



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

SPIRITUALISM.

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SPIRITUALISM IN CO. DURHAM.

THE FERRY HILL DEMONSTRATION, WHIT MONDAY, 1883.

SPECIALLY REPORTED BY MR. C. G. OYSTON, HUNWICK.

The inconvenience, trouble, expense, and self-sacrifice experienced by those Spiritualists who so kindly patronised the efforts made by the Committee to contribute to their intellectual and spiritual enjoyment must have received ample compensation in the realization of their fondest hopes and most sanguine anticipations. Surely the most pronounced of the day's proceedings was the honest spontaneous heartfelt fervent expressions of sympathy which smiled upon the assembly like a golden sunbeam. On every hand could be perceived manifestations of devoted friendship, while the fond clasp of horny hands seemed to indicate a cementing of souls in the bonds of indissoluble claims. Every heart seemed to pulsate with the glowing impulses of holy gratitude and inexpressible joy as though all were members of one harmonious spiritual family endowed with ineffable privileges and exquisite delights. No melancholy care-worn expressions of countenance; born of fearful foreboding and a dread of future unpleasant contingencies, but the hollowing rapture of the spheres blended in degree with the eager efforts of souls in the flesh to become more thoroughly conversant with their surroundings and the great purpose of their existence on earth. This is the practical evidence of the sweet consolations and beatitudes to be derived from our glorious philosophy—our most rational form of religious thought. The day was exceedingly pleasant and every external influence seemed to be propitious and promotive of our spiritual well-being.

Amongst those present we observed from Auckland Park: Messrs. Eales, Dodds, Dobson, Mr. and Mrs. Rule, Mr. and Mrs. Scott. From Byers Green: Messrs. J. Cockburn, J. Iveson, A. Beechel and son, W. Hopwood, C. Hetherington and son, Mrs. E. Beechel, Mrs. S. Lowther, Mrs. and Misses Hetherington, J. Gowland, S. Vasey. From Gateshead: Mr. Burton, Mr. J. G. Grey. From Hetton: Messrs. W. Clennell, John Scott, John Pringle, Sugden, Dunn, Williams, Scott. From High Grange: Mr. and Mrs. De Main, Mr. S. Harker. From Middlesborough: Messrs. Ellstobb,

H. Goodchild, Hall, Fothergill, Johnson, Gallettie. Wetherhead, Corby, Ashman, Gibson, Peacock, Roeder, Gill, King; Mesdames Gibson, Chambers, Peacock, Fothergill, Gallettie. From Shildon: Messrs. Dunn, Indian, Roberts, Mr. Mrs. and Miss Mensforth, Mr. and Mrs. Allison, Mr. and Mrs. Brass. From Spennymoor: Mr. and Mrs. Fox, Hall, Morgan, Shiplin, Fielding, Mrs. Dobson. From Sunny Brow: Mr. Mrs. Tewart, Mr. and Miss Pearson, Mrs. Rogg. From West Pelton: Messrs. J. Carr, R. Bendelow, W. E. Barnes, J. Burns, B. Oliver, Graham, Mr. and Mrs. Pinkney, Bland, From Willington: Mr. and Mrs. Seary.

Mr. Marlow's waggon was placed in a suitable position in a field about a mile from the station. From this eminence the various speakers addressed the assembly, which numbered about 200. Mr D. Richmond, of Darlington, presided, and called upon Mr. J. G. Grey's guides to pronounce the opening invocation which was rendered in an impressive and forcible way. Mr. Richmond then delivered his address as recorded:—

FRIENDS,—We are met together in the name of MODERN SPIRITUALISM, and to congratulate each other that we are participators in the same; and to demonstrate to mankind in general that Spiritualism still lives, notwithstanding the many and various attempts to strangle it.

The Truth, crushed to earth, will rise again,
In the eternal years of God to reign;
Whilst error wounded writhes in pain,
And subtlety and wilful lies are all in vain.

