaves were not upon his brow; but fixed thereon was a tiara of cruel thorns that pierced into his flesh. His gown was purple, torn, and stained with blood, and covered with mire; his countenance was full of sorrow, yet side by side appeared holy resignation. He bore a heavy cross, scarcely able to stand erect under it. It had been rudely picked out, and remained in an unfinished state. A halo of glory was seen above his tiara of thorns, and he said, 'Behold the banner under which thy troops shall march to victory; this shall form thy LABARUM, under which thy armies shall prosper. *I am the Son of Man* (This was said with a peculiar strong emphasis), and thou shalt

secure together with power that which I obtained in sorrow. The friendless and the unprotected shall in you find a protector, for your soul now recognises the true and the living God. Peace be with you.'

"I came to the door of the tent, after the form had dissolved before my very sight, leaving a brilliancy behind, in which I seemed to lose my power of breathing. Hence I hastened to the door and bent my stubborn knees, and addressed the unseen and unknown God: 'O, Father of Heaven, O Lord of earth: O source of all life: O judge of men's actions, listen to my promise. I promise that the religion which Thou hast given to thy created souls here on earth, shall find in me an earnest protector and faithful believer.'

Here the Control, addressing me, said:—

"You have, of course, long before this divined who it is that is addressing you?"

I replied, "I could feel it who it was almost from the beginning." He said:—

"Yes, I am Flavius Valerius Constantius, called Constantine the Great. Yea and faithfully I kept my word. Mine was not an expiation demanded for the crimes of omission, but for acts of commission. I followed the instincts of my naturally cruel temper, imperiously silencing the voice of an accusing conscience; but those acts of commission by me were punished even upon earth by domestic troubles and difficulties, that harassed and filled my life with misery whilst on earth. A son was banished on a wife's solicitation, and that same wife afterwards was stilled by my orders, with the vapours of a hot bath, upon her alleged adulterous intercourse with one of my palace slaves. This afterwards proved to be a false accusation made by the grandmother of the son I had banished.

"But these sins of commission, that brought these troubles upon me, did not hinder my mission: nothing in life would I permit to oppose my work, any opposition was impossible. I willed only, that I might be a true servant to the living God in this His direct command: 'Protect my people.' And none did I allow to suffer, none who had wrongs and injuries committed upon them by their pagan neighbours, but whom I heard patiently, and whose persecutors I punished. The pagan temples to the various gods, I converted into churches. My nephew who has controlled, (meaning Julian the apostate) has laid at my door the charge of sloth and indolence in my latter years, but it was but relaxation from my mortal duties, rendered necessary by my advanced years. Mine had been a life of action, vigorous action, and I, by such a life, had well earned a period of happy repose.

"This was the foundation of the new Christian era; an era that has lasted for centuries: an era which would have gone on towards knowledge, light, and truth, had not man's mysterious subtleties been added to its teaching; had not the invention of the immaculate conception; that of the eternal God coming in His own person upon earth; that of the real presence in the sacraments, and all the respective virtues of the early fathers, with all the *hundred and one* vain theories that have been added to the plain and simple teachings of Jesus of Nazareth. Then would the whole family of mankind have been better prepared for the new rays of knowledge so nearly approaching them.

"Yours has been a mission for the preparation: men's minds have been opened to a new revelation, surpassing the revelations of old. Yes, the loved ones, whom men thought they had parted with for ever, shall be brought once more in their midst. Man shall have familiar conversation with those who have gone before, and again the words will be repeated 'Although I had seemed to die, yet am I still alive; feel me, touch me, place your hands again in these my gaping wounds, for these wounds are but a part of the form that I take, that I may stay with you for a brief season.'

"I maintain, that if the teachers of Christianity had abided by his teaching, and entirely ignored the idle mysteries that tradition formed, then might the angel bands that are waiting, have been welcomed, and admitted in their midst. But this I say, this is the time for preparation for this the New Era. It is so close, that already the hosts are gathered upon the borders of this, your world, and will launch themselves like an avalanche, descending in the midst of families, and then at once taking upon themselves the proper position of teachers. Yes, and then no longer will the mind of man be debased, no longer will vicious practices rule, but all will be under the government of those who can exert proper control; and the incompetency and carelessness of the teachers now will form a contrast to their knowledge, and to their care, and their patient love.

"May words of wisdom and piety fall from your lips to-night, and may your listeners, however composed, bear the fruits of your words in their hearts, so that the tricky character, the soul whose policy is crooked, all those who have hidden in their hearts social offences, all those that have followed the path of life, taking advantage of the weak and the unwary: for all these I say, may a new life start from to-night; may they recognise and feel the importance of their own immortality. Oh, serious thought! Proceed onwards with your good work, for it is attended with the blessings of the living God, and with great joy to those who love you and are waiting.

"By evil doing misery is entailed on man, and if God's mercy hath chosen you as a preacher of the truth, that never alters, that never varies; if by your means this misery is abated: if by your means your brothers and sisters in the flesh are enabled to perceive the truth as it is in God, then has a great work been done; then has a life on earth been well lived; then indeed can you



crown your life on earth with this motto: 'I have lived twice, having lived the first life well.' And He who records alike the acts of individuals, and the policy of nations, will record to your soul's glory this your labour; and when, in your faithfulness, you join us in our circle of light, you will meet with joyous acclaims to your faithfulness, and will be able to say, 'By my earnestness I have ransomed many souls: may God have me in His keeping.'

"I shall stand by your side to-night, friends."\*

To this, with all my heart, I say amen, and I pray to the great and Almighty God, that, if I am doing good, I may be strengthened in purpose, whilst I remain in the body, so that my body may be in a condition suitable to the tabernacle of a reasoning mind, and that this mind, by God's aid, may give me that understanding, and that power of reason, that I may not only perceive what is right, but have the courage and firmness of purpose to do it. Let my work, if it be doing good, arouse no vain pride or self-sufficiency or thought that I am better than other men; but let me thank the great Almighty for His mercy, in making me one of the direct instruments to carry out His great ends.

In copying out this control, I felt a sort of exaltation, pleasurable in the extreme, and I could not help recording at the foot of this control my feelings. This control is but one of many, all tending to one great end, and that is an explanation of how God, in His own way, works out the cosmos of the universe, the climax of the work being Man, who, if not made in God's image—for God can have no image—has his breath of life from God, and towards God must that breath sooner or later go. This is one of those controls that show how, at various ages in the world's history, men of peculiar natural configuration, have arisen on earth, and been chosen to carry out some great end in man's history, and that, although they have made their mark on the minds of their fellow-men, still the impression left has either been gradually worn out and converted into something other than that for which it was intended. It is the old story over again: future ages have ever converted the man into a God, and lost sight of the man, and the valuable truths enunciated. It has been so with Krishna, with Buddha, with Jesus, and with Mahomed. It seems as if the material nature of man had not been sufficiently refined to afford a resting-place for the grand idea of one great God, Father of all, and the idea of the eternity of life in man.

It is to be hoped, now that man's elevation has taken him past the idea of a man-made God—nay, even in some unfortunate case as far as to deny God altogether, that the coming era of change will brush away the superstitious orthodoxy that believes in all those phantoms of the brain, such as original sin, vicarious atonement, and everlasting punishment; and also, at the same time, that sceptical heterodoxy which, in its hurry to get rid of that which reason cannot accept, has thrown away the truth, and in destroying the chaff have also destroyed the wheat.

### THE TENDENCY OF LIBERALISM TO CENTRALISATION.

By A. J. DAVIS.

(From the *Religio-Philosophical Journal*.)

To the great majority of minds liberty is embarrassing. They need something to kick against. If the limitations are removed, if the ruts are filled up, if the grooves are effaced, they (such minds) go astray by the propulsion of instinct. They cannot be happy in the midst of the boundless. They become restless and miserable in the atmosphere of freedom. Therefore they begin to generate obstacles. They set their wits to work out vast and glorious schemes. These plans and specifications are conceived and developed for the benefit and happiness of all. They come from the very heart of unselfishness. Existing generations and unborn millions are to be immediately benefited—the latter, of course, by promoting the welfare of those who will become the parents of future generations. But these plans for the advancement and emancipation of humanity are, practically, schemes for circumscribing our liberties and freedom. And yet no plan-maker—no evolver of schemes—even so much as thought of such an effect. He beholds the boundless freedom of mankind in the exercise of thought—in the pursuit of life, liberty, and happiness—and his only desire is to harness up this unlimited freedom, and to make it draw the universal chariot of progression.

Philosophically considered—that is, considered upon principles of immutable cause and effect—there is no such a state or condition as perfect liberty. Our limitations are less or more—rather more than less—and all dreams of liberty are prophecies of the spirit. It is a prophecy of spirit that, in the coming cycles of its evolution, it will enjoy the wings of wisdom. Love, divine unselfishness, will feed and fire the inner life, and this power will be generated for the flight of wisdom. We all desire to mount like birds—to enjoy the attribute of wings. This innate desire will, in course of time, be fully and wholly gratified. Clairvoyance, too, will enlarge the mental scope of all. And when the perceptions are enlarged the intellect is liable to become correspondingly stimulated. Open the eyes of a person who has been blind from birth, and you at once people the interior sensorium with animating impressions. A development of intellect follows inevitably. But very few persons are born blind. Why, then, do not the seers develop faster and become deeper? Because they have too much freedom of vision. They have the use of their eyes so constantly that they see nothing

perfectly. And without perfect observation there is no intellectual development. Dogs, cats, birds, fish, wild beasts see as well, or better, often, than many men. But they do not unfold and expand intellectually. Why? Because they do not perfectly see anything. A lady was once a long time looking at a sky painted by Turner, the renowned artist of the "Slave Ship." She at length exclaimed, "Why, Mr. Turner, I never saw a sky look like that!" And his reply was, "Don't you wish you could, madam?" The meaning is that she had not trained perceptions for perfectly seeing what is frequently exhibited in the sky to the trained eye of an artist.

If you would be free, you must first harmonise with and learn to utilise your limitations. Every attainment in the perfect use of your bodily senses is just so much more intellectual liberty. Savage and brutal minds are in bondage to the most embarrassing circumstances, because they do not wisely employ their endowments and powers. A civilised mind is one that has overcome the immediate limitations of its ignorance. His power over the form and forces of Nature is exactly in proportion to his knowledge of those forms and forces. His great art consists in his exact practical knowledge, and this knowledge he has acquired by the perfect and industrious use of his senses. Ignorant minds are minds that have eyes and see not, who have ears and hear nothing correctly. And yet such seers and hearers make the loudest claims. They are too ignorant to be modest. They have the swaggering audacity of clowns. They advertise their professions like egotistic children, whose charming innocence consists in their large stock of unconscious ignorance, at which doting parents and fond visitors smile and applaud.

