



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

AN IDYL OF THE FORGOTTEN PAST AND OF THE END.

"But what remains for me? my task on earth
 Fulfilled. Once gone, the king will soon forget me."
 KALIDASA, "URVASI."

"Is there no pity sitting in the clouds that sees into the bottom of
 my grief?"—SHAKESPEARE.

It was the 6th of March, the most sacred day of the great
 spring festival, the Nauroz of the ancient Zoroastrians; it was the
 day "Chordad," on which Ahura-Mazda created the best of his
 creatures, and the day on which the resurrection of the dead is
 to take place, as prophesied in the Zoroastrian scriptures.

Mithra, the forerunner of the sun, had already been born, had
 gone forth and spread himself over the broad-floored heaven;
 it was eleven o'clock. Hail to Mithra! the Mediator and
 Saviour, as he is styled in the old writings, the God "born out
 of the rock," who is to mediate between the two opposing king-
 doms of light and darkness, through whom, when the appointed
 time arrives (already there are low whisperings that the hour is
 nigh), the victory shall be assured to Ahura-Mazda, the Lord of
 Light and of Knowledge, the Teacher of Truth, and the spiritual
 God of Science and of Love.

Where can I better indulge in the recollections of a long-forgotten
fête, and of a grand religion now almost dead than among the
 ruined walls of Brunnenberg,† the castle of the fountain, where,
 earliest of all, the sunlight of spring draws forth the odours of
 the first flowers, balsamic with renewed hopes, and where the clear
 fountain springs up and flows in living, crystalline, sparkling streams,
 pure as "the lofty-rushing, strong, and immaculate Ardvir-Çura-
 Anahita" herself, that great goddess of the sacred river, falling
 down from heaven, who was in the olden time worshipped in the
 mountain lands from Cabul to Ephesus—she whom the vain Greeks
 appropriated to themselves as their Artemis, the "great Diana of
 Ephesus."

It is difficult to reach Brunnenberg—to some even dangerous—so
 I was sure that my solitude would not be desecrated by any of the
 wandering cure-guests from Meran. The great sun, the "friend of
 all," as the Vedas beautifully style him, was high up in the blue
 sky when I reached the ruined Ritter-saal, which, when I entered,
 was as silent as those graves into which all its lordly knights had
 long since descended.

I lay down in the shade of the south wall, sheltered from the
 sun's bright rays, stretched on a couch of soft mountain moss, which
 was alive with flowers of Nature's gardening, whose eyes gazed up
 at me, as if in astonishment at an unwonted intrusion into their
 sacred quiet. The noonday hymn of the insect choristers was
 borne gently on the warm air, the lordly hall was filled with the
 graceful forget-me-not, the "flower of Marie," as it is called in Tyrol,
 which in thick clusters grew in every court, peeping over the great
 lichen stones, painted with a living brush, which had fallen

everywhere from the shattered walls, but above all, filling up the
 space where once stood the social hearth, with a living mass of
 those gentle, blue-eyed flowers. But who remembers? In this
 age, so busy about *nothing*, who wastes time thinking of the past?

The old Grecian hymn says that "not through violets was our
 lady Proserpina—the 'saviour maiden'—betrayed, but through
 the golden-calyxed Narcissus;" but I believe the old hymnners were
 mistaken, for it was through the blue-gemmed forget-me-not, so
 that we in after times might remember her, in her beauty and in
 our misery, where in that far-off, dark kingdom she reigns, a sad re-
 luctant Queen, that we may long for her return—for her final return
 —when the Dark One shall be changed to light, and his creation of
 winter and night, and cold and darkness, and sin and sorrow shall
 be no more, and the universe, according to the Vedic prophecy,
 shall "respond to our desires."

As Pindar says, it lies on every mortal once in his life to com-
 pose a hymn to Persephoneia. May she accept this idyl of a
 forgotten past as mine, and not punish me for neglect.

I buried my head in the fresh cool thickets of the sacred flowers,
 gazing from amidst their green up into the unfathomable blue of
 the illimitable universe, and, lo! the sky was the same hue as the
 flowers around me; and as I gazed, my heart was moved with the
 strange mystery of this their seeming lonely loveliness, and I grew
 sad, thinking of the infinite beauty of Nature, and the infinite
 misery of man; and the thought that not Nature but ourselves
 had worked our woe, made me doubly sad. I buried my head
 among those sad, blue-eyed flowers, sacred to memory and love,
 resting thus though yet alive, in the bosom of the "Great Mother;"
 and I wept as I thought of the sacred verse of the Egyptian
 "Ritual of the Dead," which was placed upon the heart of every
 "justified" deceased one: "My heart is with my mother—my
 heart is my mother." Mysterious verse! written on the sacred
 scarabæus—who can understand it? I only know that the early
 Christians strangely called Jesus "the sacred Scarabæus."

Soon I heard a soft, articulate voice, low and gentle as the voice
 of the west wind sighing in April among the leaves of the tree of
 life, the white haoma, growing 'mid the lotus isles of Vouru
 Kasha. It was not the voice of man, but was as the voice of the
 rose in the Gulistan of Shiraz, confessing her love to the bulb,
 and chanting in her lone heart the destined change soon to
 come, when, by a divine palingenesia, she was to rise from the life
 of a flower, and float away with her lover to the forest paradise,
 the rose paradise of love.

I turned where the sound came from, and it appeared to come
 from out those forget-me-nots which clustered round the earth, and
 I saw with wonder that their gentle forms were trembling, and that
 quick tears flowed from their blue eyes, sinking down amid the soft
 moss. The blue forget-me-nots were weeping, and I heard their
 voice say, with a throbbing sound of sorrow, "Will she, then,
 never more return to us—to us whom she loved so well when on
 earth—she whom we loved so well, and love still and for ever with
 undying memories? We have waited and waited long ages for her
 return, but she comes not ever again." And I said—

"Who, who is it that comes not ever again to the true call of
 love?"

And the flower-voices replied, "Urvasi, Urvasi comes not ever
 again. Lo! our hopes are as vain as our tears; let us die too."

"Who, then, was Urvasi?" I asked.

"She lived long ages ago—a maiden, the child of the Dawn;
 dark blue-eyed, lily-cheeked as the lilies of Susa, with hair cluster-
 ing in chesnut and gold; but her heart was more lovely—purer and

* Jesus, too, about whose human philosophic head cluster so many
 mythologic attributes, borrowed from pre-existent and contemporary
 popular religions, is also stated to have been born out of the rock in a
 "speleion" or rock-grotto used as a stable. The analogies between
 Mithraism and Christianity are so very striking that one of the Chris-
 tian fathers stated that the Mithraic rites were instituted by the devil,
 to try to injure Christianity in advance.

† Brunnenberg is a beautiful ruined castle near Meran, in Tyrol.

sweeter than the heart of the rose when she opens her breast to the love of the bulb, and all things cherished and loved her, for her soul spread itself out over all things with love and affection, with sympathy fresh flowing from the heart of the God who dwelt in her soul, whose life and whose breath throbbed with her life and her breath, pulsating divine in her veins. At every approach of the morn there she sat at that window, now vacant and ruined, void of all beauty and life, save the lost life of the past, full of heart-broken memories; and as the red streaks flashed up through the clouds, cold-grey, changing to orange and rose, swift heralds of Him 'coming over the mountains,' she sat, and her heart passed forth in a worship of awe and of loveliness, spreading her feelings far out wide over all things, like Mithra the bright and the wide-floored, who sits on the throne of the firmament, Lord of the Day and the Light, the Lover of Truth, and the 'Helper' uniting the worlds. Then, when the great Sun came up, his head crowned with glory, kindling the pines on the mountains, her heart warmly throbbing with love and delight, and her eyes laughing gladness o'er earth, with its joys and its sorrows unceasing, she gently bowed down her head, turning her eyes away from the glory, and closed them in on her heart, with the deep, flowing prayers of love and affection. And at eve, when he sank in the west amid the same glories which greeted his dawn,—for to Him, 'friend of all,' when he sinks in our west he rises bright in the east of our brothers,—then she worshipped in silence—worship the highest and best—there at that window, even till the stars came out in the sapphire sky of the night, and clustered around her, silently whispering the bright dreams of hope in an infinite future. He saw and he loved her."

"Who saw her and loved her?" I asked.

And the flowers replied, 'mid their tears, "Even he—the great Sun, the life-giver—he loved her and killed her; 'twas cruel, was it not? Yet we, though we weep for her love, cannot blame him who did it through love—a God's love, and who since has repented in sorrow and anguish. For he, though a God, is not the God, and he knows not what comes of his acts till necessity brings them to light, poor God! Even we, whom he in his ignorance injured, we pity him too. Should the sad children of sorrow not weep for all sorrow, come whence it may? He loved her; how could he help returning her love, when gazing upon her adoring him morning and evening. He thought that she loved him; so she did, but not as he thought, for himself; but as a bright image, reflection of the great centre, the Unknown One, whom she saw not—the Hidden One, felt in her heart—and he thought to take her from earth up away to his Eden of light, where Ahriman came not, nor darkened that world with his folly. He thought that she, like the spirits of many before, would rejoice in his home, the sun-heaven. But he erred, for, although she died by his hand, yet her soul went not unto him, nor since has he seen her, nor have we." And the tears flowed from the blue eyes yet quicker, and the voice of the flowers was silenced by the sobs of sorrow.

And I said in my heart, When even the great Sun is deceived, and kills through his love her he loved, what is man? what am I that I grieve for the loss of my love?

And the voices began once again, "Hush! he comes, 'tis his hour.—Since that day, that sad day of sorrow, he ever comes down to her home to see if she be not returned to her window, restored to his love." And I turned to the window, wide open to heaven and the universe, and a vapoury form, clothed in garments which trembled and throbbed with the light, clad in light, yet 'mid the tremulous brightness I saw a youth as a god, not a man, and his eyes flashed splendour and glory, and yet they seemed sad with a mighty affliction. Standing there by the hearth, he pressed his hand to his heart to still its great throbbings, and glory was round him, and splendour filled all the hall unspeakable. And he spoke, and the voice was the wind from the south 'mid the pines of the mountains in autumn. "Is Urvasi not here? O God! comes she not ever again? And, oh! in my blindness I struck her, that I might take her here into my heart; but since, ever since, my heart is vacant, for she is not! O God! how long? oh, how long till the end?" And he wept, and the tears were the lightnings of summer, quick falling and flashing mid the falling ruins of her home.

And I said: "O, great One! and thou, too, art struck by strong Destiny's arrow; and thou, too, hast erred, even though through love and in darkness. I, too, a mortal on this wretched planet, wrenched from Thee, its and my home, have been struck too by Death: for she is not who was, and I am alone in my woe—without her for ever. Tell me then, Thou who gazest on all things, is she up with you there in the sacred Sun-garden, by the waters of Life flowing forth with the Goddess: for, O! if she be, I beseech Thee take me up with you there, that I too may behold her in her glory, and live."

And the Sun-spirit replied: "Thou too hast loved, and having loved art unsatisfied and athirst for the waters, whose fountain is not on this earth: it is the fate both of gods and of men, save those unhappy ones who narrowly love nought but themselves. Alas! even I cannot tell where Urvasi is; but she whom you seek is not with me, and even if she were, I could not take you up there. I touch not aught that decay can attack, the work of the Dark One. Yama alone, who carried her, can bring you; but I saw Yama lead her away, and he said, as he passed: 'Not for you, O my friend, but a gem for the bright-gemmed Orion,' and he passed on to that splendour afar."

And I said: "Woe is me, that I rest here on earth—who can save me?"

And the sun-voice replied "The Eternal Light only. But

now 'tis not fit that a mortal should thus converse with a God, receiving no gift nor a blessing. Take this," and he threw down what seemed a talisman, made of red light, an object shaped like a psyche, but impalpable; nothing but light and colour. "Keep this beside your heart, and when Yama comes, let him see it, and say to him, as he gently bends o'er thee: 'On! on! to Orion!'" and if it be the Will of Him, the Supreme and the Hidden, Yama will take you there, will lead you to her that gem in the star-gemmed Orion. I know not the future, only the End; but should you be disappointed in this, and should Yama not take you too up to the gorgeous Orion, I shall prophesy now of the End: for it now is my hope, for Urvasi comes not ever again till the End. Know that Caosyag shall come, and my children on earth, and on all the earth-worlds, shall return to me, their home and their heaven, and evil shall cease in the worlds; but the End is not yet, and then Nairyagha, the Voice, the Assembler, the Logos, will come, and he will gather the stars together, as a shepherd gathers together his flock, and as Mithra his rays, when he leaves the bright meadows, and all shall unite round the centre, the throne, the Supreme, and the universe all shall assemble, separation shall cease, and all shall be one, and then thou shalt see her again whom you love, and Urvasi again shall be mine."

The voice ceased, and the God had departed; but the sun shone bright in at Urvasi's lone window, the forget-me-nots raised up their heads, and their tears were all dried, and they looked bright and happy, and the low voices whispered as I lay mid the clusters: "O rest thee in peace, Caosyag shall come, and the End."

The foregoing paper giving an account of a kind of trance dream, was taken from the note-book of a young Austrian.