In view of the fact that many rev. gentlemen and religious friends, and also many scientists and many civilians, have vehemently attacked the "Modern" Spiritual Manifestations, I deem it fitting, as the chairman of this meeting, to give forth my Solemn Testimony, and a very brief recital of my experiences in favour of Modern Spiritualism.

According to the account in Genesis, the Race was created in integrity and goodness, and in communion audible and otherwise with the inhabitants of the Immortal Order of existence and being: and that shortly a spiritual change took place, and the status relative to immortal order was lowered, and thenceforth the communication with immortality was by means of the altar, and offerings laid thereon, to consume which, as a mark of acceptance, fire was administered from the Immortal Order of existence.

The first cost of the New Order of spirit communion was the pecuniary value of the altar, and of the offerings placed thereon. The second cost was the murder of a human person by Cain, his brother Spiritualist: and still the original audible communion was not restored, only to arraign Cain.—THE BIRTHRIGHT OF THE RACE OF MAN was not enjoyed. Now, my friends, I ask you to glance with me at this double cost of Spiritualism, and add the fees of its mediums or priesthods, all the way down the ages from Cain and Abel in the line of the Scriptures, and also through all Heathenism, to 1848 Christian era—and tell me the round sum of pecuniary value of all the altars, edifices, the offerings, and the fees of the mediums or priesthods. And, secondly, tell me the round number of all the spiritual murders, wars, devastations, and suicides, which have accompanied the belief in immortality and the future life of man, and we may then appreciate the value of the "Spiritual Institution" of the race of man down to 1848 (and since that time), as every firm or institution is valued according to the amount of funds sunk in the plant, and in the maintenance or working of the same, and by the efficient manner in which, at the time of valuation, it performs its work.

Now let us see as to these three items. Firstly, ten thousand times ten millions sterling is a very moderate estimate of the cost of Spiritualism to the human race. Secondly, four or five millions of mortal lives is a very low estimate of the cost of its Cain-spirit of Dominion. And, thirdly, I estimate the efficiency of the Spiritual Institution in 1848 (leaving out of my estimate the Shaker Society in the United States)—by preaching and discipline, and by temporal beneficence, belief in immortality, and faith in God and in Christ—as a whole, I think it had succeeded in a good degree. But the currency of the Institution consisted in—"I promise to pay in the life to come," or nearly so,—no demonstrations of the fact of immortality were given; and unbelief, and science, and secular politics, were in powerful opposition, and making great demands on the Spiritual Institution in 1848. And the Great Banker, seeing the poverty of the mortal institution, resolved to assist, and gradually to help mankind out of the difficulty, by fulfilling promises made a long time ago. See Joel ii, 28: "And it shall come to pass afterwards, I will pour out my spirit upon all flesh, etc." Not merely upon those who reared altars, etc. See Jeremiah xxxi, 33, 34: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord." Thus you see another manner of people to those previously were to be established—a change was to take place in the Spiritual Institution of mankind.

Again, the intended fulfilment of the promises was pointed forward to by Christ, when he related that a certain man made a great supper, and bade many. See Luke xiv, 16, 24: "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."

The special progressive realization of those promises was begun in 1848, in "Modern Spiritualism." And finally, the realizing or cashing of all the promissory notes of previous Spiritualism, was accomplished by the Immortals descending into the presence of mortals—thus restoring the Birthright to mankind as it was in the beginning of the race.

Again, my friends, the development of Spiritualism was pointed forward to by Christ, when he said—John i, 51: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the son of Man." This, as you know, is very like the Order of Materialization in the presence of modern Spiritualist mediums,—many angels of another race of beings to that of mankind, have descended in their presence.

And now, very briefly, I will say in regard to my own experience in Spiritualism:—In June, 1846, I united with the society of Believers, or Shakers, ten miles from Springfield, in Massachusetts, in the United States; in which society spiritual manifestations took place dating back before 1770. But one day in 1848, I journeyed to Springfield to visit the Spiritualist mediums, Mr. Horace Cooley and Henry Gordon. After the manifestations by raps, etc., the mediums asked me what I thought of it? I said, It is what you believe it to be—it is spirits and angels communicating to you from the immortal world.