Liberty is the name men give to a higher degree of limitation. If you find yourself at liberty to follow the bent of your "own sweet will," if you can roam wherever you please, "fancy free," you will very soon feel inexpressibly embarrassed and fatigued. The world is vast, and it is round. You cannot go all ways at once. You must take it on its own terms, not on yours. It very soon takes possession of all your thoughts, and you find your time too limited to do things more attractive. In visiting the places and people you do visit, you by necessity leave unvisited those people and places you ought to visit, and your perfect liberty becomes a disappointment, and a drag, and a weariness. The extremely "played out" persons you meet are these very free characters. They have so much individual independence and liberty that they find time to accomplish nothing. They are strictly independent social drones. They personate, on the stage of life, the fashionable and wealthy tramp (if not scamp), for they are at liberty, and are therefore miserable, because they are entirely out of honest work. If you have a son or daughter in this situation, see to it that you immediately curtail the monthly dividends, and give the unhappy one a wholesome mission to perform.

Now Liberalism, which, to some extent, includes Modern Spiritualism, is the religious tramp of this epoch. It is bursting with the expansive tendency to centrifugate itself and everything else; every believer is rapidly swelling. He is inspired. He or she is giving "inspirational" exhibitions on every accessible platform. He must close his eyes and open his mouth. He or she must now go off like an alarm clock! The liberal audience demands that this exhibitory machine shall also be unconscious. It was wound up by the invisible hand of some superintending personage, and it must shiver and shake, it must ring, and roar, and soar, and rattle, until the spiral spring of its movements is fully relaxed. And this is called spiritual liberty! And the most rational of its supporters are called Liberalists! Are they?

The tendency is powerfully towards centralisation. If you differ from these liberalists, so-called, they turn against you like the Calvinists. If they are not indifferent—if they have not lost all interest—they exhibit the spirit of sectarianism. Freely analyse their doubtful methods, and they forthwith close their eyes, and their hearts, and their purses. Thus they proceed to embarrass you, to circumscribe your liberties, and to paralyse your power to generate a wholesome opposition. In the name of Liberalism, and for the sake of Spiritualism itself, they couple your name with epithets applied to the enemies of mankind. And so you are anathematised, and evilly spoken against, and treated with contumely by members of your own household.

All this comes from the underlying principles of cause and effect. It is irresistible; it is the way all real progression is accomplished. By the agencies of gravitation, not of liberties; by very painful frictionisation, not by boundless ease. Can you stand by and sustain these methods? Are you prepared to enter upon limitations harmonially? Are you strong enough morally and spiritually to bear the refrigerating influence of estranged friendship? Can you carry the cross of poverty and homelessness? Have you interior fortitude and indomitable courage enough to behold the downfall of once cherished idols? and sufficient strength to stand up against the tide of persecution and misrepresentations of persons once very close to your heart? All the good and all the strong, who inhabit lauds among the stars, will be with you in your every noble effort. They overflow with love and sympathy for you. They would shield you. They would fold you lovingly within their white arms. But, alas! they have not the power; although they have the good will and the protecting love. Why? Because they, too, like spiritualised philosophers, as they are, comprehend that the friction in your life is the cause of your development, however painful and however repulsive. And, besides, they recognise the very natural tendency to centralisation, to localised materialisation, which results from all the centrifugal and liberalising efforts of an

\* The Convention Sunday meeting at Goswell Hall.



undeveloped and ignorant humanity. What was at first purely spiritual, is supplanted in time by the strictly material; even as what started as pure liberalism, is in subsequent years reduced to the most oppressive sectarianism.

If you perfectly see all this, if you do not treat it as a mere speculation, if you can take it in as a rule of private judgment and conduct, then you may come out of the fight victorious and happy. But, on the other hand, if your intellectual perceptions fail you, if the sun of immortal truth and justice does not shine into your spirit through the abounding darkness, if you despair because old friends forsake you in the crisis, if you shrink under the increasing pressure of unpropitious circumstances, then you are not a philosopher in the harmonical sense of the term, and your fate may be a shipwreck on the barren rocks of your own undevelopment. Good reader, you will not be overcome, will you? You will continue the good fight, will you not? although you may be oppressed by the embarrassing centralisation of Liberalism.

## REPORT OF THE Second Jubilee Convention of Spiritualists,

HELD AT LONDON,

ON SATURDAY AND SUNDAY, NOV. 1 AND 2, 1879.

(Continued from p. 776, previous vol.)

### VI

#### PUBLIC MEETINGS, LECTURES, THE USE OF TRANCE-SPEAKERS.

A PAPER CONTRIBUTED BY MR. A. D. WILSON.

It is not through the instigation of mere impulse that I pen these stray thoughts, but because I earnestly desire the disabusement of erroneous ideas from the minds of a certain, and, I fear, considerable portion of Spiritualists on the subject specified.

I opine that there can be scarcely any dispute as to the desirability of a universal propaganda of Spiritualism in the shape of intelligent, impressive, and efficient advocacy of its philosophy, both on the public platform and in suitable private dwellings; but, probably, there may be considerable differences of opinion as to the requisite machinery in promoting such an object, for here no small difficulty presents itself. Different societies in different districts, possessing diverse views on the side-issues of Spiritualism, adopt different methods of propagandism. One class of minds, who can be scarcely said to have risen much above the phenomenal plane, take a delight in parading before the public a medley of incipient mediums; thus, with such, it often happens that while one medium is expounding, perhaps under very imperfect control, several other mediums, undergoing the process of development, are wriggling and contorting in a grotesque fashion; and when this sort of thing is produced to a great extent, the devotees in question chuckle over the glorious meeting they have had; howbeit the few strangers who happen to be present go away unedified and disgusted with the whole proceedings. Now, I would recommend such to read the 14th chap. of Paul's 1st Epistle to the Corinthians, and take a few hints therefrom. For myself I will be content with quoting the last verse of the said chapter, "Let all things be done decently and in order."

Now I am about the last in the world to be peremptory in laying down a method of advocacy for all grades of minds and for all districts, and stickle for my method as being the one *par excellence*. I say, let us allow a little latitude to our co-workers in the Cause; don't let us censure them because they don't happen to work in the same groove as ourselves: it cannot be expected that we can all agree in our methods of working: still, in a gathering like this, this matter may with great propriety be discussed. For myself, I may say that I have been profoundly impressed with thoughts to this effect: I suggest that all societies throughout England keep their meetings private, *i.e.*, let them be exclusively composed of avowed Spiritualists and spiritually-minded investigators on all occasions, with the exception of about one Sunday per month. Let them have special meetings for the development of mediums, and also other meetings for intellectual and spiritual culture by the mutual reading of good spiritual literature, together with discussion of an amicable character, the proceedings to be directed by a leading mind.

Then, if through culture, both on the outward educational plane and from the interior spiritual and inspirational plane, certain of their members are capable of addressing the public in an intelligent and impressive manner, and in copious language either normally or inspirationally, encourage them to do so on the days set apart for that purpose; but by all means let such occasions be divested of the ludicrous phases incidental to development; let them be of the highest spiritual and religious character. I imagine that by a grand display of literary and spiritual merit, in a large hall (not in a dilapidated room in a back slum), about once per month, will ensure better audiences and a wider and a grander dissemination of our sublime philosophy than any other method, and I surmise that such meetings would at the least clear expenses by the collections realised. And now, just a word in particular in reference to speakers. I freely confess that I have been several times edified and enraptured by listening to the eloquent orations of our Wallis's, our Morse's, and other renowned trance-speakers. Such apostles are sterling workers and sterling ornaments to our Cause. They are not only invaluable as speakers at public services, but they are also useful in development seances, by giving advice and directions as well as magnetic power, which conduces to the drawing out of latent mediumistic gifts.

Nevertheless, I fear that too much is made of trance-mediumship in the abstract. It is lamentable to me that morbid ideas and tastes are but too manifest in the ranks of Spiritualists. Many are too fond of directly dragging in the spirit on all occasions.

A purely inspirational or normal speaker, however gifted and able, makes but a meagre impression on minds of this class; while a novice in the trance and with closed eyes stirs them up to profuse expressions of admiration, even though both matter and manner display but little intrinsic merit.

In conclusion, I submit that a powerful and eloquent inspirational speaker ranks higher than the trance-medium, and I believe that speakers of the former type will have to play the greater part in the intellectual and spiritual improvement of humanity.

A. D. WILSON.

#### PUBLIC TRANCE-MEDIUMSHIP.

A PAPER CONTRIBUTED BY "CAMBOR."

It may well seem a subject of very grave doubt whether the Spiritual Cause is best advocated at present, by the lectures of a trance-medium alone, unless followed up by signs which outsiders naturally demand, saying, Where are your tokens? Nay, with some truly noble exceptions, the utterances of a trance-medium, if unlettered, have a narrow scope, since they appeal only to the uncritical hearer, and afford no proof of inspiration to the critical mind. I know that exception will be taken to the above statement as itself too unsparing in its criticism; but then "truth above all things" is the best standard for all times. And what is the convincing effect of an ordinary trance-discourse upon a promiscuous assemblage of persons? In too many cases but little results. Some good may indeed be done, but it is done at the expense of prostituting a precious gift, which should be reserved for a higher purpose than that of mere passiveness in the hands of committees. Nor does the system adopted by the ordinary trance-lecturer seem many degrees removed from that of priestcraft. Least of all should any agency of a free gospel like that of Spiritualism be suffered even to savour of that bane of mankind. Would not the best remedy for the present system be that trance-mediums should combine some other profession with their calling of mediumship, and, if needs be, "labour with their hands," as did the Apostle Paul at tent-making. They would thereby be enabled to make to the converts of Spiritualism that noble boast which St. Paul made to the Thessalonian converts, that he was beholden to none of them for the necessities of life. Socrates, again, received no fee from his pupils, therein pointing a contrast to the other sophists: for the giving lectures and the holding discussions constituted a profession in those days as now. Could we not show to religionists "the more excellent way" by ceasing to remunerate our mediums (when brought into direct contact with outsiders) in that capacity, even if we do not yet see our way clear to eliminating the money question within our ranks? If we must pay mediums for lectures delivered to outsiders, let us do it, and not ask the outsider to aid until he is convinced of the truth of Spiritualism. Meanwhile we might encourage mediums in some line of business or labour of a not too exhausting nature.

May we rather seek to encourage a lay element in our midst, each man doing according to the ability that God giveth him. And normal speakers would often effect more than some trance-speakers (I do not by any means wish to seem harsh, or to wound personal feelings, but to state what is matter of fact) in the way of commanding their hearer's respect, the trance being to the mind of the hearer, who is ignorant of Spiritualism, apparently an assumed condition. Professing, openly at least, no grand names as consociated with them, normal speakers would, nevertheless, acknowledge, "as in duty bound," that they were under obligations to spirits who impressed them, and would then, by shunning "extravagant pretensions" of any kind, be far more likely to get a fair report in such a vehicle of information as a local newspaper, than those who speak in the trance. Surely we have some influential (magnetically and otherwise) Spiritualists amongst us, who could undertake to deliver six or seven lectures a year gratis, in districts where they would not fear their names catching the eyes of their neighbours, if they disliked notoriety on account of their belief. Local societies, too, might be further strengthened by accessions to their numbers, if normal speakers were to press the subject upon the attention of an assembly of outsiders. Seeing that Spiritualism is not for our especial benefit, but for the regeneration of all men, we shall do well to consider whether we lay sufficient stress on the value of normal speaking.