NOTES.

Caosyag is the future saviour of the earth, who is foretold as yet to come, to inaugurate the new epoch, in which there is to be no evil, sin, decay, darkness or death.

Nairyagha is the great angel or genius called the "Voice," or "Logos," and the "Assembler." When he shall come, it is supposed that the centrifugal force, which some physicists allege is gradually becoming weaker, will be destroyed, and that then all the suns and all the systems of worlds will unite around the mysterious centre, when the now "hidden God" will be manifested. This will be the End—the great assembly of all—when the universe shall "answer to the desires of each," as the Vedas prophesy. The theory or notion of the possible standing still, or coming together of the Makrokosmic machines (the Entropy of astronomers) was, I believe, first propounded by Clausius. Others hold, as J. R. Mayer, of Innsbruck, that the law of the relative value of the different forms of force applies only to the earth, and not to the Makrokosmos. His idea, and that of some other astronomers, as enunciated by Professor Clifford, is that the effect of this Entropy or coming together of the orbs, would be that the molecules of all would be changed into gases, and fly off into space.

What effect would such an extraordinary cataclysm have upon the spirit-spheres now supposed to occupy space?

Might not such a vast cosmical change be the very change spoken of by some spirits or seers as the epuration of gross matter to a finer and more spiritual substance; in fact, the change of all things from what we call matter to spirit, without our having any clear idea of the exact nature of either?

The crises of humanity, or the epochs which constitute new turning-points in the destiny of man, have been the subject of much speculation, particularly among mystical writers. It is too large a subject for a note, and I shall only allude to the Zoroastrian epochs.

According to this system, the world (in its present form and constitution) is to last 12,000 years. The Creation took up 3,000 years of this 12,000: during the second period of 3,000 years, Gayo-Marathan the first "pure man," lived by himself in a paradisaical condition, without any evil. Probably this Gayo-Marathan was a type of the first or paradisaical epoch of humanity, a notion that appears to have been universally spread over the East. There seems to be no evidence that such a state ever existed, and instead of looking for it in the past, we should endeavour to bring it into existence in the future.

In the third period of 3,000 years the great combat between good and evil, Ormuzd, or more correctly * Ahura-Mazda (the "Self-existing One," as the name probably means), and Ahriman, or Angro-Manyus, God and Devil, the positive and negative poles of the universal duality of the phenomenal world, began, and is to last in full vigour for 3,000 years. In the last or fourth epoch of 3,000 years this great battle continues; but evil is gradually becoming less powerful, and the period is to close with the final victory of good.

Taking the epoch of the creation, according to some of the Oriental notions (how false all these are is proved by geology and other sciences) at 7,000 years B.C.

1,880 years A.D.

8,880. Present year from creation, deducted from 12,000

8,800

3,200 would

show that we have yet 200 years of the third period or age of evil and combat yet to pass through before the better age, commencing with the fourth epoch, begins. According to this calculation, Zoroastrians might expect the advent of the Saviour Caosyag in about two hundred years.

But the most important epoch for the West was about A.D. 325, when Ahriman the evil Principle achieved a great triumph over good by means of the infamous monster Constantine, misnamed "the Great," who established (as it is called) the philosophic and philanthropic doctrines of Jesus of Nazareth as a national or imperial religion, whereby those doctrines almost immediately became thoroughly corrupted and

* From a root meaning to breathe; Him from whose breath all life comes.

falsified, and became debased to serve as a foundation for civil and religious tyranny, and soon degenerated into priestcraft. This new religion, which then arose, falsely called Christianity instead of Constantinianism, has been a potent means of the retardment of human progress, and its history, running through the ages, seems like a river of blood and a bonfire of persecution. The true doctrines of Jesus are only now beginning to be revived, and their gradual predominance will probably bring about the final triumph of good during the next 3 000 years.

The sacred mountain of Zoroastrianism is Hara-Berezaiti (all religions have sacred mountains, from the Hindu and Buddhist, Meru to Sinai, Olympus, and the Mount of Olives and Gethsemane), round which the sun and moon and stars circle, and where was situated the garden paradises of Mithra and Yima, and down which flowed the sacred river of the great goddess Anahita, "the immaculate," the renowned goddess of the great temple of Ephesus, whom the Greeks wrongly identified with their Artemis (Diana).

This grand Zoroastrian religion, particularly before its corruption by admixture with Chaldean and Assyrian impurities, offers a splendid contrast to the terrible doctrine taught by the Christian churches, of the eternity of punishments; for in it, Angro-Manyus or Ahriman, the original of the Christian devil, is at the end to be converted to good, together with all those whom he had led astray, while by the Christian orthodox church systems, the wicked who are stated to be the majority, are with the devil to be consigned to everlasting tortures in hell, a system which makes evil victorious, enabling the devil to destroy the majority of the beings created by the good God, and necessarily leads to a species of demon-worship.

Death in the Zoroastrian system is a part of the evil creation of Ahriman; in the Vedic system (out of which grew the Zoroastrian) Yama, the Death Angel, is a beneficent being. The most beautiful poem in any literature, on the subject of death, is an episode of the Mahabharata, "Savitri," in which the heroine contends with, and prevails over Yama, until he brings back the soul of her deceased husband, and restores him to life.

The nymph "Urvashi" is a favourite subject of the Hindu poets, and is the subject of one of the most beautiful plays of the great poet Kalidasa (about 190 A.D.). It has been translated by Professor Wilson. See also Max Müller's "Chips," vol. ii. p. 114.

HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

[The medium is a working-man, possessing the scanty education of his class; A. T. T. P. is a gentleman of education and independent means, and hence has no interest in deception, as these seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is not likely to be duped. The medium passes into the unconscious trance, in which state the spirits speak through him, making gestures appropriate to their character. A. T. T. P. takes down every word thus spoken by the spirits through the medium.]

PATRICK WYNNE, AN IRISH LABOURER.

THE VIEWS OF AN IRISHMAN IN SPIRIT-LIFE, ON THE STATE OF IRELAND.

4th February, 1880.

The night was foggy and raw, and I found some difficulty in breathing. I knew I should have, if I got one at all, a Control either very high or very low. As it was, I got one of a spirit who has not passed away many years from the humbler ranks of life, and had a most excellent Control, and at the same time a very instructive one.

The controlling spirit, when on earth, had emigrated from Ireland, and lived, as he said, eleven years in the United States, but had returned to his native land to be buried with his ancestors. What a strange propensity that is in man to have his bones laid with those of his kith and kin! The *Moriens reminiscitur Argos* is a principle pervading human nature everywhere.

The sensitive was a considerable time going under control, and seemed to be struggling hard to keep spirit and body together; after ten or twelve minutes he was controlled, and spoke as follows, with a strong and marked Irish accent:—

"Sure is that a clock that is ticking? Sure and I will be able to talk freely with you directly. Just lave me alone a bit. I am a county of Clare man. I do not know that I had any right to come, but I am sure I mane no harm. Do not let your thoughts be driving me away."

I may here say that my thoughts just then were not very thankful for his visit, as on these foggy days, if I get a Control at all, it is, as a rule, uninteresting. His appeal, however, altered my wish, and I invited him kindly to stay.

"Let me be thinking of myself for awhile. Do not take me for an old *aumadhon* [query]—a mad fellow: but it is the strangeness of the place and the *fix* I am in just now. I cannot get over that."

The sensitive then went to the book-case, and pried into it, and said—

"Books, books, sure I see. I love the sight of them. The time was, in my own country, when the like of them would have been of no use at all. But now, thank God, the colleens can take them in their hands, and read them through entirely. They tell me that fine times are coming back on earth; and that is what they tell you also. I believe it. Times that my countrymen have been praying for seven centuries. The time will come surely. The questions that are agitating men's minds now—that are causing

* There are many grammatical errors which I give as coming from the mouth of the medium. I think it better to let them go as they were given.

my countrymen and my countrywomen to have pale faces—they will be all altered; all the colleens that are now sunk down in the lowest depths of misery will have an uprising. Look you, 'Squire,' hunger will have no place with them then: for higher than the angels have said so; they tell them so. But then, dear friend, the same clear-brained Squire, the same cool brain still lives as before. He that before heard my countrymen's grievances: you know what he tried to do. I mean him that will again rule. Time will show you who I mean. He who did put religion in Ireland on an equal standing-ground; he whose voice first advocated equality of rights in the religion of the people; he who is the working-man's friend. We will not differ to disagree, because if you are inclined to have a difference, you will be fighting an invisible foe.

"You want to know what I think of the working-man's friend? Earth is nearly parting with him, and heaven will soon have him in eternity. He who with a firm and undaunted courage advocates the rights of little tenant farmers, and pleads for them with all the sympathy of a father pleading for his own children; who boldly and unflinchingly advocates fixity of tenure and tenant-right, or a right to be paid for their outlay and labour, and not to be evicted from their homesteads—homes that have been their father's and forefather's before them; who protested that such an act as this was alike against the law of God and man.

"Look you here, 'Squire,' I do not know how far my words may go, but this I tell you, that I know that the highest of God's angels come and visit you. I know that, because all know it, all that have had bodies belonging to them. Nations, I should say kingdoms, know it; and that is how I know it, 'Squire.' No one gave me permission to come, but at the same time no one bars the way against my spaking to you. I can draw my own conclusions from that, and they are that my action is not wrongful, else I should have been sent about my business. Then if it is not wrong, and it is not right, it is tacitly allowed, God in heaven knows!

"My name on earth was Patrick Wynne. I was neither a priest's man nor a public-house loafer. I had eleven years in the States, and came back, and was laid in the county of Clare along with my parents, in the same grave, only a short time back. In the States I was in Rhode Island, and I was also in that great city that was destroyed by fire—Chicago; I was there in the grain ships. I was anywhere, in fact, where the bright silver was to be found. I was a working man. Who knows that I have not been sent to you?"

"I would to God that all men knew themselves! I mean, 'Squire,' men of my class, not the big lords and people of quality. They have time enough to learn anything, and if they do not learn it of themselves, they must look out. It is of my own rank in life I spake—to working men of my own class that I spake. They will read my words when the quality would turn away with disdain. But see, 'Squire,' if that is so, it only proves that it is not to the quality that my words are to reach. You will excuse my wandering backwards and forwards."

I may state that the sensitive kept, during nearly the whole of this Control, walking rapidly from one side of the room to the other.

"But it is a great pleasure to me to walk backwards and forwards. Well, then, Pat Wynne spakes to his countrymen both at home and abroad. He blesses God that education has become the business of the great governing minds. He recognises the blessing that lies behind this saming compulsion, and so will they, and if those of the present do not, their children that are so rapidly reaching manhood and womanhood will. The very lowest of my countrymen and countrywomen possess immortal souls, and so Pat Wynne would have them consider, and use reasonable faculties.

"God spare my countrymen. Let the mercy of the Great Giver of all things be theirs. Improvement and increased happiness is within their reach, provided that they take kindly to knowledge and to education, and that they begin to know themselves. I tell them, through you, they can all, by just doings, know their God, and so they are never to mind what the priests tell them concerning my words. They are the words of one who, when on earth, was one of themselves, and I spake by no help from any fallen angel or from the devil, downward or upwards,—I say none has aided me in spaking once more to them. I tell them that the means I have used are means well known to millions of spirit-souls, and therefore if they are told that it is the work of the devil, they are told simply a lie.

"No unnatural or overstrained manes have I had to use to spake through these lips. I bathed myself in his *life*, and I found that my claim for the time over his body was more than equal to that of the spirit possessing that body. Very well, then, if he had offered opposition, the manes would have been unnatural. I see, and I suppose that others see the same, and that is, that there is no solid form in a body at all, but they are moving bodies of atoms the slightest removed in appearance from fluid, and that some bodies have these masses of atoms more widely spread than others. This body, that I am in now, has them very widely spread. Very well then. I come and bathe in them; I come right in the midst of them, and I can feel myself. I can feel that I have form, and by getting right near to him, and in that way knowing by a part of what the whole consists. Thus I have been able to take control.

"Well, then, tell my countrymen to keep out of public-houses—out of the poteen shops. Tell them to drift away from vicious ways. Tell them to think for themselves—to pray to God for a knowledge of themselves; then no priest shall rule them; nor shall infidelity find a home or a harbouring in their thoughts.

Lamentations and sneers shall be felt only to be rejected by them, if they get a knowledge of themselves. 'Squire,' there are two sorts of food that are very good—food for the body and food for the mind; and that soul, that strives hard for a knowledge of better things hereafter, will lose all its desire for public-house wandering or infidel blasphemies, or priestly lying. I am not a good hand at preaching. On every hand I see the crisis that has rested on mankind; the crisis of their stopping still seems to make them lose fixity of tenure. Well, it is to be hoped that just the very reverse will be for my countrymen,—not to be wandering about, but stopping still.

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William that many of my Controls of late seem to me. According to my idea there is more of "party than patriot." But spirits out of the flesh have their likes and dislikes of spirits in the flesh. With some of the controlling spirits, "Dizzy" is quite as great a favourite.

A FRIEND IN NEED.