I visited many other mediums in that town, and, later on, in New York I visited the three sisters, the brother, and their mother, Mrs. Fox; and I listened diligently to their kindly, graphic, and yet minute report of the origin of Modern Spiritualism, the substance of which is recorded in Emma Hardinge's History of "American Spiritualism."

In 1853, I had a mission to come and preach to England. I began to preach and teach the science of Spiritual Communion on the steamship "Glasgow," bound for Glasgow, where we landed in April; and after giving a series of lectures, or sermons and seances on the platform in full light,—at Darlington, Keighley, and Middlesborough—and also many private seances; after residing in London a few months, on a further mission of

another character and relationship to the immortal world, I returned to America, landing in New York on New Year's day, 1854.

My further mission alluded to, having soon been accomplished, I began to witness most wonderful manifestations, and also what have been called "Materializations," but which I call the opening of the Heaven,—which I experienced in good bright light in the open air—three bright beings or persons speaking loudly to me, calling me by name, one of whom was Jesus Christ, who, of course, must approve of Spiritualism proper, or he would not thus have appeared as "The Door" to encourage a poor Spiritualist.

Also about the same time (early in 1854) "The Second Eve"—the founder of "Shakerism," and with her the first angel of the Angel Race, who is a female, appeared through the Door of the Messiah, or materialization in bright daylight, in the open air, very near to me as I passed along the highway in a conveyance. I witnessed many wonderful and beautiful manifestations, too numerous to mention, on this occasion; until, in 1862, I again crossed the Atlantic to London and to Darlington, arriving in April, where I have since resided, but I have not sat still.

I have visited many rare mediums in London and in the provinces,—Messrs. Herne and Williams, The Holmes, the Fays, and the Davenport Brothers; Misses Wood and Fairlamb; Mr. Sadler, the Petty family, Mr. Brunskill, and many others. I have seen "John King," the two "Katie Kings," and "Peter" in London; and "Scotch Jemmy," "John Hodge," "Mrs. Hodge," "Oliver Cromwell," and many more, including my own sister, and also little "Pocha," who is one of the angels of God, in Darlington. "John King" came in substantial physique, and remained with us in daylight forty-five minutes, and he partook of a good cup of tea and cake with us, and he stood in full view, the medium by his side, and dissolved away his substantial body in full view of the company, eleven in number, at Newcastle-on-Tyne.

At Darlington, "Mrs. Hodge" appeared, and in view of the company, twelve in number, elongated her substantial body prepared for the occasion, fully two feet; and resuming her normal height, she then reduced the same to miniature, and to entire dissipation or nothingness; leaving a huge heap of beautiful drapery upon the floor; and in a few moments, whilst the company were expressing admiration, the drapery also dissolved all away, and next, after one minute of an interval, the clothing in all its beauty was created again,—and secondly, the body or person was gradually created again in the clothing, until the person was fully restored or created; and after moving about in our presence, she retired to the cabinet from our view, and to her immortal home.

And now, in conclusion, my friends, I will ask you if you think, that after all my experience, and in view of my present statements, the Rev. Mr. Skewes, of Liverpool, or any other reverend critic, can succeed in convincing me that Modern Spiritualism proper is witchcraft, or wicked spirits, or trickery on the part of mediums; or that Mr. Cumberland with mental science, and others with all the magic and subtlety of the wise men of Egypt, can erase the Truth from my mind, or change one single fact of my experience? No, my friends, it is impossible to do so without first taking away my common sense, or the normal use of my rational faculties. Many thousands of Spiritualists have had like experiences with myself, and many thousands of persons who were in "the highways and hedges" of unbelief and science, have become convinced of the fact of immortal existence, and have become better and happier men and women, which effect it has ever been the grand object of true religion to produce. Spiritualism improves the life and conduct, because it is the means of bringing life and immortality to light under the Divine blessing of God and of Jesus Christ. Yes, my dear fellow Spiritualists, Christ, the Messiah,—"The Door," or Order of Materialization, has given to the human family, has given to you, the fact light of immortality. See that ye make good use of it,—endeavour to extend a knowledge of the Truth which blesses you every moment of your lives; to everyone who may query: Is there any truth in Spiritualism? Just say, "Come and see," and know for thyself, and inherit the promises and the blessing! Search, and ye shall find; knock, and it will be opened unto you—for all may now have knowledge of the kingdom of the Lord, even from the least unto the greatest of all mankind.