We want wonder-workers also. Mr. Enmore Jones' remark on the subject is very apposite. For the "word" needs confirming "with signs following." Here again is work that should be taken up by Spiritualists who have leisure. Wonder-working, of course, must always be more or less on the physical plane, and inferior in its effects, which appeal to the faculty of wonder; but, as Aristotle tells us, "all men begin" (to gain knowledge) "by wondering at facts," for instance, at physical phenomena, and then argue back to a cause. If thought needful, a society might be formed to hold special seances, and adopt special (dietetic &c.) regulations, for its members, to gain will-power over material objects; powerful spirits would doubtless co-operate with such to work wonders on a public platform: or let each trance-medium seek to develop some faculty of healing, obtaining tests, &c. Materialists, who despise trance-lecturers, will be compelled to respect "signs" openly performed, explainable only by admitting spiritual agency.

As for "Modern Orthodox Christianity giants," as Spiritualists,



we can afford to let them alone, seeing they refuse to hearken, and allow Orthodox Christianity, and its defenders, to pass on their way unmolested, provided they do not obstruct the onward march of Spiritualism, now going forth "conquering and to conquer." Here, however, is the crux—the fear is, *they will obstruct*. We know full well the results, as foretold by the spirits who now communicate with us. "Who is on the Lord's side—who?" This will be the war-cry of the true Spiritualist, when the opposing hosts join combat. The weight of numbers is no obstacle when the majority are wrong. The scales are weighed down by "right," and right will prevail.

The middle and upper classes too often neglect Spiritualism, because prejudice and tradition still hold them in thrall, and they "will not come to the light," nor, "as new-born babes, desire the sincere milk" of spiritual truth. Reason, however, is our final court of appeal, and to that "hoary-headed superstition" presently must bow. It is unreasonable for them to refuse to investigate a subject coming with such claims and high credentials as those of Spiritualism. Unreasonable, in the last degree, to suffer wealth, position, or any other worldly interests, to make cowards of them, when brought face to face with a decried and unpopular science, whilst their inmost hearts must tell them that they shall hereafter repent their time-serving conduct with bitter misgivings.

Trance-mediumship is very valuable in private families. Public trance-mediums do much good in many instances by their addresses to Spiritualists; but it does not seem to be altogether the best means for public propagandism of the Cause amongst ignorant and prejudiced sceptics. For such, nothing short of "miracles" will avail; and even then it looks like energy and labour thrown away, which might be much better employed on spiritually receptive persons. Better even than to form societies for obtaining mere physical results of a wonderful character would it be to urge on hearers the duty of investigating Spiritualism at home. The home-circle is destined to perform that which neither impassioned oratory nor signs will effect, the silent but sure conviction that the once loved are never lost; the conviction that time, as it advances and brings us nearer to the gate of death, is but hastening on that season of reunion of which, as Spiritualists, we are privileged to enjoy such a glorious foretaste here on earth.

"CAMBOR."

(To be continued.)

#### A BIRTHDAY CELEBRATION.

On Monday evening, a party of friends assembled in the pleasant rooms of Mrs. Hollis-Billing, in commemoration of the 205th birthday of the Indian control, "Skiwaukie." There were present Dr. Wyld, Mr. Dalton, Madame de Steiger, Misses Corner, Mrs. Woodforde, Miss Arundale, Mr. and Mrs. Wade, Mr. Hillier, Mrs. and Miss Waite, Mr. Ward, Miss Lennon, Mr. C. Reimers, Mr. A. Vacher, Mrs. Cottell, Signor Rondi, Miss Houghton, Mr. C. Pearson, Miss Spreckley, Mrs. and Miss Burke, Mr. J. Burns, &c. The rooms were crowded, and a very enjoyable evening was spent. The singing of Miss Lennon and Mr. Ward was a special feature. Mr. Ward's rare qualities as a singer and instrumentalist are so well known that comment is unnecessary. Miss Lennon was a stranger to some present, but her powerful rendering of several songs entitled her to the high consideration of all who heard her, a result which has been achieved in every place where she has appeared. Later in the evening Miss Annie Waite arrived from an engagement, and electrified the company with her sparkling readings.

Sickness and other causes kept many away who were present in spirit—it was a spontaneous gathering, no invitations were issued or the company would have been several times larger. A written message was received from "a trio of faithful spiritual beings," who also presented to "Ski" a "fadeless crown of roses, red ones, his favourite colour." A lady presented a mounted photograph of a beautiful piece of statuary entitled "Inspiration;" it was thus dedicated: "To dear 'Ski,' in loving remembrance of the happy hours spent with him; to whose words, together with those of 'James Nolan,' we owe the knowledge of deeper and more spiritual truths than we have yet obtained in earth's experiences."

On the following day, a few friends had an interview with "Ski." The present condition of the Movement was discussed in some of its bearings, and the influence of the spirit's work was commented on. Addressing the spirit, one of the sitters said, "To you, friend and brother 'Ski,' as a representative of the angel-hosts labouring on behalf of humanity in Modern Spiritualism, I offer my gratitude on the present occasion for the unspeakable benefits you have conferred and are still conferring on the world. Long may you and your excellent medium continue the work of Spiritualism amongst us, but wherever she may be situated on earth's surface, we will esteem it an honour to co-operate with her, and with you through her, in the promotion of your joint mission."

"Ski," in reply, said he had worked and would still work. It was a pleasure to him to do so and to meet with those who, like himself, laboured with the spirit-world, and endeavoured to introduce better conditions and higher manifestations of spirit-power. He pointed out important spiritual work accomplished, which all admitted.

The sitter said, "Yes; progress is what we all require. Spirits cannot advance in their work unless mortals keep pace with them." But, the speaker said, however distracted his attention and divided his energies might be, his inmost heart beat in unison with the purposes of the spiritual world.

"The Spiritual Institution," replied "Ski," "is required for the purposes of the spirit-world, and the spirits will sustain it. Had it not been for spirit-aid it could not have survived. You also will be sustained in it, for, notwithstanding faults and shortcomings, there is no man in England so well adapted for the many purposes which the spirits require."

"And that," said the sitter, "is why I feel that I do not belong to myself; but, doing the best I can, I patiently accept the rough with the smooth, leaning in faith upon a protecting and providing power, which has greater control of the circumstances, and knows better what is required than we on earth do."

To some it may appear strange to hold meetings in remembrance of communicating spirits, but why not meet and entertain them in an appreciative, social way as well as spirits in the flesh? As Spiritualists we can never know how much we are indebted to spirits, and to be more in sympathy with them and be able to enter more fully into the spirit of their work should be to us a first consideration.

It was pleasant to hear "Ski" speak so admiringly of "John King" on Saturday evening. These spirits are evidently well aware of the work being done by one another. They are agents of a vast brotherhood, and they are of that degree of convenient development which enables us to profit by their willingness to help us. These spirits are in sympathy with the physical plane, but not "low" on that account. The greatest saint on earth wears a body as well as the sinner, and though these spirits can take on the physical organism temporarily, there is no evidence that they are enslaved to that condition. They own allegiance to higher spirits, and these again to higher still, and thus, "holding by the strong ones, pulling up the slow," one "electric love-chord" unites all to the Supreme.

There are individuals amongst us who are *stations*, so to speak, at and through which the business of the spirit-world is transacted amongst men. Were it not for these representative individuals, our Movement would be an impossibility. The true spiritual medium is not a mere instrument for the evolution of phenomenal wonders, or the manifestation of individual spirits alone. But the medium, in the highest sense, is, in addition to these grand uses, a battery of spirit-influence, through which the powers of the upper realm are enabled to gain a footing on earth. Pre-eminently such a medium is Mrs. Hollis-Billing, and others we could name. All mediums, in addition to their professional work, are the centres of good or bad influences, either to build up or to break down, and they bless or curse all who enter into their sphere. Few mediums appreciate these things, and fewer sitters, or there would be more care taken in entering circles, and employing mediums and speakers.

Mrs. Billing is the instrument of a much higher work than that which she is externally engaged in, and it is on that account, and not in a professional sense that we have given her so much prominence in these columns. She has with her a re-constructive power, which is effecting a good in this Movement that none but those behind the veil can fully appreciate. The more the influence of a good person with a genuine spiritual mission is distributed, the better it is for all. And in sending forth the portrait of "Skiwaukie" as the representative agent of Mrs. Billing's spirit-band, we felt that we did more for the Cause than by all the year's labours.

#### SPIRITUALISM IN THE VILLAGES OF NORTHUMBERLAND.

To the Editor.—Dear Sir,—We beg to inform our "friends" in this district that the Burradon school committee have granted us the use of the school-room to hold a spiritualistic Sunday service in on one Sunday in each month. We asked for the use of it every Sunday night, but they did not see their way clear to grant us that request. However, we are thankful for small mercies.

Now, as we are all working men, and as trade has been so dull for a long time past, we therefore cannot engage our paid speakers for the present, and consequently we hereby ask the assistance of those local speakers who are able and willing to give their services free. We are glad to state that a gentleman of Gateshead has promised us an address on "Healing by Laying on of Hands," when we are ready to commence.

We are going to commence our "mission" on Sunday, Jan. 11, 1880, to be prefaced by a public meeting or "Happy Evening" on the Saturday previous, viz., Jan. 10, at which addresses, songs, and recitations will be given by our local talent.

We hereby ask all who are in sympathy with our mission, who are living in the district, to give us their presence and help. We are glad to state also that a gentleman at West Moor has promised us the use of one of his empty houses for the propagation of Spiritualism. Truly the harvest is great, but the labourers are few. If we could get a sufficient number of local speakers on the conditions named, we might utilise the empty house also for Sunday services. West Moor is four miles from Newcastle, and Burradon six. All who wish to engage in this good work as speakers, please write to me on the matter. All who have any old spare copies of the "Spiritual Lyre," would oblige us by posting them to my address.

We may state that a chapter of the Bible will be read and expounded at each service.

Most of the committee have had from four to seven years' experience in the Movement.—I am, yours, on behalf of the committee,

GEORGE FORSTER, Sec. pro. tem.

Seghill, Northumberland.

HACKNEY.—Mr. A. Savage, 29, Hassard Street, Hackney Road, desires us to state that he purposes to hold seances for inquirers, and would be glad to receive the name of any friend who would help him in so doing.



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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, JAN. 6.—Select Meeting for the Exercise of Spiritual Gifts.

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

FRIDAY, JAN. 9.—Social Sitings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 2, 1880.

1880.

## THE PAST, PRESENT, AND THE FUTURE.

Another year, and the numerals will balance themselves in two equal portions, 18—81. As the distinctive symbol of the year the figures used during each twelve months must be pregnant with meaning. There is not the indication of much increment or comfort in the year just entered upon. The last was one of conflict, in which the bravest, though, on the whole, victorious, could scarcely be said to hold his own. It was unpropitious in almost every respect; and though in the new year there will be marks of improvement, yet the consequences of the past will remain to be overcome, and in that process there may be more bickering and reprisals than during the hour of real calamity. Adverse circumstances die hard, and the victor, when he gets his heel on the neck of abuses, is frequently for the time more violent than the foe he overcomes. Look out for conflict in the social, commercial, and political arena.