[In *Mind and Matter* (Philadelphia, U.S.A.), for Jan. 24, is given Mr. Oxley's article on the "Philosophy of Spirit," which appeared in the *MEDIUM*, of Dec. 26, 1879. We quote from *Mind and Matter* the following article on the subject.]

We beg to call attention to the curious article in another column, entitled "The Philosophy of Spirit." It is taken from the *MEDIUM AND DAYBREAK* of Dec. 26th, and in it the reader will find that the theory which alone explains the mystery of Scripture, is set forth to the English as we are setting it forth to the American public. This theory is no other than that the Bible is not intended as a record of historical facts, but primarily as an exposition of astronomical facts. This interpretation is radical in its character, and if it can be made good, it will do more to emancipate the human mind than all other teaching put together. Astronomy, in fact, is the master key to all religions, ancient and modern; it explains the Eleusinian mysteries and the secrets of Freemasonry, as well as the esoteric meaning of the Gospel of Christ. To expound that everlasting gospel is "to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised and to preach the acceptable year of the Lord." In other words, it is the year of the Lord, the annual career of the Sun of Righteousness, as the Master intimates, which is to be accepted or understood as the fulfilment of this passage of Isaiah. Whatever truth there may be in the traditions respecting Jesus of Nazareth, the living type of an ideal humanity, about whom history is silent, the gospel in its inner meaning does not treat of a man, but of the Lord of glory, of a Spiritual Being—the "divine Sun" of the Vedas—the personification or soul of the Sun in the heavens, whose twelve apostles are the twelve signs of the Zodiac, whose birth occurs at the Winter solstice, and his crucifixions at the vernal and autumnal equinoxes, whose mystical body is in Spring the lamb of March and in the Autumn the bread of life, the ripened grain of August; while his sacramental blood is the juice of the grape turned into wine by the miraculous influence of the solar rays. The belief that sun, moon and stars were living entities possessed of souls, was generally held at the beginning of our era, alike by the Jews, the Greek philosophers, and the Fathers of the Church.

It did not suit the carnal minds of the Christians of the second century to allow this hidden wisdom to be exposed by the Gnostics (or those who know), and the latter were excommunicated by the Catholic Church; the progressive initiation of converts was abandoned; the sublime truth that the visible universe is typical of the great spiritual temple was forgotten; and in time the true meaning of the symbolism of Scripture faded away. It was not, however, until the year 680 A. D., the date of the Sixth Constantinopolitan Council, that in pictorial representations a crucified man was substituted for the sign of the Sun in Aries, the symbolical Lamb slain from the foundation of the world. The Goths and Vandals cared not for occult astronomy, but the Masons of the middle ages still possessed the key, as they show by the symbolism of the European cathedrals; and when St. Paul's in London was rebuilt in the seventeenth century, Sir Christopher Wren, whether understandingly or not, carefully reproduced on the exterior of the sacred edifice the architectural imagery which speaks to-day in such precise and beautiful language to the initiated. Coming down to the last century, while both Calmet and Cruden understood the importance of analysing proper names, they were both ignorant of the Kabbala. To him, however, who has really mastered this delightful science the Apocalypse is no longer a sealed book, and, in assisting at High Mass (the most august ceremonial on earth), he understands perhaps even better than the officiating priest the meaning of the lights on the altar and of the vestments of the clergy, the reason why the prayers are said facing the East, and why the name of Jupiter Ammon—Amen-Ra—"the Hidden Sun" of whom the physical Sun Ra was but the symbol—is perpetuated in the mystical word Amen. Being a Teleios or perfect Mason, he believes in transubstantiation in its true sense, and for him the *Hoc est corpus* is no hocus-pocus, but a scientific fact.

Dupuis, in his great work, "*L'Origine de Tous les Cultes*,"* published during the throes of the French Revolution, grasped a part of the mystery: but he only saw in gods of the ancient religions the Sun, the seven planets and the twelve signs of the Zodiac; he did not perceive in the Sun the image of the Logos of Plato; he appears to have been ignorant of the Rosicrucian mysteries, and the universal analogies which modern science is discovering from day to day in antique symbolism often escaped him. Nevertheless the publication of his book marked an era in hermeneutics, and the works of Taylor, Carlile, Eliphas Levi, Ernest Bunsen, P. Lacour, Vincent and others have only elaborated and developed the magnificent science founded by Charles Francis Dupuis. The secrets laid bare by him were proclaimed in 1828, in the Astro-theological lectures of the Rev. Robert Taylor, Bachelor of Arts of St. John's College, Cambridge; but the world was not yet ripe for them, and he was thrown into prison on the charge of blasphemy. Times

however are now changed, the fetters of superstition and bibliolatry are beginning to give way, and the day has passed, not only for the Spanish Inquisition and for Oakham gaol, but also for the conspiracy of silence. In Germany, the land of free thought, Orthodoxy has not only been defeated, it has been routed on the battle field of reason, and the conflict has opened in England and America. Here the Daniel of the Old Testament and the "perfect man" of the New may indeed be thrown to the lions, but God hath sent his angel and shut the lions' mouths. There is one country at least which guarantees free speech and a free press, and where Church and State are not allied. As for this paper, its discussion of these momentous questions is intended for those only who have moral courage openly to advocate Truth, without mystery, mixture of error, or fear of man; and who know that by truth alone happiness can be attained and permanently secured for the human race.

In the infancy of the art of printing, Cardinal Wolsey publicly warned the clergy that if they did not destroy the press, the press would destroy them, and really it looks a little as if the prophecy would be fulfilled. Already the redoubtable array of the evidences, apart from the New Testament, of the historical existence of our Lord, such as the Acts of Pilate, the letter of Pilate to Tiberius, the correspondence of Christ and Abgarus, the once-famous Sibylline verses, the testimony of Phlegon, the admissions of Porphyry, and the celebrated passage of Josephus, have one by one been beaten off the ground, or surrendered by Christian apologists themselves as no longer tenable. The Apocalypse and the genuine epistles of Paul are the only Christian documents remaining, which are certainly of the first century. This part of the question, however, must be reserved for another paper.

It was not our intention in starting *Mind and Matter* to open this subject: we thought to confine ourselves to the vindication of Spiritualism and of honest mediums; but the brutal persecution of Spiritualists by the Church, and the efforts of bigoted spirits to deceive the very elect, make it necessary to retaliate, and in the warfare in which we are forced to engage, we prefer to attack the enemy's vital point. We are more than pleased, therefore, as we have said before, to find an ally, as learned as he is zealous, in the person of William Oxley, Esq., the author of the article which we copy to-day from the *MEDIUM AND DAYBREAK*, and which we trust that none of our subscribers will fail to study.

We also beg to call particular attention to two spirit-communications in the present number of *Mind and Matter*, one from that brilliant writer, "Douglas Jerrold," and the other, as unexpected as it is gratifying, from that fearless martyr to science, our honoured master in theology, the "Rev. Robert Taylor." They both have our hearty thanks.

These communications, given at the *Mind and Matter* Free Circle, through the mediumship of Mr. Alfred James, we here subjoin:—

Good Day. That all religions are of an astrological origin is my firm conviction. Why? Because all ancient nations, from the time of Bacchus, the Grecian god, who travelled the plains of ancient Greece (and it is said that Bacchus, awakening from a dream, saw before him the grapes out of which the blessed juice was extracted), gave rise to the story of the blood acting as the saving-power for the redemption of mankind. This idea originated from the spirit of the grape acting upon the human brain and making fools talk like wise men, and wise men talk like fools. Because I denied the efficacy of the blood redemption of Jesus, I was incarcerated in an English jail. I do not wish to interfere with a single individual's belief on the face of the earth, but I do wish to interfere with what I consider erroneous ideas.

Who disputes the eternal supremacy of reason? or denies known facts? In my opinion (and I consider that, as a reasoning being, I have a right to deny or affirm that which does not agree with my reason), deeds, not belief, will be your passport to future happiness.—Robert Taylor.

Mystery has, in all nations and in all times, confused and distracted the people under the opinion that they were reaching infinite truths. Priests and ministers have ever had this subject of mystery for their topic—their principal topic. People in all times have been perfectly willing that their neighbours should be damned, so they could be saved themselves. They were quite willing that their religious teachers should do their thinking, and point out the way to eternal life in their own mysterious ways; thus mystery has been the cloak—the mantle—of the past and present age. There is no such thing as Mystery! Each and every individual knows that which appeals to their own reason, and if it is not true, they know it. They may take advantage of the failings or faith of their followers, but realities are ever plain to their own senses. Do that which is just, and this mantle of mystery will not fall on your shoulders! Mystery has been the thing that has misled the people in every age. Mysteries, like so-called miracles, are the tools used by designing priests, and are founded on nothing but speculation and impossibilities; in reality no such thing does exist.

The positive is ever with you, and when, in the course of development, you have reached the right position in life, things as they are will be unfolded to you—not as they seem to be; and so far as you have fulfilled the requisites and ultimates of a mortal existence, just that far you shall reap immortal happiness.

In order to be successful, as a religious teacher, you must try to enforce the text of mystery with all the paraphernalia and ceremonies that will strike the vulgar with religious awe. These same priests and ministers, instead of acknowledging the true effect of spirit upon matter, when you ask them about the life beyond the grave, they answer you with, "It is all a mystery."

Spiritualism is the true "Sun God" rising over a benighted world to drive away the cloud of mystery. This humbug—this bugbear—should die, and all true Spiritualists should help to bury it.

* "Christianity and Solar Worship," translated from Dupuis, by Mr. T. E. Partridge. London: J. Burns. Price 1s.

When mystery dies, with it die all popes, bishops, and self-elected men to positions which they hold only for the emoluments of office.

I will say, in conclusion, that he or she who digs the grave of mystery is one of the greatest saviours that mankind did or ever will behold. —*Douglas Jerrold.*

E. W. WALLIS, J. J. MORSE—THEIR WORK.

Mr. Burns.—Sir,—In the MEDIUM of the 6th inst. is a letter from "a minister of one of the Methodist denominations," bearing witness to the good work being performed by our worthy brother, E. W. Wallis. I have read this letter of "Omega's" with unfeigned pleasure, and I trust it is but the first of a series of letters which shall record the progress of Modern Spiritualism in the beautiful counties of the sunny south.

I am exceedingly glad, Mr. Editor, to know that my Celtic countrymen are being blessed with the ministrations of Mr. Wallis, for, if I know them rightly, their hearts must be appealed to, and won first, and after that their reason. Other races demand that the process be reversed, and so by Divine guidance we perceive that all classes of the heterogeneous British nation are being dealt with in a manner best suited to their individual requirements.

But what a lesson may be learnt from "Omega's" letter! I would strongly commend his epistle and the letter of a "Jersey Spiritualist" to the serious consideration of those timid souls who long for the new wine, and yet, by education and habit, fear to give up the old.

Says "Omega":—"I had previously heard about it (Modern Spiritualism), but had only thought of it as a delusion and imposture. But I now acknowledge with the deepest humility and regret that this was from the same cause that led Paul to persecute the Christians. I 'did it ignorantly and in unbelief,' " Just so, dear "Omega;" and this is the practice of the world generally; and you and I and others who know what blessings abound within the fold of Modern Spiritualism must now pray for scoffers and bigots as our great exemplar did for his persecutors: "Father, forgive them, for they know not what they do." But we have our reward in the peace of mind which springs from a knowledge of the saving truths of Modern Spiritualism, and so we bear our cross with apostolic patience.

I often think that one who has emerged from the wretched dogmas of the Churches, and cast to the winds the last remnant of their superstitions, must feel as the Greeks under Xenophon felt, when after fighting their way through every obstacle from Babylon to the Euxine, they at last caught sight of the deep—the glorious sea!

Behind them were the giant mountains, through the black gorges of which they had recently fought their perilous way; and before them lay spread out in all its beauty and majesty that goal which for months they had been seeking, that emblem of precious liberty—the sea—the heaving main! And the toil-worn soldiers, moved to tears, raised the loud cry "Thalatta! Thalatta!" and the ambient air, obedient to the shout, caused even the hostile valleys to echo and re-echo with the strains of joy and gladness. It was the sense of freedom that so moved the soldiers' hearts, and if I mistake not, this more than anything else is the Spiritualists' reward to-day. We are free! we are free! we are free!

No hell: no Devil: no death: no unjust and revengeful God; but in lieu of these we perceive the ocean of Futurity lying calm and peaceful before us, and we trust in the love of Him, the Supreme Power, to guide us safely through the storms which may arise, and to bring us at last to a haven of rest—of REST, not idleness!

If we sin (as we all do more or less) we are perfectly prepared to stand the consequences of our misdeeds, knowing that strict justice demands recompense for every violation of the law—be that law physical, moral, or spiritual. But this belief in the absolute justice of God is surely somewhat different to, and more ennobling than, the stupid, childish, and contradictory stories taught by the Churches to-day. Surely a change *must* be impending!

And says "Omega," "I feel like one newly born." ["*Born again.*"] "Spiritualism appears the one great reality of life, and a multitude of other *isms* seem to sink into utter insignificance like the toys and playthings of children."

And you are not alone in your sentiments, dear "Omega," but for the time farewell.

From the South to the North, Mr. Editor.