Mr. Grey's Guides acquitted themselves as follows: Why have you assembled here to-day? Is it to listen to the recital of demonstrative facts in support of Spiritualism, or to greet one another as children of one grand family, desirous of imparting spiritual knowledge to humanity? That Spiritualism is true no one present who has had practical experience of its facts and phenomena will deny. The believers in this form of thought know full well, that if their friends are taken from them, they have only gone a little while before, and that these friends passed away work together with the inhabitants of earth in the bond of spiritual unity. Many facts might be advanced to show that Spiritualism is true, but let me urge you to become practically acquainted with it. It is a personal matter, and every individual who would become conversant with its claims must disregard the opinions of others, and ascertain the truth for himself. Let us take you for a short time

into the future, and there you will find individual souls able to receive enjoyment, and bring out and unfold their inner powers. The work which they were engaged in while on earth was a search for the philosopher's stone, and they could not succeed, but in the higher life the valuable treasure has been found. Individual responsibility is the great theme of spiritual beings. Spiritual truth and intellectual vigour furnish enjoyment and occupation for them, and to minds on earth whom they can influence they let in the light and glory of heaven: Then we implore you to work with these beings in order to propagate the glorious principles of spiritual truth, and to unearth the great mysteries inherent in the womb of Nature. The Fatherhood of God and the Brotherhood of Man is the grand subject which they present for your consideration and adoption. The loving care of a father for his children, and the kindly regard of the disembodied beings for those still in the flesh, is the message of Spiritualism. In the spiritual world no cloak of hypocrisy will be able to hide the darkness of the spiritual being. It is therefore your duty to make the spiritual as beautiful as you possibly can, if you would enjoy happiness in the future. Let purity, goodness and charity characterise your actions, and you will be adorned with beauty in the spiritual life. Look upward and onward, ever striving to bless and benefit humanity, and you will have the assistance of friends gone before who are ever desirous to uplift their fellow beings on earth.