In our special department it would be vain to speculate and make promises. All things in all departments proceed in accordance with unalterable law. That law has its page written in the soul of man. As we said, "Look out for conflict," we say, Look in for peace and guidance. Keep the lamp trimmed and the loins girt, and mistake not that whatever comes is for good, and good alone, *if we are duly prepared for it*. There is the rub; but despair not, if we cannot prepare ourselves we will be whirled into conflict, which will do the work of preparation for us. How beautifully the pioneer spiritual teacher, Andrew Jackson Davis, writes on this very subject in the article which we this week reprint. All that he has said we have experienced, and we rejoice that it has been so. Thank you, brother Davis, your star is as brilliant as when first it was our guide: now it is also our consolation.

We never make promises: the high administration of affairs is not in our hands. As an instrument and agency of the spirit-world, we will do the best which our weakness and conditions will permit. A year ago we wrote with deep emotions—an earnest desire to give and receive sympathy, and how much need during the year we and others stood in need of sympathy and help, thousands of aching, despairing hearts can testify. We have asked for love, and it has come to us in a practical form. Influential friends have taken an unpleasant duty out of our hands, and asked for money on our behalf, which is on behalf of the work.

The year just closed has been one of dark days and painful trials, and yet in no year have we made more headway. Special editions of various important numbers of the MEDIUM, of from two to ten thousand copies, have been circulated; these bringing our Cause for the first time before many thousands. The literary interest has been of such a kind that not a few of the numbers are out of print. Notwithstanding all that is to be deplored, there is much to be thankful for to counterbalance it.

A more healthy tone pervades the Movement than at any time in the past in any country. The late convention was an expression of views of great importance. All the methods of spiritual working are being severely scrutinised and revised. This is a department of work in which English Spiritualists, as represented in the MEDIUM, take decidedly the lead, and the reason why they are enabled to do so, is that the spiritual forces of the national movement are concentrated in a spiritual institution. But that concentration is not centripetal but centrifugal in result, and does not lead to the enslaving limitations which Mr. Davis points out in his excellent article, but the contrary. The institutional method robs or enslaves no one, unless it be the Responsible Representative, and

he is willing that it should be so; the spiritual gain being ample compensation.

Last year brought union on the spiritual basis, but also a disintegration of those "organisations" not serving a spiritual purpose. True organisation is proceeding rapidly. We are learning to love one another, and we thank most heartily the many brothers and sisters who have sent us their good wishes. It is a poor wretch, indeed, who cannot wish his brother and the Cause Godspeed. That there are such needy ones is a fact which must give renewed impulse to all spiritual effort, so that these "little ones" may be nurtured by our "milk of human kindness" into full-grown spiritual men and women. The less people appreciate us, the more we are starved, despised, and reduced to beggary; the harder we must work, the tenderer must our hearts become; otherwise we are working for temporal self, not for the Great Eternal Soul.

The new year will be indeed one of conflict and trial, but foundations will be laid which, represented in the Building of the future, will become increasingly grand and glorious. Heaven help us all to be faithful, and give to each one that degree of adversity and prosperity needful for spiritual development.

## NOTES AND COMMENTS.

READERS in all parts of the country will notice with pleasure the reports of phenomena and meetings that come from county Durham, all through the efforts of local mediums and workers. The cause is in a more healthy state in the South Durham district than in any part of England, and it is all due to the inspiration of devoted workers, who give their services for the love of truth. It is also to be observed that the workers in that district are in kindly sympathy with the Spiritual Institution.

THE name of the Control last week should have been spelled Bouthillier. There were some other typographical inaccuracies, which the little time at disposal last week could not afford opportunity to prevent.

THE literary excellence of our opening number for 1880 is of high merit. Mr. Oxley's article is worthy of profound study. How India is coming to the front amongst us! Mr. Cranstoun's beautiful poem and the notes are redolent with spiritual light and truth. The "awaking" is something like that which has been hinted at in Historical Controls. The statement of "Constantine" is like that which many of us might make: humanly speaking, we are apparently subserving very different ends from those which in a spiritual sense we are accomplishing. The hero of history is often a paltry fellow to those intimately acquainted with him. External harshness and failings are often material needs to enable the Pioneer to go on with his disagreeable work. If such men were too angelic they would be of no use in the places they have to fill. Moral: Do not worship men.

A GREAT number of letters containing stamps have been received in response to Mr. Yates's Appeal. A statement will be given next week; also the results of Institution Week Movement.

## DR. MONCK'S TESTIMONIAL.

Mrs. Whitaker, Cheltenham, writes thus:—

"I beg you to make a note in next MEDIUM that I will feel it a duty and privilege to hold a subscription seance here among my friends for the benefit of the testimonial, a step which I earnestly hope other of my dear fellow-mediums will take, to show how real our sympathy is for the Doctor in his depressed state of health and means."

John A. Hoover, Esq., Philadelphia, U.S., in remitting to us his subscriptions to the MEDIUM and Dr. Monck's testimonial, says:—

"I highly appreciate that noble champion for truth, and wish it were in my power to do better for him. The MEDIUM is occupying a place in the front ranks of Spiritualism. May God bless with lengthened years the career of its noble editor."

Mr. W. WALLACE gratefully acknowledges the receipt of a Christmas Box from Mr. J. J. Norman, Portsmouth; also five shillings from Mr. W. Davis.

I BEG to tender, on behalf of the Aged Female, her very best and sincere thanks to the friends who so kindly contributed to the "Case for Sympathy."—J. M. DALE, 50, Crawford Street.

MISS E. A. BROWN has been prevailed upon to make another journey south, prior to her leaving for Australia. She will be in Manchester on January 10. Afterwards she will go to Macclesfield, Derby, and other places. Application for Miss Brown's services should be made at once. Address—Howden-le-Wear, R.S.O., Durham.

Mrs. OLIVE's Free Healing Seance at 106, Clarendon Road, Notting Hill, was well attended on Monday morning. "Dr. Forbes" had promised a lecture, but the number of patients so exhausted the power, that part of the lecture had to be deferred till another meeting. He, however, gave a short discourse on the sympathy of the organs, the one with the other, in disease. The heart which is the most sensitive organ in the human body, is often affected by the stomach, the liver, and the spleen. On another occasion "Dr. Forbes" said he would speak further on the functions of the spleen, which, he said, doctors on earth so little understood. A number of patients then gave testimony as to the benefit they had received through Mrs. Olive. Some who were present for the first time had their complaints correctly described at once. The best food for mediums was pointed out—bread, fish, fruit.



## WELCOME HOME AGAIN;

OR, THE PERILS OF THE DEEP.

'Tis "New Year's Eve," and on the story sea  
A stately ship careens before the wind:  
The land is sighted—"England's on the lee!"  
And gladness long unknown pervades each mind:  
Sweet memories spring spontaneous to each brain,  
And scenes of home rise o'er the troubled main.

And sure no words can fully paint the bliss  
Of these revisiting their native land:  
Earth has few moments equal unto this—  
The first fond look of Britain's rugged strand,  
Which, though but dimly seen through mist and foam,  
Is dear Old England! Is our native home.

But louder roars the wind—the western blast  
Shouts like a very fiend in its play;  
The shrouds like whiplashes strain, and every mast  
Is bending to the terrors of its sway!  
Struck by a dreadful squall, the vessel reels,  
And to her ample broadside trembling heels!

"Steady your helm!" the watchful captain cries;  
"Away aloft, my lads,—close reef each sail!"  
Stretched on the topsail yards, each seaman tries  
To shrink the canvas to elude the gale;  
Meanwhile the trusty vessel bounds and leaps!  
Now springs aloft—now plunges to the deeps!

The weary tars at last drop from on high,  
Well pleased that such a task is o'er;  
But hark! "Heave-to the vessel," is the cry,  
"For darkness is at hand and there the shore;  
Then to your berths, my boys, and sing with glee,  
Thank God we're safe—and England's on the lee!"

Thus speaks the captain to his gallant crew:  
Up to the wind the massive yards are braced  
(A dangerous moment this, and but a few  
Can fully realise how he is placed  
Who must—yet fears to—check the vessel's flight,  
For thousands "heaving to" have sunk from sight).

She rounds in safety, and securely rides,  
Snug as if anchored in yon distant bay;  
She falls and rises on the rushing tides,  
And steers uninjured through the blinding spray!  
The watch is set, and o'er a sea of foam  
Behold a beacon lighting "wanderers home!"

Thus, on the bosom of the mighty deep,  
Old England's champions of the waves are bred:  
Men who in simple trust lie down to sleep  
'Mid horrors that might almost rouse the dead\*—  
Men, who in answer to their country's call,  
Go forth to conquer, or like heroes fall!

Ye British landmen—ye who little know  
What countless perils British seamen dare,  
Oh, learn to love their virtues, and bestow  
A friendly thought on them—reproach forbear:  
For you they battle thus upon the main,  
Then kindly greet them—"Welcome home again!"  
"THE CORNISH EXILE."

## MEETINGS FOR INSTITUTION WEEK FUND.

Mr. W. Towns will give a seance on behalf of Institution Week on Monday evening, at the house of Mrs. Ayers, 54, Jubilee Street, Commercial Road, E. All friends who wish well to the Institution are kindly invited to be present.

On Thursday, January 22nd, 1880, Mrs. Esperance will hold a seance at 28, New Bridge Street, Newcastle-on-Tyne, at 7.30 p.m. Tickets, 1s. each; to be had of Mr. Armstrong, Cross House, Upper Clarendon, Newcastle; or Mrs. E., 11, Denmark Street, Gateshead. Proceeds to go to the Spiritual Institution.

With much pleasure I read on page 811 of the MEDIUM the earnest suggestion of Mr. W. Yates, to help Mr. Burns to stamp out all his difficulties by sending him post stamps. Now, much as I approve of the suggestion made, I am sorry I cannot comply, for, notwithstanding that queens are just now so abundant, heads are very scarce. I should feel myself proud in rendering any assistance in my power towards relieving Mr. Burns from all responsibilities. I will give my services for three evenings in the early part of January for the benefit of the Spiritual Institution, if meetings for that purpose can be arranged.—W. WALLACE, Pioneer Medium.

Mr. T. M. Brown will spend the next week northward, calling at Leadgate, Newcastle, and Choppington, where he will remain two or three days. Address till Tuesday—Howden-le-Wear, R.S.O., Durham. After that—Care of Mr. William Scott, Scotland Gate, Choppington *via* Morpeth. On the week following Mr. Brown will be at Malton, on his way to Manchester.

GOSWELL HALL, 290, GOSWELL ROAD (NEAR THE ANGEL).—On Sunday evening last an excellent oration was delivered by Mr. J. J. Morse; subject, "The Present Life: its Issue and Ultimate." There was a large and enthusiastic audience. On Sunday evening next a good programme will be put into operation. Miss Annie Waite will assist with her impressive readings. Anyone wishing to assist in these meetings is kindly requested to communicate with the secretary, H. J. Stevens, 224, Albany Road, Camberwell, S.E.

\* This is, of course, a mere figure of speech.