On Wednesday last the guides of Mr. Morse gave their first public address in the town of North Shields, and the success of the venture (spiritually considered) is far greater than even the most sanguine anticipated. A few energetic friends of South and North Shields were the main cause of this great treat, and deserve the hearty thanks of all those who partook of the banquet.

A somewhat new feature in this meeting was the presence of several ladies on the platform; and I trust that the practice newly begun will be continued, for in this "New Dispensation" all must be equal, and all equally honoured.

Mr. Mould presided, and, as usual, won the attention and respect of his audience by his earnest, hearty vindication of our Cause. Then "Tien" commenced the combat, and held the five hundred listeners spell-bound for an hour and a half; and when he had concluded with a splendid peroration, the applause was quite as vehement as if every man present had been a Spiritualist for years. I am literally astounded at the amount of good done by this one visit; and can only conclude that in some way or other the minds of men are more ripe for the seeds of spiritual truth than we are disposed to believe.

Several outsiders have informed me of the favourable impression made on their own minds and the minds of others, and somewhat anxiously ask whether Mr. Morse be not coming again soon. I think, Sir, that the combat deepens; so gird up your loins, ye spiritually-minded of Spiritualists, and prepare yourselves to sow the seed whose rich fruits shall bless you in your homes beyond the sky!

T. C. F.

MATERIALIZATION OUTSIDE THE CABINET.

The evidence in favour of the genuine nature of the phenomenon of materialisation, which is frequently evolved through the mediumship of Mrs. Esperance, being so incontrovertible and so irresistibly convincing to the most exacting investigator, I, therefore, solicit the privilege and pleasure of placing on record my testimony to the marvellous results which were obtained at her seance, held on Sunday morning, the 8th inst., in her room, New Bridge Street, Newcastle. The circle was composed of twenty-eight sitters, who were seated in a half-circle, about four feet from the cabinet. The medium, attired in dark raiment, conversed with the sitters for a short period, previous to the opening of the meeting, and eventually entered the cabinet, which was divided into three separate compartments. Having become seated in the partition-compartment at the extreme end, there was no possibility of direct communication with the other portions of the cabinet, unless the partitions of muslin, which separated each compartment, were disintegrated from the front-supporting poles, which also sustained heavy red curtains, suspended for the purpose of modifying the rays of light. The harmonious conditions which are invariably established where a pure devotional spirit is manifested, were fully exemplified; for almost immediately after the fervent invocation of a gentleman present, the manifestations began. The figure of a lady, who often announces her presence to the circle, appeared, clad in white robes, at the compartment immediately adjoining that in which the medium was seated. Drawing aside the curtain she uncovered her face, which had previously been enveloped in drapery, and we distinctly perceived the locks of hair hanging down in front over her shoulders. I particularise this circumstance, because there was positive evidence of a separate individuality from the medium. Mrs. Esperance's hair is exceedingly short—so short, indeed, as to render it absolutely impossible to simulate the manifestation which was so positively displayed.

Being requested to materialise in front of the curtains of the cabinet, the form withdrew, and made preparations accordingly. A short time elapsed before there was a resumption of the manifestations; but at length we observed the most remarkable phenomenon it has ever been my lot to witness. Gradually a system of development proceeded in full view of all the sitters. At first a piece of animated material, similar in appearance and size to a white pocket-handkerchief, was noticed to increase in bulk, until it had assumed the full stature of a perfectly-developed stately lady, at least four inches taller than the medium. This figure not only assumed human proportions, but it also manifested intelligence in replying to questions suggested by the sitters. During the process of development never once did the curtains intervene between the form and the circle. Marvellous though the statement may be, yet I am prepared to make an affidavit that the medium conversed with the sitters while the materialised form was visible in the next compartment.

Another very interesting and remarkable feature was displayed. A Spanish child walked out materialised, and, having approached a chair placed in the centre of the circle, on which were deposited a quantity of children's toys, she proceeded to amuse herself with two little boys belonging to a gentleman present.

Subsequently, these boys were requested alternately to enter the cabinet compartment, from whence the forms emerged, in order to ascertain if any objective testimony could be obtained of the existence of a separate intelligence, apart from the medium. Mrs. Esperance took hold of one of the little boy's fingers, which were inserted through the interstices of muslin, and immediately he declared that the little girl (the spirit) was talking to him, patting his cheek, and pulling his ear. The second boy who entered the cabinet, in turn testified to the genuineness of the statements of his brother. This, Mr. Editor, is a very condensed summary of the phenomena witnessed by me through this excellent medium. I am prepared to take my solemn oath on the validity of every assertion here recorded, and should any sceptical inquirer require further details, I shall be happy to supply the necessary information. In the meantime, I beg to subscribe myself,

C. G. OYSTON.

Hunwick, Willington, Durham, Feb. 9.

NOTES OF A SEANCE WITH MRS. M. J. HOLLIS-BILLING.

FEBRUARY 6TH, 1880.

To the Editor.—Sir,—The seance I am about to describe gave me such wonderful good tests of spirit-identity, that even supposing I had been one of the most sceptical persons living, I do not think it would have been possible that I could doubt any longer.

Dear "Ski," after heartily congratulating me on my wonderful restoration to health (in which he has had no small share), and giving us much good advice, said, "Who is Mrs. B., squaw?" I said, "My mother, 'Ski.'" "She is here," he said, "She is; you grieved much when she left you." I said, "I did, 'Ski.'" He then asked, "Who is Mary B.?" I said, "My cousin;" he said, "Soh,"

and then said, "Little Polly is here; she is laughing and clapping her hands before you, because she is so pleased you can walk." He then said, "Who is John B.?" I said, "The only John B. I know is in the flesh." He said that was who he meant; my mother had told him ("Ski") about him, and he said he was like her own "papoose," and that now she was gone he often grieved about her. Then "Ski" said, "Who is William S.?" My husband said, "There are two Williams in the spirit-world; my father and my brother." "Ski" said, "This is the brother."

After that I heard a dear, sweet voice, that of my darling child, "Mamma, mamma; Polly, mamma." I knew in a moment it was her, by the short way she said "Mamma," for it was just as she addressed me in earth-life. She seemed so pleased that I could walk, and I said, "You helped me, my darling." She said, "Yes, mamma." I said, "It was through you I got better, my darling." She said, "Yes, mamma." She told me she was happy, and told me not to get near "that naughty boy;" this she repeated several times (this was a boy that we have every reason to believe was the chief cause of her removal from us). She also said her dear grandma was waiting to speak to me, and, after talking a good deal and telling me I should soon be able to see her, and asking me not to fret about her, she said, "You have two babies with you, and one baby here, your little angel Polly." She asked after her brother and sister, and told me to kiss them for her. She also said, "You are going to see Mr. Burns when you leave here, and you must say to him, 'Mr. Burns, Polly has come here with me;'" and after a time she bid us good-bye.

Then my dear mother spoke; she said, "Polly, my precious child, I am so glad you are better; you have not forgotten your mother, my precious child. God bless you. Little Polly is here with me, and I nurse her sometimes. We come and see you every day, and Polly brings her lap full of flowers, and I help her to place them in your hair. We have worked hard on you, my precious child; we have brought you from a bed of sickness to health; but we have not done it for nothing. You have a great work before you, my child, in this Cause. God bless you, my precious child." She seemed to be very earnest in impressing on my mind that a great work lay before me—"Ski" also spoke of the work I should have to do—and after congratulating myself and husband on my wonderful restoration to health, and telling us she was so happy, she bade us good-bye.

Then my cousin spoke to me; she said she could not stop long, but she had come to tell me how glad she was that I could walk again; and after telling us she was very happy, and congratulating my husband on my recovery, she wished us good-bye.

Then "William" spoke, and his voice which was the most powerful of the four, was so like his own that you could not mistake it. He said, "I am so glad you are better, Polly; a nice nuisance I was to you all that time" (meaning when he was ill at our house). I said, "No, William, I liked to help you;" and my husband said, "You were not with us long, Bill," and he said, "Ah! but I often think, Polly, how you crawled* round that room waiting on me;" and after telling us he was so happy, and speaking on private matters to my husband, and also congratulating him on my recovery, he wished us good-bye.

Then "Ski" told me he had magnetised me while I had been talking to my friends, and that I should feel better for it; and after talking on private matters, and giving us some good advice, and telling us in his quaint way that we must be at his medium's "good-bye," he wished my husband and me a kind good-bye.

This was the first seance I ever attended, for my three years' paralysis has debarred me from anything like going out for more than a short time in a bath chair, and then I could not sit up, my back being so weak; but since Miss Houghton kindly undertook my case through your kind recommendation, I seem to have commenced a new life. Perhaps some time you would like me to tell you all about my wonderful cure? In the meantime I beg to offer you my best thanks for your kind interest in my health, sincerely regretting the necessity that compels that kind lady, Mrs. Billing, to leave us.—I remain, dear Sir, yours respectfully,

M. SKILTON.

AN AMERICAN EDITOR ON DR. MACK'S BOOK.

Dr. Mack formerly resided in Salem, Mass., and the *Salem Register* gives the following review of "Healing by Laying-on of Hands":—

"We have received a copy of this volume, written by a gentleman well known in Salem, where he resided for many years. He was a member of the Essex Institute, the Salem Oratorio Society, Henfield Division of Sons of Temperance, and, we think, of several other organizations. He was known here as James McGarry, but when he discovered that he possessed healing powers he used the name 'Dr. Mack,' in consequence of his wife's prejudice against the use of his name in anything connected with the healing movement. When in 1873 the decease of his wife,—who, by the way, was a lady of culture and refinement, beloved by all who knew her,—removed the only obstacle to his devoting himself to the practice of healing, he retained the name of Mack, as it enabled him to utilise the reputation already gained under that name, and he is still known as Dr. James Mack in London, where he is now located, and where numerous patients have been relieved under his treatment. He claims that many others possess great healing powers, and that if they were conscious of that fact they could be of great service to their fellow-men. In his book, he claims that he possesses those powers constitutionally and by inheritance, his mother's sym-

pathies being always extended to the suffering, and her presence being over welcome in the sick chamber. Without entering into a discussion of the science or practice of healing, we will say that the evidence is ample that Dr. Mack has performed wonderful cures, or, at any rate, many persons, afflicted with various diseases, have been treated by him and become well. There is very much contained in this volume that we do not accept, and we suppose he would apply to us the phrase used in his preface: 'There may be such an absurdity attached to human nature as the credulity of incredulity;' yet we acknowledge that 'the truth of a proved and demonstrated fact is but little affected by contumely and abuse.' This book will be read with great interest by the friends of the author, and they will rejoice to see that he is doing good, whatever they may think of his peculiar theories."

MR. HOWELL'S MEDIUMSHIP.

To the Editor.—Dear Sir,—Kindly permit me space in your valuable paper to insert the following in reference to Mr. Walter Howell's mediumship.

Having had the pleasure of experiencing for two years the value of spirit-communication through him, amongst his varied controls, we were able to identify some of our relations in a most unmistakable manner, often proving a source of much pleasure and profit. We also had the advantage of listening to Mr. Howell's higher guides, of which we could not speak too highly, both for eloquence and logical arguments.

On Monday evening last we had a drawing-room meeting, when again we had the privilege of hearing the familiar controls, to whom we had become strongly attached. We had an eloquent address also upon a subject chosen by the company, giving great satisfaction to all present.

On Tuesday evening I accompanied Mr. Howell to Quebec Hall, where the audience listened with marked attention to a forcible address on the subject of "The Reign of Antichrist."

The lecturer proved logically, from history and Scripture, that Modern Spiritualism was not antagonistic to truly Christ-like principles, showing that, in reality, the so-called Church of the present day is really the Antichrist.

After the lecture, much pleasure and satisfaction were expressed at the powerful manner in which the guides dealt with the subject. There were also a number of questions answered very satisfactorily.

A number of friends in London have suggested the formation of a guarantee committee, to defray the expense of a hall, in which Mr. Howell should take a permanent stand, if he could be induced to do so, as mediums of his high order are rarely obtainable in London.—Faithfully yours,

JOHN LEWIS.

London, 4, Jewin Street, City, Feb. 4th, 1880.

[We understand that Mr. Howell was engaged by the firm of Lewis Brothers, in a commercial capacity, his mediumship being given non-professionally at leisure intervals.—Ed. M.]

TEST-MEDIUMSHIP.

To the Editor.—A few remarks from one who, on this and the other side of the Atlantic, has been for years a witness of many extraordinary tests in Spiritualism, will, I hope, find space in your paper. The subject I now wish to speak on is the most convincing tests through the mediumship of Mrs. Olive, who, of all I have ever sat with, and they are many, is decidedly one of the best and most truthful.

I visited her first four years ago—a perfectly unknown stranger. She then told me much which I refused credence to, and would not be guided by "Sunshine," to my regret, he it said. All my business life, the relations I had with others, and prospects, were plainly told me. I then took a friend to Mrs. Olive. She warned her, through "Sunshine," of an impending event to her family, which would bring death and ruin to her and her son. This was in January, and quite unlooked for. The event which led to this misery occurred the following August; and now they who played the chief and suffering parts are both gone home; but ruin preceded their summons.