Mr. Oyston said: If there be one problem more inscrutable to my perceptive faculties than another it is to find men of mind who apparently have no sinister, pecuniary, or ulterior motive to serve, unconditionally giving practical adhesion to the peculiar and unreasonable provisions of the popular faith. To me this feature furnishes a very powerful explanation of the idea embodied in Byron's beautiful poem, "The Prisoner of Chillon." So long had the patriot Bonivard been cramped and fettered in his prison cell that he declared "My very chains and I grew friends. So much a long communion tends to make as what we are. Even I regained my freedom with a sigh." I well remember being incarcerated in the foul loathsome dungeon of theological darkness, and when I contrast my present conception of the true purposes of life with the vague, untruth, shadowy and repulsive deductions of the past, I can fervently exclaim with all the energy of my soul "would that all men were as I am." Although when the beautiful angel of Truth burst my prison doors and offered me sweet liberty to wander through the ambrosial scenes of heavenly delight—to drink the sweet nectar of divine philosophy and spiritual speculation without the possibility of any curtailment of my investigating operations, so beclouded were my intellectual faculties by the raven plumes of midnight darkness, so insensible to feeling were my fettered limbs, so dazzling was the glory of the august presence of my deliverer that confusion and incapacity of energy prevented me from realizing in its entirety the glorious heritage of "life, life, eternal life." But my guide with the glory of the immortal spheres glittering on her brow, kindly enshrouded the transcendent brilliancy of her soul in order that I might gaze upon her lovely form, and taking me by the hand she led me gently up the Hill of Progress, until the atmosphere has become too rarified and spiritual for my grosser being. Here from that vantage ground of observation I can perceive the dark clouds of ignorance, superstition, and orthodox speculation rolling away to the far-distant horizon. I can behold the golden beams of the coming day, and beauty, harmony, and peace, and joy, usurp the gloomy melancholy conceptions of a benighted past. Man, whom I have been taught to regard as "a creature full of bruises and putrifying sores," a worm, a reptile unworthy the smile of the Creator. I can perceive that he is the highest expression of universal being—an individual possessing within himself possibilities of creative power, the great activity principle of universal progress—the beautifier and elaborator of external nature, the grand cause and producer of eternal spiritual delights. Woman, the gentle counterpart of divine wisdom—the embodiment of divine love, is to me the emancipator of the race from the thralldom of the senses. Spiritualism will yet elevate her upon a pedestal of power where she will be enabled to infuse the heavenly breathings of spiritual aspiration into the breast of her less fortunate companion, where she can impart the divine impulses of emulation, zeal, and love, and where she can assist him to overcome adverse conditions and stand forth lord of all creation. I emphatically repudiate the degrading conceptions entertained respecting the insignificance of the soul of man. Away far back into the regions of antiquity I can perceive evidences of his creative power in the embodiment of his wonderful thought. Even at that remote period the Pyramids of Egypt furnish a practical refutation of such a humiliating idea. The hanging Gardens of Babylon, the splendid architecture of the temples of India, and the speaking perfection of the statuary of Greece and Rome, all proclaim in thunder tones that man possesses within himself the creative possibilities of a god. The magnificent embodiments of thought of a Homer, a Virgil, a Raphael, an Angelo, a Shakespeare, a Milton, a Goethe, a Byron, a Shelley, and all those noble souls who were imbued with the deep pulsations of divine love suggests to my mind possibilities of creative power which will give the future human race a mighty impetus on the highway of progress. The popular exponents of ortho-

dox thought while strongly deprecating the prevalence of iconoclastic views among the most enlightened minds in Christendom, while practically admitting their inability to stem the tide of scepticism which is rapidly engulfing a thinking humanity, will look with profound disdain upon the messenger who brings positive and undeniable evidences of human immortality beyond the grave. Not only is this important truth established by the facts and phenomena of the latter revelation, but many ideas undoubtedly endorsed by a conservative system of religion and preached from a thousand pulpits in our land to-day, must be hustled back into the night of the past to serve only as landmarks of progression in the pilgrimage of the human race on earth. The ultimate destiny of those who have departed this life believing in the popular faith is to receive as a reward a life of inglorious ease in a city embellished with all the material wealth the mercenary mind can suggest, where clothed with wings for the purpose of locomotion, the spirit of the grand old Socrates will rub shoulders with Charles Peace the converted murderer, where a philanthropic Gladstone will enjoy the society of a Guiteau, and where a noble-souled Lincoln will be an associate with the most undeveloped being who may have cried for mercy in his dying hour. The speaker then entered into an elaborate exposition of the advanced thought in contradistinction to the absurd views entertained by the orthodox body, and in conclusion enumerated the consolations derived and the extraordinary beneficent anticipations of the future happiness which would afford all necessary atonement for the difficulties, troubles, and trials, encountered in a sojourn on earth.