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## THE AWAKING IN THE SPHERE OF HARMONY.

A POEM FROM THE OTHER SIDE.

"GENIUS."

Komm! wir wollen dir versprechen  
Rettung aus dem tiefsten Schmerz;  
Pfeiler, säulen kann man brechen,  
Aber nicht ein freies Herz:  
Denn es lebt ein ewig Leben,  
Es ist selbst der ganze Mann,  
In ihm wirken Lust und Streben,  
Die man nicht Zermalmen kann."

"THE GENIUS OF SLEEP AND DEATH."

Come! we promise you salvation  
From the sharpest earthly dart:  
Temples' columns can be shaken,  
But not a free and human heart:  
For it lives a life eternal,  
And that life is all the man,  
Striving—works for worlds supernal,  
Knows no end in God's great plan."

GOETHE, "The Awakening of Epimenides."

In the Rose Paradise clear voices were singing (1)  
Glad songs of love,  
And paradise birds dream-like were winging  
Their path from above;  
Ah! what heavenly music breathed round me delight  
As I wept tears of joy that first paradise-night.  
'Twas the hour when I awakened from death on the earth  
In the "Hidden Sun" sphere, (2)  
And those songs which now welcomed my spiritual birth  
Fell like balm on my ear;  
And one voice led the chorus that peaked up on high,  
A voice loved on earth and adored in Love's sky.  
I saw not—I felt not—I heard but that voice (3)  
Thrill through my heart,  
While that heavenly chorus was singing "Rejoice,  
Ye shall never more part,  
United—made one in our own sunny sphere,  
Love on and rejoice through our great Hyleon year." (4)  
Ah, lost one! ah, loved one! on earth O so dear!  
Thy voice still is sweet,  
But O let me gaze on thy form even here  
In this Heaven where we meet;  
Let thy glances, more glowing than glances of earth,  
Make known to me now all thy beauty and worth.  
Then that chorus in Heaven, and that voice I loved best  
Resounded above,  
"We shall open thine eyes, thou shalt see her more blest  
In this realm of true love!"  
Then I felt her warm lips pressed with love to mine eyes,  
And I saw, O my God! what a glorious surprise.  
The maiden I loved, and now new-born on high,  
I saw by my side;  
Her head crowned with roses that never can die,  
Attired as a bride;  
As a bride and a sister she came to my birth  
To welcome me home from the darkness of earth.  
And that chorus of Spirits, the friends of my bride,  
Sang songs of delight,  
That the sorrows of absence were now cast aside  
In this realm of true light;  
Where that Sun hid on earth is the light of the whole,  
And the love of the lost makes the heaven of each soul.  
Newborn from the earth, that dark Maya of gloom, (5)  
Love's palingenesia!  
Evolved from the shadows that brood o'er the tomb:  
A divine Athanasia!  
Upspringing in beauty, like the flushing of morn  
When the spiritual Eos in glory is born. (6)  
New clad in new beauty old age is now young,  
Earth symbols are fled,  
The world of reality now has begun,  
And 'tis death that is dead;  
For a nobler life breathes through our beautiful land  
Lying ready to greet you beyond the death strand.  
O ye who yet live the life outward of time!  
And know not of peace,  
In earnestness ponder those truths so sublime  
That can bring you release;  
Be true and be faithful, and conquer low earth,  
So that Spirit and Soul may attain the bright birth.

Lucerne, Dec. 16, 1879.

A. J. C.

## NOTES.

1. The Rose, sacred to the sun and to love, is a correspondential symbol of the kindly affections and of joy. Saint Rosa of Lima was so called because her mother, who was a clairvoyante, often saw a rose as



if hovering over her face, a symbolical representation of the beauty and kindness of her character. She had the same intimacy with birds and animals that St. Philippo di Neri had. Saadi, the great Persian poet, well called his great poem, which is full of Spiritualism, the "Gulistan; or, the Rose Garden."

Flowers generally correspond to the truths of the affections, and symbolise the highest part of man's nature, the affections, and the emotions.

In the last scene of the second part of "Faust," Goethe represents a choir of angels sent to protect the soul of Faust, at his death, from the evil demons and Mephistopheles, and the angels are represented as singing and scattering roses and celestial flames everywhere around, which gradually drive away the evil ones: love, affection, and spirit expelling hate and gross matter. The angelic hymn beautifully describes the roses opening and blooming into the purple and green of the eternal Spring, and bringing Paradise to the sleeping soul about to awake.

The "Rose Paradise" thus means the sphere of affection and beauty in the heaven lit by the hidden sun of love.

The death of St. Elizabeth, of Thuringia was announced by the appearance and singing of a bird of Paradise.

2. In the esoteric religion of Egypt, "Amen-Ra," that is, the "Hidden Sun," was the Supreme God, of whom the physical sun, "Ra," was but the symbol. The one is the author of spiritual-life, the other of physical earth-life. Swedenborg says, "Above the angel heaven is a sun—pure love. It shines as fervently as the sun of the world. The warmth of that sun gives will and love to angels and to men."

In an Egyptian hymn to Amen-Ra, he is styled, "The ancient of Heaven, the support of all things on whose south and on whose north is love." In another hymn he is styled "Ruler of Men, whose name is hidden from his creatures." The most sacred verse of the Vedas, the celebrated "Gayatri," is, "We meditate on that excellent light of the divine sun: may he illuminate our minds."

The Vedas speak of "suns in heaven, Vishnu's beloved abode, where men devoted to God rejoice."

3. The first inner sense awakened after death, and with some sensitives even before death, is the sense of hearing; vision comes later. Hearing and sound are stated in various spiritual communications to correspond to the affection of love characteristic of the celestial kingdom; light and sight corresponding to knowledge in the spiritual degree. Mrs. de Morgan, in "From Matter to Spirit," page 151, gives a most interesting communication from a spirit, describing the awaking in the spirit-world, "When a mortal dies some friendly spirits enter the room, and strew rose leaves over the floor and body, and then take a silver bell and ring it, which is the signal to come out of the body." How curiously this corresponds with Goethe's description in "Faust."

The last words of Mozart were, "I hear music;" and Jacob Böhme heard delightful music when dying. Indeed this phenomenon was very common with Christian Saints; but the most interesting case of this kind is perhaps that of the young Dauphin, the unfortunate son of Louis XVI., who, when dying a prisoner in the Temple, heard most delicious music, and recognised the voice of his mother, Marie Antoinette. The American, Mr. Bayard, also gives a curious account of splendid music heard by him in California.

4. The halcyon year is the great cycle of the revolution of our solar system, and the other systems of the milky-way, of which it forms a part (in some inconceivably long cosmic epoch) round what Mädler, the astronomer, supposes to be the central sun of that portion of the infinite universe, which centre he supposes to be the immense star, Aleyoné, in the constellation of the Pleiades. This Aleyoné was one of the Pleiades, the seven daughters of Pleione—Athra the oceanide. This remarkable constellation was the Herald of Spring, its heliacal rising taking place at May. The Pleiades are the Leaders of the eternal spiritual spring.

5. In the Hindu Vedanta this earth—a group of phenomena or sensations—is called the world of Maya or delusion, because it is only a phenomenal world, arising from gross material sensations, and thus temporary and unreal, its only value consisting in its being symbolical of a higher, truer, spiritual world, to which it was meant to act as an introduction. Earth is the initiatory vestibule in which are taught the candidates for the higher initiation into the great spiritual temple.

The lesson to be learned on earth has not been learned until we clearly see the symbolic nature of its phenomena.

It is only in the mesmeric trance that we can attain to glimpses of the world of reality. The Seeress of Prevorst says, "So long as the soul continues in the centre she sees all around her into the past, the future, and the infinite; she sees all without veil or partition-wall interposing. But in proportion as the soul is drawn from the centre by the attractions of the outer world, she advances into darkness, and loses this vision and knowledge."

A German clairvoyant gave this communication when in a trance:—"For spiritualised human beings the material world no longer exists, and they behold, through the veil of the material, an organic world of light. Matter ceases to have weight, and is no longer impenetrable, and it is only the light-organism contained in it that has any importance."

Jean Paul says, in the same sense, "Wonders on earth are Nature in heaven"; and R. W. Emerson declares that "The whole world is an omen and a sign."

That wonderful philosophic poem, the "Bhagavat Geeta," in the 13th chapter, says, "As the Ether, though it penetrates everywhere, is not polluted on account of its rarity, so the soul, though present in every kind of body, is not polluted by action. As one sun illumines the whole of this world, so does our spirit illumine the whole of matter. Those who thus perceive by the eye of knowledge the difference between body and spirit, and the emancipation of Beings from nature, go to the Supreme."

G. Eos is the east, and also Eros is love.

## SELF-SACRIFICE IN PROPAGATING THE CAUSE OF SPIRITUALISM,—TO WHAT EXTENT JUSTIFIABLE.

This is an important and extensive subject. For the present, at least, I only wish to make a few remarks on a small branch of it, that is, How far are we justified, in the event of our holding a situation of responsibility to an outside world, in openly avowing our belief in Spiritualism? I am the last to advocate shrinking from obloquy by compromising one's own cherished convictions, one of which, and by no means the least in importance, is that "God will have all men to be saved, and to come to a knowledge of the truth." But I desire to commend the cultivation of "knowledge" of the best way to attain that end to those whose perfunctory "zeal" hurries them into seas of trouble, and, all the more bitter because undeserved, persecution. "If it were for any wrong or wicked lewdness" it would be another thing, but here, as of old, all the conflict is about the "questions of your law." As the following lines are merely penned with a view towards guiding, if possible, others into the ways of discretion who, at present, albeit with the best of motives, wander in distress through having failed of the "more excellent way" which Christians often disdain to walk in, I mean that of charity towards the misled orthodox, I hope my humble effort to be of service to others will not be met with retorts about my counselling serving God and mammon, whereas I only repeat the advice of the Great Teacher, "Make unto yourselves friends of the mammon of unrighteousness." Not avarice, nor inordinate desire of this world's goods is here enjoined, but their total neglect is not to be brought forward as a means of saving the soul.

Where personal position and means of livelihood are at stake, I think that open advocacy of the Cause, if it endangers either of the above conditions of our well-being, is not desirable. For if personal position be lost, influence for good is lost also, which may be exercised in many other ways besides openly professing Spiritualism, as by showing the example of strict sobriety in food, vegetarian practice, abstinence from alcoholic drinks, &c., and by advocating other household reforms, all of the deepest importance, and all tending to hasten the spread of Spiritualism. If means of livelihood are gone, where will be the funds for helping on the Cause by supporting its different agencies, and specially by secret distribution of its literature? It is by this latter mode of furthering the Cause, from which a secret advocate is not debarred, that much good may be persistently and quietly effected. Moreover, it does not behove us to run the risk of offending the religious sensibilities (or whatever phrase may be employed) and time-honoured, even if corrupted, belief, of the orthodox by ill-directed anathemas and unkind, though deserved reproaches. No, "the kingdom of God suffereth violence, and the violent take it by force"; it is useless to thrust these angel-messages before purblind religionists: to such they will have no pleasant savour. They will only revenge themselves on the unfortunate and imprudent pioneer, if they can. I know how distasteful to me it is to have orthodoxy dinned into my ears, and I can well understand that not less distasteful is it to the orthodox to have Spiritualism flaunted in their faces. "In patience possess ye your souls," and at present we must let these hard-hearted ones alone. The time will come, however, when they will seek this spiritual kingdom themselves. Meanwhile let us concentrate our attention on less bigoted souls, and labour amongst such by a judicious circulation of MEDIUMS and leaflets, by post or otherwise, as we feel our way clear. Let us avoid dogmatic assertions, state clearly, however, our own convictions, assigning "a reason for the hope that is in us with meekness and fear, that whereas they speak evil of you as of evil-doers, they may be ashamed when they see your good conversation."