I could specify many such tests; but hope these few given in perfect faith, and with a view to lead all inquiring persons to consult Mrs. Olive, and to judge for themselves whether she will not prove to them a most valuable medium—not only for business, but also for health; through one of her other spirit-guides, "Dr. Forbes;" and I would further add, as an incentive to those who seek truth, that they will find Mrs. Olive in every respect a lady, and one whom they can visit with pleasure, and feel that she will give good, honest, and startling tests to all who take with them a truth-searching spirit; for I believe strongly that the influence we carry with us to mediums is that which they are influenced to give us.

"GRATEFUL."

February 9.

PLACES WITHOUT PUBLIC-HOUSES.

The recent action of Lord Zetland in closing the public-houses on his property at Grangemouth is by no means a new departure. There are estimated to be about 2,000 parishes, townships, and villages in the three kingdoms where the sale of intoxicants is forbidden. A conspicuous instance is that of Saltaire, and an equally, perhaps more remarkable case is that of Bessbrook, near Newry, often styled the Irish model town. The inquiry instituted by the Convocation of Canterbury in 1869, showed the existence of nearly 1,300 parishes in that province where, by the action of magistrates, or landlords, no licensed houses are allowed. Some time ago a list was published of landowners who had "taken steps to prohibit public drinking houses" upon their estates. This list includes the following names:—

The late Prince Consort, the Dukes of Argyll, Grafton, and Buccleuch; the Marquises of Breadalbane, Cholmondeley, and Westminster; the Earls of Beverley, Ducie, Harrington, Minto, Stair, Dalhousie, and Zetland; Lords Byron, Delamere, Belper, Carrington, and Walsingham; Sir Wilfrid Lawson, the late Sir W. C. Trevelyan, Messrs. R. E. E. Warburton, Randle Wilbraham, A. S. Finlay, M.P., R. E. Stanley, and many others. The Stockton and Darlington Railway Company, the Neath Abbey Coal Company, the proprietors of the parish of Scorton, near Lancaster, and the proprietors of Horton parish, in Gloucestershire, are also enrolled in this list of practical prohibitionists.—*Manchester Guardian*.

* Alluding to Mrs. Skilton's helpless state before she was cured by the spirits through Miss Houghton. We hope to be favoured with a full account of this remarkable case.—Ed. M.

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

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

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

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

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

TUESDAY, FEB. 17.—Select Meeting for the Exercise Spiritual Gifts.

THURSDAY, FEB. 19.—School of Spiritual Teachers at 8 o'clock

FRIDAY, FEB. 20.—Social Sitings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 13, 1880.

NOTES AND COMMENTS.

WE are glad to see that the Newcastle Society notice in their report that some attention is being given to the distribution of literature. There is no occasion on which it can be given out with more advantage than at lectures on "Spiritualism;" and there is no better "tract" than a number of the MEDIUM. Of last week's issue nearly 1,000 copies have been circulated by a very few friends combining together to make the excellent communications it contained locally useful. At the Hastings lecture everyone who attended received a copy; and had we known of the North Shields meeting, we would have been glad to have printed an additional ream of paper, that such a combination of excellent articles might be distributed in 500 homes on the Tyne-side. To effect such a result is surely worth 30s., being half-price for 500 MEDIUMS, and all the money we would demand to supply that quantity. We would suggest the formation of a distinct order of workers in all parts of the country, whose mission it would be to provide for and distribute appropriate literature at any meeting held, either for or against Spiritualism. We will open a fund at once to provide the MEDIUM for that purpose, and will be glad of orders to send on supplies gratis.

THE remark of "The Cornish Exile," anent the seating of ladies on the platform, is worthy of much attention. It reminds us of the practice in vogue when we visited the West Riding many years ago and had grand meetings. At these gatherings local circles occupied their relative positions on the platform, and the "power" was the strength of many speakers united in one. By psychological arrangements the impression could be deepened to an unlimited extent. We remember lecturing at Seghill, with Miss Fairlamb and Miss Wood on the platform, and the effect was very good. Keep these hard-headed, dry-boned seniors off the platform when a sensitive speaks, or place them at some distance, well padded with the more sympathetic material.

It will be impossible to give full expression to the new arrangements as to the depositors in the Progressive Literature Publishing Fund this week. It is intended to supply *all books* at "Depositors' Prices" to all persons who allow £1 to lie in the Fund, the works required from time to time to be paid for in cash. The deposit may be withdrawn in books whenever the depositor pleases.

THE first two scenes or chapters of the *Bhagavat Gita*, rendered into the same style of English verse as it is in the original Sanscrit, by Mr. W. Oxley, are in type, and will appear in next week's MEDIUM, accompanied by explanatory notes and a lengthy commentary. This is a work of great interest, and we hope our readers will do all that lies in their power to bring it before the public.

IN our next issue will be published a verbatim report of the speeches to be given at Mrs. Billing's farewell *soirée*. As the proceedings will be, without doubt, of an interesting character, the next number will be very attractive, and well adapted for special circulation.

Mr. W. Stainton-Moses is announced to preside, and these speakers are: Mrs. Hallock, Dr. Wyld, A. T. T. P., and Messrs. Massey, Slater, and Burns.

MRS. BILLING will not hold her usual circle on Saturday evening. She sails from London on Wednesday morning, and it will be necessary that friends at a distance send in their promised contributions towards the Return Fund without delay, that it may be ready for disposal. Address all communications to the Secretary, J. Burns, 15, Southampton Row, London, W.C.

J. BURNS, O.S.T., will lecture at Goswell Hall, 290, Goswell Road, on Sunday evening, at 7 o'clock.

DARLINGTON.—Mrs. Taylor, of Crook, speaking, test, and clairvoyant medium, intends visiting Darlington on Feb. 14 and 15. Persons desirous of having private sittings with Mrs. Taylor are recommended to make early arrangements by applying to Mr. E. Archer, 26, Dublin Street, Harrogate Hall, Darlington. Terms moderate.

A LECTURE on "Spiritualism," by Mr. B. Howard, will be given before the Holborn Literary and Debating Society, 36, Great Queen Street, W.C., on Saturday evening, February 14, at eight o'clock. "Mr. Burns and friends" have been invited. We will be glad if some of our readers will make it their business to attend and represent the Cause, as Mr. Burns will probably be otherwise engaged.

DALSTON ASSOCIATION, 53, Sigdon Road, Hackney Downs, London, E.—Mr. Thos. Walker, of Melbourne, will deliver an inspirational discourse, to which visitors are cordially invited, at the above address, on Sunday evening, the 15th inst., at 7.30 precisely; and a subscription seance with Mr. Wm. G. Haxby, will be held on Tuesday evening, the 17th inst., at 8 o'clock.—Yours faithfully, THOMAS BLYTON, Hon Sec. and Treas.

THE VACCINATION ACTS.—A lecture will be delivered at the Newington Hall, 26, York Street, Walworth Road, S.E., on Tuesday, Feb. 17th, 1880, by Mr. Walter Harker; Subject: "Why I Resist Compulsory Vaccination." The chair will be taken at 8.30 p.m. by L. A. Atherley-Jones, Esq., Barrister-at-law. Admission free; discussion invited. Mr. Harker will deliver his lecture in any part of the metropolitan district if invited to do so.

SOCIAL TEA-MEETING AND CONFERENCE at the Hackney Spiritual Evidence Institution, 6, Field View, London Fields, Sunday, Mar. 7; tea, 5 o'clock; tickets, 1s. each, which must be obtained at least one day before the meeting. Conference, 6.30; admission free. Subject for consideration: "The Promotion of Spiritualism, and the Prevention of Exposures." Opened by C. R. Williams, to whom all communications should be addressed. J. Burns, O.S.T., will preside.

RAMSBOTTOM.—A few friends from Heywood visited this village on Sunday last, and held two meetings, addressed by Mr. J. Tetlow. About forty persons attended, and paid great attention to the excellent addresses given. "Richard III." controlled, and gave some of his experiences in spirit-life; it was, indeed, a solemn warning. After distributing MEDIUMS and hand-bills we returned home, feeling satisfied that good had been done and the truth advanced.—J. W.

MILLOM.—Mr. H. J. Taylor writes: "We are now on a new principle at Milloom, and find it to answer well. We have no society, our hall is large, and open to all free, with the offertory box at the door to defray expenses; and up to the present it has paid better than the charging, and no unpleasantness, which we experienced in the past. We have service every Sunday, and one night during the week. I wish other societies would do the same; they would find that the conditions would be very much improved."

GOSWELL HALL.—On Sunday last an address was delivered by A.T.T.P. which was well received, and produced a deep impression. The teaching set forth was of a thoroughly practical kind, and it is to be regretted that our Cause has not more such supporters, who candidly speak what they think, and have, at the same time, sound knowledge to impart. If such were the case, many of the stumbling-blocks that have lain in the path of the Movement would have been avoided. Mr. Stevens writes to say that A. T. T. P. will shortly visit Goswell Hall again. He will at all times meet with a respectful hearing.

HASTINGS.—Notwithstanding the boisterous, wet weather, there was a pretty good audience in the Music Hall on Monday evening to listen to Mr. Burns's lecture on "Spiritualism." Mr. Edwards, a vice-president of the Mechanics' Institution, presided in an agreeable manner. The lecture was well received, the applause being frequent. At the close of hour was spent in answering questions, which were of an intelligent and respectful kind. There are a few earnest friends of the Cause in the town and neighbourhood. It is a good plan of disseminating knowledge to get mechanics' institutions and other bodies to make arrangements for lectures.

QUEBEC HALL, 25, Great Quebec Street.—On Sunday last two brief but stirring addresses were given by Mr. Whitley and Mr. Ashman. On Tuesday, the meeting to discuss matters in connection with the Association, though not numerously attended, all present pledged themselves to do all in their power to extend the Cause, and assured each other that from personal knowledge, good was being done. All expressed themselves satisfied with the management; which was gratifying to those doing the work. On Saturday next, the seance as usual, at 8. Mr. Hancock will be present half-an hour previous to speak to strangers. These seances are becoming intensely interesting and well attended. On Sunday, at 6.45, J. M. Dale's children will sing some sacred songs accompanied by their sister on the piano; Miss Annie Waite will recite "The Changed Cross"; J. M. Dale and another friend will speak for a little while; seance to follow. On Monday, the 16th, a vocal and elocutionary entertainment, which we hope will be a perfect treat. Miss Waite and Mr. MacDonnell will take part. Doors open at 7.30, commencing at 8; admission 6d. and 1s. On Tuesday, F. Wilson, Esq., will lecture, at 8, on the pictures on the wall in the hall.—J. M. Dale, Hon. Sec.

A DEDICATION.

ADDRESSED TO THE TIME-SERVING AND CREED-BOUND CRITIC.

Go! wander in the world, thou little book,
 Seek not its sunshine of approving smile;
 Its dull, relentless frown and icy look
 May loom upon thy matter, aim, and style.

Thou dost not go in worldly wisdom bold,
 Unfavoured form, made brighter by the beam
 Of hate-subduing, love-inspiring gold,
 Or thou mightest bask in its reflected gleam.

Be fearful not of critic's heartless curse,
 If he in bigotry thy form despise;
 If parrot phrase in censure he rehearse,
 Know that for blanks he oft mistakes a prize!

Thy dedication is not duke nor earl,
 But to all souls who true conviction speak,
 And Truth's eternal banner bright unfurl,
 That wisdom trusting that defends the weak.

Of Truth, if thou enfoldest but a germ,
 'Twill in some hearts' recesses deep be set;
 The Power that fructifies the feeble worm
 Or tiny grain, will not thy form forget.

JAMES KINNERSLEY LEWIS.

GATESHEAD SPIRITUALIST SOCIETY.

Very satisfactory progress in the spread of Spiritualism has been made in Gateshead since the inauguration of the society in November last. The discourses through Mr. Westgarth's mediumship are of a very high order, and in consequence thereof he has been engaged six Sundays out of thirteen. On nearly all occasions the audience has chosen the subject on which his guides have spoken, to the entire satisfaction of the hearers. The Liverpool, Manchester, and London friends would do well to secure his services.

Speakers, as arrangements now stand, are as follows:

Sunday, Feb. 15, 6.30 p.m.	Mrs. Esperance.
Wed. " 18, 8.0 "	Mr. J. Wright.
Sunday, " 22, 6.30 "	" "
" " 29, 6.30 "	Mr. Westgarth.
" Mar. 7, 6.30 "	Mr. C. G. Oyston.

The books and accounts of the Gateshead society have been audited, found correct, and balance sheet, for the first quarter of its existence, made out as below.

INCOME.			EXPENDITURE.		
	£	s. d.		£	s. d.
Donations ...	0	19 0	Bill-posting ...	0	7 6
Members' contributions	2	18 0	Books, tracts, & postage	0	4 0
Mrs. Esperance's seance	0	18 6	Rent of hall ...	2	0 0
Happy Evening ...	0	8 0	Paid lecturers ...	8	0 6
Collections ...	7	0 3½	Balance in Treasurer's hands ...	1	11 9½
	£12	3 9½		£12	3 9½

Mr. JOHN ROUSE has now removed to 44, Limerston Street, King's Road, Chelsea, S.W.