Mr. De Main's guides spoke as follows: We may venture to say that Modern Spiritualism has conferred on the human race greater blessings than any other ism ever introduced to the world. This wonderful revelation has startled mankind and taken them by surprise, and like a breath of life it has swept across an arid desert, and the humanity inhabiting this sterile region have been invigorated with spiritual life, and that waste wilderness has been made to blossom as the rose. It teaches man doctrines that he never knew before, and gives him grander conceptions of the mysteries of his own being. It has bridged over the dark rolling river called death, and has assured man of the fact that the immortals can come to cheer and encourage the weary pilgrim passing through material life. It has been maintained that immortality is a gift of God to a favoured few, but Spiritualism teaches that immortality is the heritage of all humanity, and no power in the universe can deprive man of this privilege and blessing. Spiritualism has done more to liberate the soul from bondage, than all other powers combined; for has it not snapped the chains of theological dogma. It whispers peace, hope and joy to the soul of man, musically sweet, as when an angel sings. Man has been taught that his Maker looks with a frowning gaze upon his children; but Spiritualism teaches that a perfect Being cannot be angry, but that man sins against himself, and to himself alone is he responsible for his misdeeds. The Eternal One cannot be affected by man's evil doings. Man possesses within himself all that is contained within the material universe. Physically speaking, man is Nature concentrated: Nature is man diffused. In the spiritual state, Deity is man concentrated: man is Deity diffused. Thus man is directly allied to the Great Eternal, and he can call the highest archangel that dashes athwart the spiritual atmosphere, a brother who is mutually dependent in degree upon the soul encased in flesh. Spiritualism has not the theological modes of refinement. Man cannot become a Spiritualist all at once. It possesses no mill where a devil can be put in at one end, and come out a saint at the other. It is a life-long study for you to master it in all its bearings, and then, of course, in the spiritual life, new vistas of beauty and investigation are presented to your view. No man here present can say how much he is indebted to the spiritual world in overcoming the difficulties of life. According to the teachings of Spiritualism, the unfoldment of the inner faculties is absolutely necessary in order to promote the happiness of mankind. Man ought to be a source of inspiration to himself, independent of priest, book or creed. Reason is the chart to direct his vessel across the sea of life, and it will guide him safely into the harbour of refuge at last.

Mr. Burton said: Deep buried in the soul of man lies a mighty, and we may say a sublime impulse; an impulse which inspires every human breast, and centred in every human soul is that impulse—upward and onward. When the Deity called from the deep chaos of nature the beings of the universe, he implanted in those beings the possibilities of the highest unfoldment. When the Almighty formed this glorious earth of ours from the unshapen mass, in a beautiful expression of power he placed the possibilities of the development of man. As the ages have rolled onward the crowning evidence of God's eternal power was manifested in man. We believe that man possesses a spirit, or soul, a something within, that the mass of us believe is the immortal part, but ages have not been able to define correctly the nature and character of this mysterious power. Although the past has been resonant with the music of this spiritual truth, neither priests nor prelates have been enabled to satisfactorily demonstrate that man possesses an immortal soul. Some person here present may maintain that

man is not an immortal being, and I may contend that he is. One of us must be wrong, we cannot both be right; but no wise man will ever accept anything as a satisfactorily demonstrated fact, until that fact has been scientifically demonstrated. The ages of the past have been characterised by progress in certain particular departments of knowledge. One period is recognised as an architectural age; another, an age of poetry; another, of philosophy, and another of scientific invention. We must develop from one condition of existence to the highest capacity of our being. Should a mechanical invention be necessary for the age, in accordance with the requirements of humanity, that blessing is imparted to earth. We see mankind incapable of appreciating the truths of Spiritualism, and even to-day, strictly speaking, this has become a scientific age. I care not into what connection, or what church it may be, I contend you will not find one church in the world that can satisfy the intense longing of the soul for immortality. This intense longing is an evidence of immortality, and such evidences are abundantly displayed in Modern Spiritualism. There are many people who are anxiously desirous to obtain some knowledge of Spiritualism, and we would say to such: There is ample satisfaction for you, if you enter upon the investigation in an honest and systematic way. As Spiritualists we are sane, and know what we are talking about as well as any prelate or priest in the land. We know that in proportion to the good done here, so will we reap our reward in the future. Just so long as you live in sin in the filthy rags of licentiousness and unrighteousness, will you receive punishment in consonance with your misdeeds. The philosophy of Spiritualism is, to me, of more value than its phenomenal aspects, and being desirous to convey the blessings I have received to my fellow-beings, I therefore urge you to ascertain the truth for yourselves, which can be obtained by patience and perseverance.