Priestcraft will be best opposed by sowing the seeds of free inquiry and unbiassed thought, not by challenging it openly, and single-handed encountering the legion hosts of orthodoxy. By dissemination of spiritual literature we may undermine the fortress which we cannot take by storm. Whereas, if with blind enthusiasm we join combat with the priestly foe, all religious (?) votaries, neither few nor feeble, will pour their venomous shafts upon us, and so darken the air with their arrows and with the dust of their idle quotations from Scripture, that the true "sword of the Spirit" will be brandished all in vain. The religionists have at present by far the biggest arsenals of material wealth, by far the largest share of influence to back them up. What is the use, then, of dashing oneself against the orthodox rock? we shall only be bruised, and lose even our own power of opposing them. A rock, however, which will not yield to the sledge-hammer will sooner or later be worn away by the ceaselessly eddying tide of spiritual truth poured steadily and noiselessly around its base. Or we may liken spiritual literature quietly distributed to powder or to dynamite, which shall presently blast the rock of orthodoxy to pieces, and shiver the masonry of materialism into worthless fragments.

On the other hand we may ask, Is the amount of suffering I am likely to bring upon myself by openly propagating Spiritualism at all compensated by the good that I am likely to do the priests and sceptics, whose hand will be against me? The opposition likely to be encountered by those who openly deal blows at orthodoxy by confessing themselves Spiritualists will affect the spiritual advocate in one of two ways.

(1). Either directly. If impressional, the evil spirits surrounding the bigot assailed will torment the Spiritualist, and he will suffer spiritually for a time, and unless prayer be resorted to, he



may suffer even for a long time after contact with the hostile opponent. Again, the mere mental disturbance caused by the antagonistic thought-aurea of the bigoted outsider will affect his spiritual health prejudicially.

(2). Or indirectly. The evil spirits before mentioned will stir up and urge the assailed bigot to vent his rage on the Spiritualist whose words have "pricked" him "to the heart." In this latter case, if power be his to work him an injury, great harm may be done the Spiritualist in a material sense.

And in either case the damnation (of course by this I mean the guilt, which will afterwards have to be expiated in sorrow) of the evil spirits surrounding the bigot, and the bigot himself, will be increased,—a solemn and momentous thought. Is it right under such circumstances to run the risk of injuring ourselves and others?—I mean by an indiscriminate propagandism.

My conclusion is: Unless we are mediums to such a degree that we can feel or sense the character of the person to whom we intend broaching the subject, we should only introduce the subject cautiously, or by post.

Unless our position be one in which confession of our faith will not seriously damage our personal interests, we are not, I think, justified in openly advocating the Cause. We can, however, all of us, do a great deal of work for the Cause, discreetly, and in secret, by circulating literature, and helping the Spiritual Institution; our light may enlighten the whole house, so to speak, if only we will quietly sow the seed: for, whether we see its fruits in our own days on earth or no, we shall assuredly behold the spiritual harvest by-and-bye.

"CAMBOR."

#### FACTS VERSUS DARKNESS AND ERROR.

(To the Editor of the *Northern Daily Express*, Dec. 27, 1879.)

Sir,—Your correspondent, who appropriately designates himself "Darkness," has written a burlesque description of a seance at which he was not present, and of which he apparently knows nothing. In that respect, however, he is only in the position of all unbelievers in the phenomena, as I have not met with one careful and extensive investigator who does not at least admit that many of the phenomena which occur at seances are genuine, and that they have not been satisfactorily accounted for by reference to recognised natural laws.

The facts are that, at a seance held in Newcastle last week, there were present two well-known scientific men, nine well-known local ladies and gentlemen, and myself. The two scientific gentlemen carefully examined the enclosure, which formed a perfectly closed cabinet for the reception of the medium, and expressed themselves quite satisfied with the arrangement, stating that it appeared to be the most complete arrangement for a test they had witnessed. The cabinet is formed in the corner of a room, its area is  $3\frac{1}{2}$  feet by 3 feet. It extends entirely from the floor to the ceiling, and is completely enclosed by a framework of wood, covered with a strong closely woven gauze netting, which is firmly fixed to the wooden frame-work. The recess is closed by a door, and the door is fastened from the outside by two strong screws in such a manner as to render it impossible by any ordinary means for a person enclosed within the cabinet to free himself without damaging the structure in such a way as to be at once apparent to any ordinary examiner. So secure is the enclosure that I challenge any conjurer to release himself from it without doing manifest and easily discovered damage to the frame-work by which he is enclosed.

At a few minutes past eleven the medium entered the recess, and the door was closed and secured from the outside by the scientific gentlemen, who expressed themselves as entirely satisfied with the conditions. We sat in a semi-circle, a scientific stranger being at one end of the semi-circle, and myself at the other end. No visitor was nearer the enclosure than 7 feet, and the majority of the sitters were from 8 to 10 feet from the closed recess. The enclosure was covered by a dark curtain in close proximity to it. The light during the whole seance was such that I could see with ease every person present in the room, and could at any time read the dial of my watch. The seance continued for upwards of two hours, and for the first three-quarters of an hour the time was occupied by conversation and singing.

At 12 o'clock the curtain was gradually opened, and a female figure of small adult size made its appearance. It was draped very profusely in white raiment, and had a large greyish white shawl over her shoulders. This form professed to be a departed friend of a gentleman present. She shook hands with several of the visitors, and embraced one of the ladies present. The form moved cautiously about the room, and was visible about fifteen minutes. She was succeeded by another female form of average size, who moved about with great energy and activity. She came hastily to me, took me vigorously by the arm, and led me within the curtained recess. When there, she directed my hand to the screws fastening the door of the enclosure, and I found them tightly and firmly fixed, and the door secure. She then took the greater portion of the audience in succession within the curtain, and directed their attention to the screws and fastenings.

This form was quickly succeeded by a diminutive, child-like form about three feet and a half high, who spoke in a piping, child-like voice. She spoke to almost every sitter in the room. She came towards me, and took me to the centre of the room, when she desired me to kneel, and in that position I found that the child-like form before me was about six inches less than I was when kneeling; she patted my cheeks with warm, small hands, laid her right cheek against my right cheek, and afterwards directed me to place my hand on the floor, which I did, and upon it she placed her naked, soft, and child-like foot. She called several of the other sitters towards her, and repeated to them the little tokens of affection and good-will she had manifested towards me.

The figure was with us about half an hour, and on retiring she was quickly succeeded by a tall female figure, who indicated that she intended to open the door of the recess and bring out the medium into the room. This she speedily proceeded to do by unscrewing the fastenings by which the door was secured and throwing them into the room. She then took the chair on which the medium sat, and pushed it into the centre of the

room with the medium in it, and with the partially obscured form of the medium; when this had been accomplished, the psychic figure became invisible.

At this stage of the proceedings the two scientific gentlemen had engagements which required them to leave the room, and the result was that the latter part of the seance was somewhat disorganised, and the proceedings terminated.

The remarkable features of this seance were that four different psychic forms appeared, walked, spoke, asked and answered questions, and displayed many of the specific peculiarities of ordinarily organised human beings, when no such normal human beings were in the room, and when it was impossible for the medium by normal means to escape from the recess and personate the figures. I am prepared to appeal to all who were present at this seance to corroborate my descriptions, and I challenge any twelve non-believers in the genuineness of the phenomena to produce similar results, under similar circumstances, at any time, and in any place, the audience to consist of the twelve unbelievers, myself, and a personal friend. I shall be glad to show the cabinet to any persons who are simple-minded enough to suppose that under similar conditions they could simulate the phenomena. Personally I do not care one pin's fee for the opinions of those who have not thoroughly investigated the phenomena. They are like the opinions of the flat earthists, practically valueless, and entirely contrary to easily ascertained facts.—I am, &c.,  
Newcastle-on-Tyne, Dec. 25th, 1879. T. P. BARKAS.

#### INSTITUTION WEEK SEANCES.

COUNTY DURHAM.—On Sunday, Dec. 14th, a few friends assembled at the house of Mr. Wm. Goldsbrough, Spring Gardens, Junction, near Evenwood. During the afternoon Mr. Wm. Lobley was requested to give his past experience on Spiritualism, to which he at once consented. He said, in the former part of his life he was connected with the Christian bodies, but when he began closely to examine their teachings and creeds he found they did not satisfy his mind. For some time he found himself in a dilemma between Christianity and Atheism. He next began with Unitarianism. While pursuing that, Spiritualism came across his path. Now he was a Universalist Spiritualist, for he believed the whole human family would be saved, and could thank God Spiritualism had revealed to him a life beyond the grave, for he had conversed with a little daughter since she had undergone the change called death. He also had had positive evidence of his wife's existence in the spirit-world. He also went on to show that many of the past worthies were guided by spirit-power—such as Joan of Arc, John Bunyan, Sir Walter Scott, and many others. For one hour he gave forth rich food for hungry souls.

Mrs. Goldsbrough then amply provided the good things needed for the body.

In the evening, at six o'clock, twenty-two of us, including the medium, Mr. R. Brunskill, entered a room properly prepared for a seance, with curtains across the corner for a cabinet, Mr. Brunskill having given all to understand that what money was got that night was for the benefit of the Spiritual Institution at London. After singing and an invocation the light was lowered so that all could see the medium, who was seated outside the cabinet. In a little while "Kate" took control of the medium, and in her usual free manner inquired of the most of the sitters how they were; then taking the medium into the cabinet, she requested the light to be further lowered, which was done. In a short while spirit-lights were seen emerging from the cabinet.

After singing, "Kate" gave orders to raise the light a little. In a short time, the form of a man came from the cabinet, and took a good survey of the sitters, then seated himself upon the desk beside Mr. Lobley; then stood before the circle, and showed his robes, and returned into the cabinet. The next that came forth was "Sam," who, with his firm and manly step, took a march round the inside of the circle, placing his wondrous garments over many of our heads and faces; then he retraced his steps into the cabinet. Next was the "Scotchman," who seems pretty well gifted with tongue, and sent his well-wishes to Mr. Burns, his countryman. After taking his exit into the cabinet, out came "Kate," who, girl-like, beat her feet on the floor while we were singing. Mr. Lobley, having provided pencil and paper, requested "Kate" to write the name of the first spirit-form that came out. When she began to write, the lamp was not giving sufficient light, for while she was writing there was a little spirit-light near her hand. While standing near the table which she had used when writing, and before the cabinet, we could hear the chair, which was inside the cabinet for the medium to sit on, creak and grate upon the floor. After "Kate" had gone into the cabinet, the "Scotchman" again looked out past the curtains, and while thus standing, Mr. Lobley asked him what was the reason the chair was making such a noise when "Kate" was outside. The "Scotchman" said "Kate," when coming out, told him to take care of the medium, so he thought he would take care and push him out, but he found the medium was too heavy, and that was the cause of the noise inside the cabinet. When the "Scotchman" retired, two small forms were seen side by side outside the curtains. They having gone inside the cabinet, we were given to understand that the manifestations were concluded. The paper which Mr. Lobley gave to "Kate" was returned to him by "Kate" before she went into the cabinet. On it was written, "Pat, I am most happy to be with you."—I am, yours truly, JOHN BINNS.