Mrs. PRICHARD, 14, Devonshire Street, Queen Square, will, for the present only, give seances for clairvoyance, &c., on Tuesday evenings.

Miss E. A. BROWN will lecture at Birmingham on Sunday. Her address is—Care of Mr. Groom, St. Vincent Street, Ladywood, Birmingham. She may visit London next week.

Mr. T. M. BROWN will remain in Belper up to Tuesday next; care of Mr. Henry Wheeldon, builder, Bridge Street, Belper, near Derby. On Wednesday Mr. Brown will be at Mr. G. H. Adshead's, Victoria Street, Derby, en route for Nottingham, Uttoxeter, and Liverpool.

The happy evening at Goswell Hall will take place on March 23 or 24. Friends willing to render assistance to sing, play, or in any other form, will oblige by communicating with Mr. H. J. Stevens 224, Albany Road, S.E. Mr. Morse will speak at Goswell Hall on Feb. 28.

Will the gentleman who was present at Goswell Hall on February 8th, and who, on the 9th or 10th, had some refreshment and conversation with L., the medium, in or near Bishopsgate Street, communicate with A. T. P. through Mr. Burns.

Mr. J. C. WRIGHT, whose value as a trance-speaker is being increasingly appreciated wherever he is heard, has removed from New Mills to 58, Bamber Street, Paddington, Liverpool. We hope the friends in London will have the opportunity of hearing him in due course.

NOTICE TO YORKSHIRE SPIRITUALISTS.—H. J. Taylor, of Millom, formerly a resident and a native of Dewsbury, begs to inform societies that he intends paying a visit to his friends in Yorkshire at Easter, and will be glad to accept engagements to deliver trance orations during his fortnight's visit, that his labours may not be lost. Letters to be addressed in the meantime—H. J. Taylor, Millom, Cumberland.

A VERY handsomely-printed volume of 330 pages is "Extemporaneous Sermons, preached in the Marylebone Institute in the year 1860 by Thomas L. Harris, of America." Collated and edited by Thomas Robinson." The copy sent to us, and containing an inscription on a piece of paper [donating it to the Progressive Library, was charged postage on delivery 2s. 1d., the post-office people regarding the written notice as matter "of the nature of a letter," and therefore charging letter rate for the whole package. Though the sharp practice regulation of the post-office is not a soothing deduction, yet to secure such an excellent work is worth three times the money. A tract on the "Two in One" theory of Mr. Harris was also enclosed. These works can be obtained, price 5s. 4d., on application to Mr. Thomas Robinson, Hulme's Road, Newton Heath, Manchester.

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SPIRITUALISM AND ART CULTURE.

To the Editor of the MEDIUM AND DAYBREAK.

Dear Sir,—The excellent article of Mr. Binney, which had the place of honour in your last week's issue, strikes a rich mine of truth to the serious spiritual thinker. There can be no question about the tremendous power felt upon the world of to-day from the plane of undeveloped intelligence that is continually passing into the spiritual state and rebounding back with its pernicious influence upon the human race.

But there is also a more elevated influence coming from the cultured and refined that are advanced upon the mental plane of being, the inspiration from which forms the basis of all human progress—political, scientific, industrial, artistic, and religious. The man of genius excels in his peculiar *forte*, because the tone of the organisation responds to that order of inspiration. Inspiration is genius.

The master workers in sculpture have received their ideal, like mental photographers, from the great mind-realm of the spiritual man. Culture of organism is needful to translate the ideal of the spheres. The overpowering beauty of ancient classic sculpture, as developed in the architectural adornments of Athens, Rome, and the romantic cities of mediæval Europe, are transcripts of a thought circulating in the intelligent realm at the back of the brain of a living humanity. The archangels of the chisel, from Michael Angelo to Gibbon, stood on the spiritual plane, and used these men to depict their celestial ideals of beauty.

Philosophy is an inspiration. Beauty is philosophy in its angelic expression.

Poetry is no creation, but a transmission from a higher to a lower sphere of mind. Thought is eternal, which is God—everything. The great souls that have sung the grandest strains of dramatic, didactic, lyrical, and epic poetry developed the inspiration on the spiritual side. Homer, the soul of antiquity, Dante, the soul of mediæval Europe, and Shakespeare and Milton, the souls of English poetic literature, were not the men of bone and clay. These grand souls we so deeply revere are orders of intelligence and far-reaching lights of the spiritual sphere.

Music and poetry are sister arts—both really one, except in their mode of expression.

Art culture, to be successful, must take hold of man as an instrument, not as an originator. Originality is God. There is none original—no, not one. Man must prepare himself as an instrument to transmit the light of spiritual power and intelligence, according to the gift and order of his organisation. Discipline, education, and order are methods of preparing the personal spirit for correctly translating the soul's thought of the spirit. It then becomes a reliable reflecting instrument—the point of contact of two modes of one grand eternal existence. Therefore every effort in legislation, every advance in science, every additional ray of poetic glory, is another expression on the physical plane of the divine evolution of the spirit.

Soul is law, despotic, endless—fixity of order in evolution.

To understand the constitution of the physical and mental disposition is to comprehend the *manself* in his personality.

You cannot make an artist any more than you can make a poet, but you can tune the instrument so that the spirit-artist may come and play.

J. C. WRIGHT, Trance Medium.

58, Bamber Street, Paddington, Liverpool.

SPIRIT-LIGHTS.

Dear Mr. Burns,—Your correspondent, whose anxious mind regarding the nature of "spirit-lights" seems to have acted like the "little leaven," and produced a mass of intelligent information bearing upon the influence of those phenomena. It is somewhat pleasurable that I read the correspondence, and right glad am I at the information elicited. I well remember, some eighteen months since, when I first took it into my head to investigate in a practical way this phenomenon of Spiritualism. I was at that time living at Newtown, New Mills. The question of Spiritualism was becoming somewhat popular, through the mediumship of my esteemed friend, Mr. Wright. He it was who invited me to investigate the matter, and, I confess, I looked with a sort of suspicion upon, not only him, but also those with whom he was labouring.

Perceiving his willingness, however, I hardly thought it would be manly for me to run away, afraid of trying my hand in practically testing the matter for myself, as to its being genuine or a counterfeit. I candidly told my friend I would investigate the matter carefully, without prejudice or preconceived opinions, and if I could find deception or trickery of any nature, I would expose the whole business through the newspapers—and I would, too. On several occasions I visited his house, and witnessed various phases, but spirit-lights were reserved for a time. However, I well remember one night: Mrs. Wright had been giving several tests, and closing, we were told to sit a little longer for some physical manifestation. We were ordered to put out the light, and this was done, the oven door being placed in front of the fire to exclude any reflection from that part of the house. We had not been sitting long

when one of the sitters exclaimed, on seeing a light shining on one part of the walls, "Is that a spirit-light, Mr. Wright?" The light was about the size of a man's hand, and of a shimmering character, somewhat similar to what is seen when a bowl of water is acted upon when reflecting the sun's rays. Two or three of these were seen at once, and eventually several of them merged into one, forming a square shade of white, about the size of a half double-crown sheet of paper, and on this white ground was imprinted, as in a floating attitude, about the size of a child's doll (of medium size), the figure of a human form. I, seeing this, immediately cast my eyes over the table, but all hands were there, my own among the number. I looked for a ray across the room, as from a magic lantern, but no ray! I looked with astonishment—we all did—and at last I asked the question, "Is it an angel?" when three loud raps came on the table top, as though a knobstick had been brought into requisition. This was beyond my powers of explanation or discovery, yet there was no smell of any kind, no phosphorus here; but an enigma which puzzled my powers of solving. To me it seemed to be a genuine manifestation of spiritual phenomena, yet I was anxious to prove it otherwise, and, as another resource, I wrote to the public press asking my otherwise friends to come to my aid; and they did come, but only in order to pooh-pooh! not only the phenomena, but myself in the bargain; and for some two months I was fighting the battle of principle almost single-handed against prejudice and bigotry.

I had begun to "associate" myself with these Spiritualists, and though I was supposed to be smarting under a convicted conscience, the priests and Levites of my day and generation passed me by without even stopping to put some oil on my wounds. One or two "local preachers" did subsequently enter on the scene, but only to offer me vinegar and gall to drink.

Thank Heaven! the light of Spiritualism came to me as a beacon, pointing to the shoals and quicksands at the feet of a bigoted and anti-Christian orthodoxy, and ushering in the practical knowledge of man's immortality in a future state; developing in the soul, and nurturing in that development, the principle that "God is love," and that "they who love are of God," bridging over the grave, and uniting the spirit-world with this mundane sphere; enabling the present to join hands, as it were, with the future, thus bringing "life and immortality to light."

I. THOMPSON.

THE "SPIRIT-LIGHT" ON THE CHAPEL AT KNOCK.

Last week we gave some account of an unusual phenomenon, apparently well vouched for, which appeared on a chapel in Ireland. We now extract another account from the *Tham News*, with the remark that the Irish appearance is something like that recorded above by Mr. Thompson, but on a larger scale:—

"On Thursday evening, the 21st of August last, the eve of the octave day of the Assumption of the Blessed Virgin Mary, was accompanied by a blinding, drizzling rain, which continued till the next day. As some persons were hurriedly going along the road which leads by the chapel, at about 7.30, they perceived the wall beautifully illuminated by a white flickering light, through which could be perceived brilliant stars, twinkling as on a fine frosty night.

"The first person who saw it passed on; but others soon came and remained, and these saw covering a large portion of the gable and of the sacristy an altar, and to its Gospel side the figures of St. John the Evangelist, the Blessed Virgin, and St. Joseph. On the altar, which stood about eight feet from the ground, and immediately under the window, a lamb stood, and rising up behind the lamb was a crucifix with the figure of our Lord upon it. The altar was surrounded by brilliant white light, through which, up and down, angels seemed to be flitting. Near the altar, and immediately to the Gospel side, but nearer to the ground, was St. John, having a mitre on his head, and holding the book of the Gospels open in his left hand, as if reading from it. He held his right hand raised, and in the act of blessing, the index and middle fingers being extended, after the manner adopted by bishops. To St. John's right stood the Blessed Virgin, having her hands extended and raised towards the people, and her eyes raised up towards heaven. To the Blessed Virgin's right was St. Joseph turned towards her, and in an inclining posture.

"These figures remained visible from 7.30 to 10 o'clock, witnessed during the time by about twenty persons who forgot all about the heavy rain that was then falling and drenched them thoroughly. The light at the chapel was seen by people who lived near the place. She appeared a second time on New Year's day, between the hours of one and two, just immediately after Mass. On Monday evening last, the eve of the Epiphany, a bright light was again visible, and from 11 o'clock p.m., until 2 o'clock a.m., was seen by a very large number, of whom two were members of the Royal Irish Constabulary, who were on their patrol duty that evening. One of them said that up to that time he did not believe in it, but he was really startled by the brightness of the light which he saw.

"Many cures have been already worked through the intercession of the B. V. Mary, and by the application of the cement taken from the chapel wall. We have heard from the mouths of most trustworthy witnesses an account of nearly a dozen cures, to which the narrators themselves were eye-witnesses. In answer to what we have already written regarding the visions seen at the chapel of Knock, two remarkable miracles, witnessed by hundreds of persons, were performed yesterday—namely, sight restored to two girls, one of whom had, on the testimony of her mother, not seen anything from her birth. She had been several times with physicians, but all to no purpose. Yesterday, in the presence of hundreds, she received the use of sight, having visited the spot where the Blessed Virgin Mary is supposed to have appeared, and after praying three times in honour of the Mother of God."

THE ORIGIN OF SPIRIT-LIGHTS—THEIR NATURE AND EFFECTS ON THE MEDIUM.

The following communication, through the mediumship of Mr. Charles Hargrave, has been sent to us by Mr. John W. Rae, Kennington:—

"I, Arbaces, the Assyrian, am here to-night to further your design for obtaining knowledge of strange facts; the question propounded I will deal with in due order.

"1. The origin.—The lights you see are never discernible to one person alone. When two or more sit together the magnetism that pervades each frame becomes conjoined, the one with that of the other. This power is then used by us in a condensed form, and will, in darkness, produce a luminous and locomotive appearance.

"2. Their nature and effects on mediums.—The effect on different mediums is not necessarily the same. Upon one medium their appearance will be strengthening, physically and spiritually; upon another the reverse. This effect is principally caused by the amount of spiritualism, and by the amount of faith or scepticism of the sitters. Instance: If the circle be a good and calm one, the medium will, probably, be strengthened in vitality by their appearance; if on the contrary, the medium will, probably, feel weakened. It must not be thought that the spirit-lights are actual appearances of us members of the invisible world; they are as previously spoken of, but the emanations of the sitters rendered luminous by ourselves. Farewell."

A THEOLOGIAN PITCHES INTO SPIRITUALISTS.

Dear Mr. Burns,—I have just finished reading another book written by a Spiritualist. No one is more convinced of the truth of spirit communion, and no one more enjoys the bliss of such fellowship than I am and do. But I am pained and shocked at too much of the admixture given to Spiritualism by too many of its devotees.