Hunwick, Co. Durham, Dec. 18, 1879.

#### CHRISTMAS MEETING AT SUNNYBROW.

On Christmas Day the Spiritualists of Willington and the surrounding neighbourhood held their annual meeting in a commodious room in the house of Mr. Wm. Tewart, Sunnybrow. Mr. Wm. Newton, of Willington, was appointed director, and opened the proceedings with singing and prayer. The house being well filled with a respectable audience, both male and female, a lecture was given through the mediumship of Mr. John Barker, of Binchester, on "The Necessary Conditions to be given for Man's Spiritual Development on Earth, and Elevation in the Future World." The subject was admirably dealt with by the Control, and evidently produced a good and an elevating effect on the assembled hearers, who gave good and harmonious conditions, thus making the meeting one of the most effective that has been held in the district for some time.



At 4 p.m. a very superior tea was placed on the table by the excellent hostess, Mrs. Tewart, who is a woman possessing more than ordinary interest in the cause of spiritual truth. Her exertions bear testimony that the sex are equal and often superior to that of the bearded and baser moiety of humanity.

At 6 p.m. the meeting was opened again, when the subject was, "The Past, Present, and Future of Spiritualism." An inspirational address was given upon it by Mr. Wm. Libbey, of Crook, and trance addresses by other mediums, including Mrs. Kipling of Coundon, who will evidently become a useful platform speaker when further developed. The meeting throughout was a complete success, and will, no doubt, be productive of good results. Mr. Newton distributed copies of the Christmas Number of the *Medium* among the audience, which, it is hoped, will help to widen its circulation, as it only needs to be read to be appreciated. As it is the duty of every true Spiritualist to support their "Institution," a voluntary subscription was raised for that purpose. The meeting closed with kind thanks to the mediums who freely gave their services, and to the director, Mr. Newton, also to the hospitable Mrs. Tewart and the willing helpers who assisted her when the tea-table was being furnished.

J. M. G.

On Sunday evening, Dec. 14, a very interesting meeting was held at the Spiritual Institution. The views exchanged and information imparted were valuable. A collection was made on account of Institution Week.

#### GATESHEAD.—TEA TO NEWS BOYS.

The Spiritualists of Gateshead on Christmas Eve supplied a substantial tea to the news boys of Gateshead in the Temperance Hall, when 204 sat down at tables presided over by ladies belonging to that society. Afterwards a public tea and entertainment were given, a very enjoyable programme being submitted. It was as follows:—Introductory remarks, Miss Brown; song, "Still I love thee," Miss Wood; recitation, "The Bottle of Beer," Mr. Easton; duet, "Gipsy Countess," Miss Jane Cooper and Mr. Compton; cornet solo, Mr. Jervis; recitation, "Demon Ship," Mr. Burton (by request); song, "Darby and Joan," Miss Colman; song, "Happy be thy Dreams," Mr. Compton; song, Mr. Hall, "Geordy, haud the bairn;" recitation, "Life of a Soldier," Mr. Ogilvie; song, "The German Musician," Mr. Robson; song, "Thy voice is near," Miss Cooper; reading, "Lying bad in bed," Mr. Easton; song, "They have all got a mate but me," Mr. Robson; song, "The White Squall," Mr. Compton; cornet solo, Mr. Jervis. Mr. John Mould, Newcastle, and afterwards Mr. Matthew Fidler, of Gateshead, occupied the chair. We are requested to intimate that the Spiritualists intend to give the juvenile newspaper vendors another entertainment about the beginning of February. It will consist of phantasmagoric illusions, enlivened at intervals with vocal and instrumental music. Several of the above-named amateurs have kindly volunteered their services.

The above is a newspaper report. A correspondent adds:—

"The first mention of the entertainment to be given to the news boys was made on Sunday evening after Miss Brown's lecture, and it met with so much approval by both the Spiritualists and their friends that during the next two days 120 tickets had been subscribed for and sent to the newspaper offices for distribution. Eighty more than the above number came, and were supplied with tea, altogether making a total of 204. Mr. Fidler, who was the promoter of the scheme, says, 'I did not meet with a refusal from any person that I asked to purchase tickets, whether Spiritualists or not, and the Spiritualists of Newcastle were extremely kind, some buying four or five tickets, others eight or ten.' We were all sorry the children could not be kept for the entertainment. A few, mostly girls, stayed, and showed their appreciation of the songs and recitations by lively and vigorous approval.

"It is proposed to give an entertainment to the children at some not far distant date, when the young members of the society and their friends intend to supply amusements and assist to make the evening a happy and enjoyable one for our little friends.

"One gentleman, a leading shipowner in Newcastle, who subscribed for ten tickets and sent a box of oranges for the boys, highly approves of what is projected, and promises his support in the future. We also owe our thanks to one of our chief local magistrates for his kindness in subscribing to the above, unsolicited as he was in the matter.

"Anyone who wishes to assist in the work of entertaining the news boys is requested to communicate with Mr. Fidler, 11, Denmark Street, Gateshead-on-Tyne, who will be glad of assistance either in money or talent.

"It is pleasing to learn that one of the temperance advocates had noticed this little act of kindness to the news boys, and referred to it at a public meeting as being worthy of support."

#### NEWCASTLE SPIRITUAL EVIDENCE IMPROVEMENT SOCIETY.

On Wednesday evening, Dec. 17th, an essay was read before the members of this society on "Air." The essayist referred to the constituents of "air," and to the great need there was to obtain it as pure as possible in not only our dwellings, but also in public buildings, till we insure a state of bodily completeness fitting us to accomplish all our tasks; then further aspirations may lead us to attempt, and build us up to that enviable state in which, when the spirit has passed forth, it is not bound down by previous bodily disease, but is able at once to commence its eternal progression.

In seances, where every chink of light must be excluded, and free air along with it, in perhaps a small room and a crowded company, where the lungs are freely used for the purpose of singing, and, of course, the oxygen is the sooner used up, a great deal of this physical weariness after a lengthened sitting is attributable to the lack of good air, and if proper attention were given to this part of the preparation for the seance, the manifestations must of necessity prove better, for the fresher and purer the aura, so likewise the manifestations.

This need be should be of first consideration, and lead us to make use of everything which may increase the supply, not only by having ventilators and windows freely opened whenever an opportunity occurs, but

to see that all odours productive of evil consequences be speedily removed.

Wednesday evening, Dec. 24th, was devoted to the rendering of songs, readings, and recitations by Messrs. J. D. Smedley, R. H. Mould, C. E. Gilheppy, H. Burton, J. M. Roulledge, J. Boyd, &c., and a very enjoyable evening was spent.

There was no meeting on Dec. 31st, on account of the "Happy Evening" in connection with Newcastle Spiritual Evidence Society.

On Wednesday evening next, the 7th inst., Mr. J. J. Morse will read a paper on "Parentage: its Laws and Duties." All are invited.

"OBSERVER."

NEWCASTLE-ON-TYNE.—Mr. James Wright, of New Mills, lectured in this town on Sunday, Dec. 21, at the Hall in Weir's Court, to a large and appreciative audience. His lecture on the Sunday afternoon was somewhat brief, but his "guides" astonished all by requesting subjects for a poem. They did not wait for the audience to select one out of those proposed by different individuals, but dashed off a poem immediately. Each subject was read out by the chairman, Mr. W. C. Robson, and gave five or six poems in an incredibly short time. On Sunday evening Mr. Mould occupied the chair, when the following subject was chosen by the audience: "The Other World: What is it, where is it, and who are its inhabitants?" The lecturer handled this in a very able manner, and held his hearers spell-bound to the close, when he was greeted with rounds of applause. On Monday evening Mr. John Hare presided, and introduced the lecturer in a few appropriate remarks. The lecturer announced the subject to be "Democracy," and was listened to with marked attention, and at its close several questions were asked and answered satisfactorily.—"Ow."

#### THE TAY BRIDGE CALAMITY.

To the Editor.—Dear Sir,—Yesterday (Sunday), while musing alone in a poetic mood, with my forehead resting on my hand, and my eyes being rather dreamily directed toward the window, I saw what appeared as a substance falling toward the floor, accompanied by a bright flash, and producing a crashing report. Hastily stepping to the spot, the vision (for such I found it to be) seemed to sink beneath the floor, and suddenly vanish. The time was about half-past one o'clock in the afternoon. I immediately repaired to an adjoining room, where Mr. Butcher and others were, and narrated the supposed *clairvoyant* scene, stating that very vivid and spontaneous thoughts flashed in my mind simultaneously respecting a serious railway accident—not a collision.

Would it be credulity on my part to believe that I beheld in this vision a miniature representation of what occurred some hours afterwards at the falling of the Tay Bridge?—Yours truly,

J. K. LEWIS.

My Dear Mr. Burns,—Having unbounded faith in the power of spirit over all the possibilities of nature, it has occurred to me that through Spiritualism great good may come out of the awful calamity which last night has deprived in an instant over one hundred souls of their earth-life. The loss of life, by the fall of the Tay Bridge, is in itself a terrible contemplation for every reflecting mind, but the *thinker* very clearly sees how things might have been very much worse. For instance, the accident happening on a Sunday, besides giving humanity the lesson just the same, instead of a week-day, when, especially at the Christmas season, so very many people travel along this favourite line has no doubt saved from death hundreds of lives that very probably might have been needlessly sacrificed. Suppose now that the spirit-world, not only *knowing* all about how the accident happened, but *seeing* the exact state of things *under the water*, were to particularly describe—through some writing medium—the whole thing, which *by-and-by* would be found to be *true* by the divers engaged to report the facts, what an almighty power Spiritualism would be in this world of materialism? With you, Mr. Burns, as a thinker in the right direction, I leave, with much confidence, this suggestion.—I am, dear Mr. Burns, yours truly,

J. D. MORRISON.

Edinburgh, Dec. 29, 1879.

Thousands to whom spiritual communion is a personal possibility, have been saved from accidents by impressions from guardian spirits. Clairvoyance and the disclosures of spirits are continually aiding individuals to avoid dangers, and if the mind of the people was alive to the help to be derived from these sources, and the necessary faculties developed, such deplorable casualties, as the one now referred to, would be an impossibility. The time will come when persons applying for certain responsible positions will have to answer in the affirmative such questions as these:—are you clairvoyant? are you impressible to spirit-influence? what is the character of your controlling influences?

In the realm thus specified lies much that humanity suffers from the want of. Can any of our readers undertake the task suggested in Dr. Morrison's letter?

"WHAT IS OUR NATURE?"—Dr. William Hitchman, M.R.C.S., &c., lectured last evening on the above subject in Woolton Mechanics' Institution, owing to the temporary absence of Mr. Robert Gladstone, J.P., whose place he kindly filled on the occasion. The doctor gave a scientific and religious outline of human nature, contending that the spiritual evolution of man's future body as a covering for his present soul was as truly demonstrated by science and religion as the protoplasm, or first visible particle of our physical constitution, and that God still acts through "ministering spirits," alike in natural phenomena and in the events of daily life. The cherubic symbols, he said, placed in the tabernacle now may be faithful hieroglyphics of the good man's angelic nature, as when surrounded by a blaze of glory in the Hebrew church of the wilderness. Atheists, positivists, and secularists, whose noise and smoke affect the purblind, are doctors for the healthy only, and not for the sorrows of the soul, or the aspirations of the loving heart, and the spiritually "sick unto death" throughout the world. Willing or unwilling, people must believe in "the things of the spirit," so long as they cannot measure a bushel of thoughts, a peck of ideas, or a yard of feeling, and roll out bundles of emotions, demonstrate the chemistry of suffering, the physics of joy, and bring to mortal view all the elements



and forces of the unseen universe. No spiritual Christlike kingdom will ever be established or maintained by such pagan influences as might against right, or the secular sword despotically wielded by sovereign power and selfish policy. Religion must prove true to itself by doing good to all men. Mr. James Thornely, of Water Street, presided, and in moving a cordial vote of thanks to the learned doctor for his eloquent and beautiful oration, said that it deserved to be classed amongst the best expositions of human nature yet published on the side of universal science and religion. A similar compliment was paid to the chairman, and the interesting proceedings terminated with a warm acclamation of approval from the whole audience.—*Liverpool Mercury*, Dec. 3.

MARYLEBONE, 25, GREAT QUEBEC STREET.—On Saturday next, Jan. 3, at 8 for 8.30, the usual seance. On Sunday morning, at 11.15, the usual meeting for conversation on spiritual subjects; in the evening, at 6.45, the experiences of members, and any friend who may desire to be present for the same purpose, testifying to the truths of Spiritualism. On Tuesday evening, January 6th, at 7.45, Mrs. Olive will give a seance for the benefit of the Association. I am to state, by instruction of the Control, that it will be a healing seance. Tea, coffee, &c., with music and singing, from 7.45 to 8.30, when the seance will commence. Admission, 2s. 6d., inclusive.—J. M. DALE, Hon. Sec.

The prospectus of the *Modern Review*, published on January 1, speaks of the "irresistible disintegration in old beliefs," and the influence of magazine literature, and then says:—"Close observation, however, reveals the fact that types of orthodoxy, more or less pledged to tradition, and types of Agnosticism, more or less distinctly atheistic, divide the chief hospitality of these reviews between them; while types of religious belief spiritual, yet reasonable, fail of adequate expression. It ensues that religion and science, faith and reason, tend to be popularly regarded as contradictories; nor will it be disputed that the opinion is rapidly spreading that such is their relation." The new magazine "will attempt to revivify the flagging interest in the Hebrew and Christian Scriptures, by nationalising in England the reconstructive criticism familiar on the Continent." The work of Spiritualism is of a similar kind, but by a different method, viz., a study of that to which Scriptures refer, and thus leading to a true understanding of that which is written.

NETHERLANDS.—A clergyman, a constant reader of the MEDIUM, writes for Dr. Mack's book. He is himself a healer though weak in constitution, and is astonished at making cures when the doctors have failed. He is not a sectarian, but hopes Spiritualism will "annihilate all these foolish sects." He has to belong to some denomination in order to do the work which he loves so well. He speaks most kindly of Mr. Williams and Mr. Rita, and hopes to see these "great English mediums" again in the Netherlands. Williams and Slade have done great good to the Cause in Holland. In 1873 the spirit "Katie King" made a Spiritualist of him by answering many of his mental requests, and, in 1874, when Mr. Williams was over, she appeared unexpectedly in the circle, he being anxious to see her before she ceased materialising and departed for a higher sphere. Our correspondent is no doubt a medium, and in fine harmony with the spiritual spheres. He misunderstands us when he thinks we undervalue physical mediums or materialisation phenomena. We value them very much, so much so that we are averse to their being used except under proper conditions. Otherwise they mislead and bring obloquy on all concerned with the Movement.

ALLIGATOR SOUP.—When the soup was disposed of, Frank Buckland asked a famous gourmand, sitting near him, how he liked it. "Very well, indeed," was the answer. "Turtle, is it not? I only ask, because I did not find any green fat." Buckland shook his head. "I fancied it had rather a musty taste, but not unpleasant," remarked his neighbour. "All alligators have," replied the host. Half-a-dozen of the suddenly-enlightened diners started on their feet, and two or three slunk out of the room. Had they been told it was the entrails of the filthy pig, or the equally filthy-eating duck, they would have pronounced this unnatural food for man, excellent. Tell them it is alligator, and their gorges rise. Free lectures on food are given on the first and third Thursday evening in each month, at the Franklin Hall, Castle Street, Oxford Street. The object being to dispel the dense ignorance that prevails on the nature of food, and to induce some persons to eat more on rational principles. Whale nerves with sweet sauce, croquettes of rats, or stewed sea-snails and tadpoles, or hashed dog, with cakes of coagulated blood, are quite as reasonable a diet, as what the generality of our, so-called, enlightened classes eat. We pray for "our daily bread" and devour almost anything else.

An example of the amount of superstition excited in some persons has been lately shown in Somersetshire, in the neighbourhood of Chard. Since the horrible murder near this place in March last, the cottage in which the murdered man, Churchill, lived has attracted considerable attention. For some time after the execution it remained uninhabited, the superstitions of several persons preventing their becoming tenants. It then became let to a labourer and his family, but the incomers soon found they could obtain no rest. They state that the murderess, "Kitty," has been frequently seen to glide about the premises in ghostly attire, and that old Churchill has been distinctly observed to look in at the window with hideous countenance. This, added to the appearance of blood on the floor of the room in which the tragedy was enacted, supernatural movements amongst furniture and other articles, and unearthly noises in the immediate vicinity of the cottage, very much unsettled the occupants. Fear and superstition took possession of their minds, and so wrought upon their feelings, that they at last abandoned the dwelling, which is now regarded as "haunted." The most amusing part of the story is the fact that the police were requested to render assistance in the matter, which request, it is needless to say, was unheeded.—*Local paper*. [This is not superstition, but though exaggerated by ignorant fears, there is, no doubt, a basis of fact. It is more lamentable than "amusing" that the popular and learned ignorance of spiritual science which now prevails renders such newspaper comments as are quoted above possible. All places where murders are committed should be pulled down or psychically disinfected. Murders abound because of spiritual contamination.—Ed. M.]

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

NEWCASTLE-ON-TYNE.—Sunday and Monday, Jan. 4 and 5. See Society's notice.  
ROCHDALE.—Sunday, Jan. 11. GLASGOW.—Sunday, Feb. 8.  
LIVERPOOL.—Sunday, Jan. 18. KEIGHLEY.—Sunday, Feb. 15.  
WALSALL.—Sunday, Jan. 25. CARDIFF.—March 28, 29, and 30.

Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address all letters to him at Elm Tree Terrace, Uttoxeter Road, Derby. A few Sundays are vacant for this year. Early application is requested.

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

GLASGOW.—Sunday, Jan. 4, at 6.30, Trades' Hall, Glassford Street. Monday, Jan. 5, at 8 p.m., 164, Trongate. Tuesday, Jan. 6, at 8 p.m., New Year's Happy Evening Entertainment.

GATESHEAD-ON-TYNE.—Temperance Hall, High Street, Jan. 11, at 6.30.  
NEWCASTLE-ON-TYNE.—Weir's Court, Jan. 18 and 19. See Society's notice.  
LONDON.—Goswell Hall, Jan. 25. Arrangements pending.  
CHARD, SOMERSETSHIRE.—Jan. 27 & 28. FALMOUTH.—Feb. 1 to 13 inclusive.  
DEVONPORT.—Jan. 29. TRURO.—Feb. 15 to 27.  
PLYMOUTH.—Jan. 30. CARDIFF.—Feb. 29, and March 1.

Mr. Wallis will accept calls to deliver trance-orations in all parts of the United Kingdom, and is arranging for a tour into the southern countries. Apply by letter, to him at 92, Caroline Street, Nottingham.

N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

## MRS. ESPERANCE'S SEANCES.

At 28, New Bridge Street, Newcastle, on Sunday Mornings at 10.30. Application for admission to be made personally, or by letter to Mr. Miller, 136, Percy Street, Newcastle, or Mr. Armstrong, Cross House, Upper Clarendon, 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.

Patients attended at 11, Denmark Street, Gateshead, on Sundays, 3 to 5 p.m. During the week by arrangement. Patients to give what they can afford. Sunday proceeds devoted to buying food and medicines for those who need assistance.

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Hon. Sec.: Mr. H. A. Kersey, 4, Eslington Terrace, "

## LECTURES FOR JANUARY.

Sunday, Jan. 4, at 2.30.	"Christian Doctrines in the Light of Spiritualism:—Death."	Mr. J. J. Morse.
" " 4, at 6.30.	"Present Duty and Future Hope."	"
Monday, " 5, at 7.30.	"Brains: their Use?"	"
Sunday, " 11, at 6.30.	Inspirational Address...	Mr. W. Westgarth.
" " 18, at 2.30.	"The Higher Life."	Mr. E. W. Wallis.
" " 18, at 6.30.	"How to be Happy in both Worlds."	"
Monday, " 19, at 7.30.	"Life's Battle."	"
Sunday, " 25, at 6.30.	Trance Address.	Mr. S. De Main.

Admission free. A Collection to defray expenses.

## WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.  
2.30 p.m.—Children's Lyceum.  
Tuesday, Seance, 8 p.m.—"Physical Manifestations," Miss C. E. Wood.  
Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion.)  
Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.  
Friday and Saturday, 8 p.m.—Developing Circles for Members and Friends (free)  
Saturday, 8 p.m.—Trance and Clairvoyance, by Mr. S. Compton, for Members (free).

NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the Secretary before coming, and arrange for so doing.

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

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JAN. 4.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8 also on Tuesday and Thursday.  
GOSWELL Hall, 290, Goswell Road, at 11 a.m., and 7 p.m.

TUESDAY, JAN. 6.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.  
THURSDAY, JAN. 8.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JAN. 4, ASHTON-UNDER-LYNE, 185, Fleet 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, Union Street Yard, 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.  
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.  
OLDHAM, 186, Union Street, at 6.  
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
BOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
MONDAY, JAN. 5, LIVERPOOL, Perth Street Hall, at 8. Lecture.  
TUESDAY, JAN. 6, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.  
WEDNESDAY, JAN. 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.  
DEBBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.  
MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
THURSDAY, JAN. 8, GRIMSBY, at Mr. T. W. Asquiths, 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.

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