And, first of all, why this scorn, and even hatred, of the teachers of religion? If they preach many errors, who does not? The best of us have only approximately reached the absolute, even the ideal Truth. It is simply a matter of comparison between the opposing teachings. As a teacher of religion myself, I am only too conscious of the defects of the pulpit; but I am persuaded that the vast majority of Christians are honest in their believings, however mistaken. The success of the pulpit is owing to the measure of the truth it possesses, which is sufficient to win its way in spite of the superstitious and crude ideas with which it is overloaded. Time has swept away much of this rubbish, and time will gradually and safely sweep it away, as the rose can bear the sparks and blaze of the underlying jewel. The very splendour of Christ's teaching dazzled the intellect and hearts of centuries. Men covered it with the system of Roman thought and worship, encased its doctrines in creeds imbued with Greek ideas. But the *renaissance*, the inroad of Greek scholars at the taking of Constantinople, showed that the inner life of the European races had been advancing after all, and at last that life burst forth in the vehement fury of the Reformation.

Spiritualists forget the deep reality of life beneath all this controversial squabbling of the Church. The Christ-life of the Church is not to be sought in the rolls of Bampton, Hudson, or Cunningham lectureships, but in those thousands of men and women toiling in waste places of our land, to drive away the darkness of our fellow-men and let them know the love of God. I am glad to know that Spiritualism has its disciples by millions; but where, in God's holy name, are its organisations for teaching truth, for charitable efforts, and for general advance in spiritual knowledge? Hundreds of thousands of disciples in Great Britain, and not one hall to meet in of any pretensions, and not one organisation but is rent in twain by internecine squabbles. Harmony is the great test of truth, and harmony depends on the coherence of individual atoms; which, according to this law, will carry off the palm of superiority—the Church or Spiritualism.

It is justly said that Christians fail to recognise that their religion was founded by spiritual phenomena; I hope that soon they will discover their mistake. It is also said that modern day Spiritualism, and that recorded in the Bible, are one and the same in kind. This is too often construed as one and the same in degree. Now I hold that the Spiritualism of the Bible is immensely better than anything yet produced by Spiritualism. The great law of spiritual communion is that of affinity. Conditions attract similar spirits. The spirits are waiting, craving for better conditions, and these conditions can only be yielded by circles of human souls living under the highest and purest of God's laws. As far as I can see at present, the Church is far more likely to yield such constituents than Spiritualists. Too much reliance is placed upon the communications of spirits at present; it is forgotten that the unanimous testimony of the best of these is that higher spirits, with the higher knowledge to reveal, are waiting; all that to come yet is but the beginning of the beginning of this great Movement of the spheres beyond the grave.

Too much contempt is shown, too, for creeds. Creeds are a necessity. Every science has its creed or formula of discovered truth, so far as it realises it. A creed is only its systematized knowledge of religious truth. There is too much sneering of sect against sect. Christians have sneered against Buddhist, and Buddhists are as bad. Christian sects rail against one another. Broad-thought sceptics, with their creed of things, too, rail at Christians; and here, again, Spiritualists are copying the worst vices of opposing parties. Let us bear and forbear with one another's partial knowledge—not to say ignorance.

One other absent element is that of worship. Some say Spiritualism is not to be organised. Then how can there be public adoration of the Almighty? the testimony of the many believers before the many unbelievers of their faith and joy?

And above all, and because of this lack of worshipping element, is the absence of organisations for charitable purposes. I am ashamed to circulate the *MEDIUM* with these begging appeals, and their paltry response. Mr. Monck is allowed to want, and he is not the only Spiritualist in sore need.

Let Spiritualists be known as a religious body—that is a worshipping body, gaining their highest life from contact with God and the purest spirits; let this desired life manifest itself in holy, self-sacrificing love and good works, and all systems that are inferior in life will fall before it, because Spiritualism has what no other religious body could have—demonstrable proofs of its highest teachings. Jesus said his disciples would do greater things than he; so we may if we supply the right conditions. Oh that Spiritualists would respond to the fervent appeals of the higher order of literate spirits!—Believe me, yours faithfully,
February 5th, 1880.

"THEOLOGIAN."

REMARKS BY A SPIRITUALIST IN REPLY.

"Theologian," like a genuine ecclesiastic, manages to raise a series of false issues and inconsistent analogies.

His fundamental error is in attributing the good in the Church people to their creeds and pulpit ministrations. The same good is to be found even in atheists and materialists. The truth is, that all good is in the individual. This is the doctrine of Spiritualism and of Jesus, as expressed in the New Testament; and this is the essential difference between the Spiritualist and the priest.

Another error is the mixing-up of the New Testament with "Christianity." Spiritualists get up and prove to demonstration that the "Church" is "anti-Christ." If "hatred and scorn" be allowable at all, should not brazen-faced, lying Anti-Christ catch his share of these things? What said Luther and others of the "Church" at the time of the Reformation, which "Theologian" applauds? Was there not at that time a "comparison of opposing teachings" with a vengeance? Yea; not a "comparison," but a contrast, in which the villainess of the customs and ideas in vogue was held out as the *raison d'être* for a "Reformation." "Theologian" seems to think there will be some kind of a reformation now in our day; and will it not be accompanied by some degree of the "opposing" process that marked the career of Luther?

Another blunder: Who was "Christ"? and when and where did the ideas called the Gospel originate? The assumption that a person named "Christ" lived in Judea 1,850 years ago, and uttered the sayings in the New Testament, is worthy of a Church that stands in need of reforming. The very central truth of all religion is by "Theologian" narrowed down into an almanack event, that he is utterly at a loss to substantiate, showing that his system is ignorant of the truth it pretends to teach. Some of the Church fathers had more modesty than "Theologian," and attributed Gospel truth to a very early age, as subsequent research abundantly confirms. The Gospel is the same "old, old story," appearing in successive editions; but never has one of these revisions been the work of any "Church." It has been from the spiritual pulse-throbs of the great heart of God's humanity that all outpourings have come, and in the near future the despised and theologically "sat-upon" Spiritualists will be, by development, the revisers and restaters of the Gospel truth for future ages.

Spiritualists appreciate the Gospel truth as much as theologians do, whether found in the Bible of King James or any other literary magazine; but they are anxious to keep the fingers of theologians out of the spiritual pie.

Spiritualists have no objection to "creeds;" every Spiritualist has a creed of his own. Creeds are very interesting literary fragments. An iron chain is an interesting piece of workmanship, and useful for hoisting purposes. But if one end of the chain be attached to a man's waist, and the other end inserted into a block of stone in a dark, damp dungeon, then the chain assumes a very different relationship: instead of *hoisting*, keeping a man *down*. So a creed similarly used in respect to the mind, instead of its being a demonstration of truth, held by the man, it thus becomes a means of preventing truth from entering the mind.

And as to worship. Has "Theologian" ever read certain portions of the Synoptics? and where has God ever told mankind to "adore him"? The flattery of fetishes has always been a perquisite of oily-tongue priests; but such approbative show and lip-service is grandly reprobated throughout the Bible.

Yes, we Spiritualists are beggars—poor beggars, and yet we are not ashamed of our rags or our stripes. When the Church undertakes the high duty sketched out for it by "Theologian," then the Spiritualists will be protected, developed, and endowed, and the Movement will rapidly slide up to the level of the pulpit. What a bitter reflection it is that the pulpit would have known nothing of the benefits of this new ministration of the spirit had it not been for the despised and rejected Spiritualists, who, with their one scrippless coat, are doing, with the help of the angel-world, more to stir up the mind of man than all the churches, with their creeds, fancy dresses, and wealth!

Spiritualism is not a matter of churches, congregations, halls, and organisations. The crystallisation of human elements into trading societies called churches is the petrefaction of spiritual life. "When thieves fall out honest men get their due," but a conspiracy or "organisation," who dishonestly trade on an idea by misrepresenting it to serve vested interests, is bad and unspiritual, whether it be called Christianity, Spiritualism, or any other form of teaching.

We hope to see theologians set an example of "right conditions" to Spiritualists, and do the "greater things" prophesied of the true disciples. Till then we commend that silence which becometh modesty. We want no priestly assumption in this Movement, and would be very sorry to see it become the pet of the pulpit. If theologians will "become as little children," and, despising not the shame, openly declare their hearty assent to *what they know*, instead of desiderating that which they are in ignorance of, they will be welcomed by Spiritualists, but not till then.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

ANNUAL MEETING, JANUARY 26, 1880.

John Mould, Esq., President, in the chair.

The minutes of the previous quarterly meeting having been read and confirmed, the Secretary read the

REPORT FOR THE PAST QUARTER.

Your committee with pleasure present the following report for the past quarter ending Dec. 31, 1879.

The number of subscribing members is 150, life members 3, and honorary members 15.

The lectures have been held regularly, and consisted of 26 trance and 6 normal addresses. They have all been most excellent, and well

sustained the Movement; the most prominent feature has been the visits of Mr. Thos. Walker, of Melbourne, whose eloquent and polished addresses were highly appreciated. The Lecture Hall in Nelson Street was engaged for him on his last visit, and the audiences attending his lectures there have been computed as varying from 700 to 800. Although these lectures have proved financially a loss, yet they were very successful in bringing our Cause to the attention of large numbers of the public who previously knew little of the subject. The lectures also of the Rev. Stoddart and Prof. Coates were greeted with warm approbation, and those of Messrs. Morse, Wright, Wallis, Lambelle, Westgarth, and others, complete one of the finest lists of speakers that have ever lectured on Spiritualism in one quarter before a Tyneside audience.

Your executive are glad to be able to report that they have been enabled to arrange for a series of lectures from Mr. Jas. Wright during the forthcoming year, and also the same from Mr. E. W. Wallis.

The seances with Miss Wood have been regularly held as previously, and under strict test conditions. She has held 35 seances during the quarter, at which the attendance was 784, which your committee consider a much more healthy number than the inflated one last reported for the previous quarter, and consequently the seances are more comfortable, the phenomena have been good under the rigid test, and, if lacking somewhat in variety, it has been steady, and has astonished some of the visitors. Some Spiritualists seem to think that the spirits could, if so disposed, release her from the cage, and make her personate the forms; such people should remember that the Society's aim is primarily to place good reliable evidence before people who know nothing of the subject, and that such people will make no allowance for spirits, and require satisfactory evidence of such beings first; therefore, being so arranged, that the medium, unaided, cannot release herself, the manifestations are, to say the least, startling to sceptics. The above return does not include the seance given by Miss Wood in aid of the bazaar, at which about 40 were present, and two seances given to distinguished visitors by permission of the committee, or either, of the seance given by Mr. Nicholson, when Miss Wood was away for a holiday. This gentleman kindly accepted the committee's invitation, and if the results were not so good as he obtains elsewhere, it cannot be wondered at, considering that he was strange to the place. Had he been able to have an extended series of seances in our rooms, no doubt the results would be excellent. Your committee have endeavoured to consult the comfort of members and friends attending these seances, by fixing a new stove, capable of adequately warming the room, and yet not emit light. They have fairly accomplished this at some expense, and they hope it will be appreciated. The great feature of the quarter has been the success attending the bazaar. The ladies worked with most laudable zeal, and the result was a very handsome response from friends both far and near, far exceeding even their most sanguine anticipations. The ladies subsequently met your committee, and submitted a statement of receipts and expenditure, showing a balance available for investment of £110. Some trustees were appointed from amongst the ladies and your committee with instructions to invest the same at interest, and to hold the same for the sole purpose of building or purchasing more suitable premises. The money has since been invested in the preference shares of a building society, at five per cent. per annum, and will remain there till additional capital be raised, or a hall purchased. Your committee can but feel highly gratified at such a result, and most heartily thank all those kind friends who in any way assisted the ladies on that occasion.

A movement was started, and successfully carried out, by which the members and friends of this Society were enabled to present to the public library of our town twenty-one volumes of the choicest works in the literature of our Movement, thus enabling our fellow-townsmen to obtain more correct ideas concerning our Cause.

The year was brought to a close with a Happy Evening. A most enjoyable evening was spent; and our hearty thanks are due to both ladies and gentlemen who contributed so ably to the harmony prevailing.

Mr. Geo. Wilson, who has charge of the department for free distribution of literature, reports for the past six months as follows: during that period there has been distributed a little over 600 copies of the pamphlet "Testimonials of eminent men on Spiritualism," and about 250 copies of the *MEDIUM*; also 2,000 small leaflets containing "Information how to Investigate," and 100 "Seed Corn": about 3,000 in all. There has been sold about 870 copies of the "Testimonial Tract," which includes 375 to the book-stall, for which he holds the sum of 14s. 2d. There are about 3,500 of the "Testimonials," and 1,600 of the leaflets, "How to Investigate," with a small number of other leaflets, pamphlets, &c., still available for distribution.

The Auditors have examined your Treasurer's accounts, and certify them as follows:—

RECEIPTS.	EXPENDITURE.
Balance in hands of	Lecturers' Fees, and
Treas. last quarter . £1 7 10	Expenses, and Miss
Collections at Lectures 31 5 3½	Wood's Salary ... £49 15 0
Collections at Seances 16 2 10	Advertising and Bill-
Members' Subscriptions 7 17 5	Posting ... 8 18 6
Balance from Happy	Printing, and Litera-
Evening ... 2 3 7	ture for Distribution 1 5 6
Balance due to Treasurer 18 11 2½	Hire of Harmonium, &c. 0 14 0
	Sundries ... 0 16 0
	Rent ... 12 0 0
	Gas and Coals ... 1 2 2
	Housekeeping Expenses 1 19 0
	Stamps and Stationery 0 17 11½
£77 8 1½	£77 8 1½

Outstanding Accounts.—Joiner for repairs, and stove for seance-room.

Your Librarian reports that the Library now contains 206 vols., of which 116 have been issued to members during the quarter, and 50 are in circulation at present; also that 60 members have had the loan of works during the same period.

Your committee retire from office on the expiration of their term, and it will be your duty this evening to elect another executive. In conclusion then, they beg to thank you all, both embodied and disem-

bodied, who have co-operated with them, and assisted in bringing another year's work to a successful termination.

The adoption of the Report was moved by Messrs. Kay and Compton, and after being duly discussed by the members, was carried unanimously.

The executive for the ensuing year were elected as follows:—President, John Mould; Vice-Presidents, W. C. Robson, and W. Hunter; Treasurer, John Colman; Financial Secretary, R. Pickup; Corresponding Secretary, H. A. Kersey; Assistant Secretary, J. Cameron; Auditors, E. J. Blake, and H. Burton; Librarian, S. D. Smedley; Committee, Messrs. G. Wilson, J. Urwin, J. Haydock, L. Bristol, H. Kay, T. Dawson, J. Walton, and S. Compton. Further business having been transacted, and plans and suggestions for the future discussed, Messrs. Routledge and Dawson moved "That the thanks of this meeting be accorded to the proprietor and editor of the *Newcastle Examiner*, for the able and fearless manner in which they have discussed and advocated the spiritual movement in that paper." Carried with acclamation. A vote of thanks to the retiring officers was heartily accorded for the manner in which they had conducted the work of the Society during the past year; and a vote of thanks to the Chair brought the meeting to a close.

At a subsequent committee meeting, Mr. J. Colman resigned the office of Treasurer to which he had been elected; the same was accepted with regret, and Mr. Wm. Hunter was elected Treasurer in his place, and Mr. John Hare was elected Vice-President in room of Mr. Hunter.

THE NOTTINGHAM ASSOCIATION OF SPIRITUALISTS.

On Sunday, Jan. 25th, our much-esteemed friend and brother, Mr. E. W. Wallis, opened "The Spiritualist Meeting House" for the above association, and also lectured on the Monday evening. The congregations were good and appreciative.

On Sunday, Feb. 8th, our much-loved friend and brother, Mr. J. Lamont, of Liverpool, paid us a visit, and his earnest, warm-hearted addresses will be long remembered by the friends. The evening address, on "Freedom, Liberty, and Progress," was quite an oration, during the delivery of which he held the crowded audience spell-bound for more than an hour.

On Shrove Tuesday a tea-meeting was held, and in the evening a public meeting followed. In opening the above place, which is neatly furnished with rush-seated chairs, &c., the amount of £20 was expended. The ladies' committee—Mrs. Palmer, Mrs. King, Mrs. Story, and Mrs. Burlingham—were very anxious that, if possible, the whole of the debt should be paid off, to accomplish which they set about soliciting "trays" for tea. They collected the sum of £5, and during the evening the president, Mr. A. T. Bradshaw, gave the sum of £5. The friends at once set to and promised to give such amounts that before the close of the meeting the whole of the £20 was promised. At the announcement that the whole of the money to clear off the debt was raised, our friend Mr. Lamont was overcome with joy; the joy of the friends was also boundless, which could only be expressed by praise and thankfulness to God for so inclining the hearts of the people, and to our spirit-friends for helping so much to make so good a commencement.

The association is formed on a broad basis. The object of the association is,—1st. To mutually and collectively aid each other to worship God. 2nd. To know more of ourselves in relation to the past, present, and future. 3rd. To seek all the spiritual aid we can to assist us to live better and holier lives, that we may be more adapted for the higher life that follows.

With these objects, and demanding probity and consistency of character, but disclaiming all creeds and formulated beliefs, and requiring no disclaimer of creedal belief, the association is formed.

The officers elected are as follows:—President, Mr. A. T. Bradshaw; vice-presidents, Messrs. A. Taylor and E. W. Wallis; treasurer, Mrs. C. Palmer; secretary, Mr. W. Yates, 39, Lower Talbot Street.

VACCINATION QUESTIONS TO CANDIDATES FOR PARLIAMENT.

South London Anti-Compulsory Vaccination Society, 38, Boyson Road, Camberwell Gate, S.E. At the committee meeting of this society, held on the 2nd, amongst other things it was resolved to write to Messrs. Dunn, Clarke, and Shipton, and, in accordance with that resolution, the following letter was sent to each of the three candidates:—

"Sir,—In view of the approaching bye-election for Southwark, for which constituency you are a candidate, I am requested by the committee of the South London Anti-Compulsory Vaccination Society to remind you of the tyrannical system of Compulsory Vaccination, and to ask you to express your views on that important question, and that in the event of your being returned to Parliament whether you will oppose Dr. Cameron's Bill for the introduction of 'Vitaline Inoculation,' under the name of Animal Vaccination. Herewith I enclose you leaflet on 'The Blessings of Vaccination.'

Requesting a reply,—I remain, sir, your obedient servant,
February 4th, 1880.

Geo. Bone, Hon. Sec.

To that letter I have received the following replies from Messrs. Dunn and Shipton:—

"38 and 40, Southwark Street, London, S.E.,
4th February, 1880.

"Mr. Geo. Bone.—Dear Sir,—You know my willingness to serve you to the best of my power. Please do not ask me any questions. I have always given you fair answers. As to Dr. Cameron's Bill, I do not know its nature, and can only say that I shall be ready to give it opposition if I think it wrong.—Yours truly,

"ANDREW DUNN."

"East Temple Chambers, Whitefriars Street, Fleet Street, E.C.
February 9th, 1880.

"Mr. Geo. Bone.—Dear Sir,—Please excuse my slight delay in answering your note, as I have been very much engaged.

"If Dr. Cameron's Bill is intended to make 'Animal Vaccination' compulsory, I would, if returned to Parliament for Southwark, vote against. If it is only intended to legalise it, and any people choose to be vaccinated of their own accord, I think it might be done. I would

also vote for the compulsory clauses of the present Vaccination Law being repealed, leaving it to the voluntary acceptance of the people.—Yours faithfully,
"GEORGE SHIPTON."

MAGISTERIAL RESPONSIBILITY.—"I account it execrable tyranny if a magistrate do not regard it as a reasonable excuse to give (against the filthy practice falsely called vaccination) that the parent has already had one child killed by, or made permanently ill by it, or has seen other children so damaged, ruined, or killed. The doctors, infamously for some twenty years, denied what they now confess, that their vile process of arm-to-arm mixing of blood may and does communicate disease. Their error and false confidence misled Parliament. The magistrates are bound to know this, and in all common sense and humanity (if they have any spark of either) ought to sympathise with parents who are bound before God in the court of conscience to shield their infants; and they ought rather to resign their office as magistrates if cruelty and injustice were commanded. The least we can demand of them is to use to the utmost their legal power of leaving faithful parents unmolested. I beg to congratulate the faithful parents on their sturdy refusal to damage their children's health in deference to a stupid and usurping law."—F. W. NEWMAN.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the physical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

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BUSINESS AND MEDICAL CLAIRVOYANCE.

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

MR. J. J. MORSE'S APPOINTMENTS.

KEIGHLEY.—Sunday, Feb. 15. Temperance Hall. Afternoon at 2.30. Subject: "Spiritualism: a Religious Reform." Evening at 6. "The Grave and its Teachings." Monday, Feb. 16. Spiritual Lyceum. Public Lecture for Monck Testimonial.
BOLTON.—Feb. 17.
OLDHAM.—Feb. 18.
WHITWORTH.—Feb. 19.
MANCHESTER.—Feb. 20.

Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address him at 22, Palatine Road, Stoke Newington, London, N.

MR. E. W. WALLIS'S APPOINTMENTS.

YEOVIL.—Feb. 15 (probably).
DEVONPORT and PLYMOUTH.—Feb. 16 to 21. Any persons wishing to see Mr. Wallis during his stay can find him by applying at Mr. James, 2, Tavistock Street, Devonport.
CARDIFF.—Feb. 22.
NOTTINGHAM.—Feb. 29. } Arrangements pending.
MANCHESTER.—March 7. }
GLASGOW.—March 14 & 15.
NEWCASTLE.—March 21 & 22.

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.

A few Sundays are vacant for this year; early application is requested.
N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MRS. ESPERANCE'S SEANCES.

At 23, New Bridge Street, Newcastle, on Sunday Mornings, at 10.30. Application for admission to be made personally, or by letter to Mr. Miller, 136, Percy Street, Newcastle, or Mr. Armstrong, Cross House, Upper Claremont, Newcastle. Strangers not admitted without recommendation.

On Tuesday evenings, at 7.30. In order to obtain the highest manifestations none will be admitted on Tuesdays unless they arrange to attend twelve seances. They must also have a knowledge of the conditions required at the spirit-circle.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

3, WEIR'S COURT, NEWGATE STREET.

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

LECTURES FOR FEBRUARY.

Sunday, Feb. 15, at 2.30 p.m. Trance Address. ... Mr. Jas. Wright.
" 15, at 6.30 p.m. " " " " "
Monday, " 16, at 7.30 p.m. " " " " "
Sunday, " 22, at 6.30 p.m. Various speakers will give short addresses.
" 29, at 6.30 p.m. "Does the Bible teach that Man is Immortal?" ... Mr. M. Fidler.

Admission free. A Collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

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

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

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

GLASGOW ASSOCIATION OF SPIRITUALISTS.

164, TRONGATE.

Mr. Jas. Walker, President. J. Coates, Secretary, 65, Jamaica Street.

Feb. 15, at 11.30. Mr. J. Coates. Subject: "Man."
" 15, at 6.30. " Subject: "The Rev. George Campbell—The Devil, and Spiritualism."

" 22, at 11.30 and 6.30. Mr. Harper.

" 29, at 11.30 and 6.30. Mr. Anderson, Local Trance-Medium.

March 1, at 11.30. Committee Meeting, at 6.30. Mr. James Walker will occupy the platform.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, FEB. 15.—GOSWELL HALL, 290, Goswell Road [(near the "Angel")]
Conversation and Seance at 11 a.m. Address by J. Burns at 7 p.m.
Secretary: Mr. H. J. Stevens, 224, Albany Road, Camberwell, S.E.

Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.

TUESDAY, FEB. 17.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

THURSDAY, FEB. 19.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, FEB. 15, ASHTON-UNDER-LYNE, 1, Bradgate Street. Meeting at 6 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.

CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.

DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.

GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.

GLASGOW, 164, Trongate, at 6.30 p.m.

HALIFAX, Spiritual Institution, 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, 168, Union Street, at 6.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station).

Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.

SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

MONDAY, FEB. 16, LIVERPOOL, Perth Street Hall, at 8. Lecture.

TUESDAY, FEB. 17, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.

WEDNESDAY, FEB. 18, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30, for Spiritualists only.

CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.

DERBY, Psychological Society, Temperance Hall, Ourzon St., at 8 p.m.

MIDDLESBRO', 23, High Duncombe Street, at 7.30.

THURSDAY, FEB. 19, 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 Mensforth's, St. John's Road, at 7.

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Authors, Ancient and Modern, noted:—

Archbishop Burnet, Maimonides, Philo, Origen, Cedrenus, Josephus, Beausobre, Clement, Augustine, Zoroaster, Strabo, Plutarch, Pook, Abulfeda, Manilius, Geminus, Pliny, Hyde, Virgil, Abulferagius, Syncellus, Cyril, St. John, Macrobius, Proclus, Eratosthenes, Father Petau, Emperor Julian, St. Justin, Tertullian, Porphyry, Celsus, Montfaucon, Torré, Kirker, Freret, Abulmazar, Selden, Pic, Roger Bacon, Albert the Great, Stöffler, Columella, Ptolemy, Epiphanius, Theophanes, Theodore of Gaza, Isidore, St. Jerome, Martianus Capella, Pope Adrian, St. Paul, Athanasius, Eusebius, Diodorus, Diogenes Laertius, Procopius, Vossius, Suidas, Cheremon, Abnephius, Synesius, Theophilus, Athenagoras, Minutius Felix, Lactantius, Julius Firmicus, Herodotus, Arnobius, Pausanias, Ammianus Marcellinus, Corsini, Damascius, Varro, Sallust, Theodoret, Chrysostom; Jews, Manicheans, Essenes, Therapeutæ, Rabbis, Persians, Allegorists, Christians, Catholics, Assyrians, Ninevites, Magi, Romans, Greeks, Neapolitans, Egyptians, Phrygians, Brahmins, Phœnicians, Scythians, Bythinians, Arabians, &c.

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