Mr. Dunn's Guides said: It is scarcely necessary on this occasion to take up the time after the able addresses by the previous speakers. In all classes of society there is an under current running, an enquiry—What is Spiritualism and what does it mean to do? There are classes who naturally seek to become conservant with the subject in order to give them an opportunity to advance all the arguments they have to show that it cannot possibly have a beneficial influence but the reverse, and that it will lead from the path of virtue to a state of degradation and sin, that it is the result of demoniacal agencies who are emissaries of evil. Had Spiritualism been a subject that would have died out it would have afforded these people considerable gratification, but for thirty-five years has the subject survived and it is now stronger than ever. Its object as has been stated by a previous speaker, is to impart increased knowledge to the human race, to make them better and wiser beings. That man is destined for unlimited progress: as he has progressed in the past, so will he progress in the future. A previous speaker remarked that Spiritualism had swept away both hell and heaven, contending that man possessed both conditions within his own soul. Spiritualism points the way from a hell of ignorance, from darkness into light, as the destiny of the whole mass of the human race. There has been a gospel taught to man during the ages of the past—a gospel of salvation of good news. What news—What kind of news did this gospel bring you? That you will be sent to the limbo of eternal punishment. But this idea of hell represented by theology has been played out of existence. Instead of the majority being sent to perdition, there has been opened a highway of eternal progress. Perpetual progress is the new gospel which enables you to live true to yourself and your fellow beings. Immortality and its glorious possibilities will encourage the human race to battle with their surroundings, an ultimate reunion with loved friends will console the mourner, and the lover of truth will anticipate with joy the possibility of basking in fresh woods and pastures new.

This concluded the afternoon's proceedings, and the company adjourned to the Board Schools where tea was provided in a spacious room set apart for that purpose. In the evening an entertainment was given, and judging from the hearty outbursts of applause which greeted the splendid efforts to please made by each performer, the amusement was appreciated with enthusiasm fully equal to the intellectual feast prepared in the afternoon. Mr. Winstone, of Durham, who had been specially engaged for the occasion, fully sustained his reputation in the masterly dexterity displayed, and his splendid manipulations elicited thunders of applause. Mrs. Scott who had kindly offered her services to enhance the success of the proceedings, contributed materially to impart a high class tone to the musical department, and ably co-operated with Mr. Winstone to afford that pleasure which was so copiously enjoyed. Mr. Hall and Mr. Goodchild succeeded admirably in receiving a due recognition of their valuable services; while the comic songs of Mr. Hope imparted a variety and hilarity to the proceedings which had a potent effect upon his auditory. Mrs. Lowther and Miss Etherington and Miss Fox sang sweetly and fully justified the eager expectations of their friends. Miss Fothergill sustained the character of an old lady and recorded her troubles through life to the delight of all. Mr. Marlow sang "The Anchor's Weighed," and Mr. Hope a humorous song, then all dispersed apparently well satisfied.

THE SPIRIT-MESSENGER.

THE AFFIRMATION BILL, IRELAND, THE DIVINE UNITY.

A CONTROL BY "DR. WILLIAM BABINGTON."
Recorded by A. T. T. P., April 27, 1883.

[The Medium, who in trance dictates these communications, is an uneducated working man.]

I had arranged with the Sensitive to have had a sitting on the previous evening. I waited for him, but he did not make his appearance. On the following day when he came I was prepared to give him a stiff lecture for his want of attention to his engagements. On his entering the room he said: "Just as I was leaving home to come to you, I was taken suddenly with such a bad cold I could scarcely breathe, I was so bad; and I was forced to go to bed. I cannot make out what had come over me, but I am all right now." I was at no loss in knowing what was the matter: I knew full well that the coming Control would give the necessary explanation. This will be found in the body of the Control.

The Sensitive, under control, said:—

Ascribe the neglect to me. It was wholly and solely my fault, dear Recorder. I came to him armed with the last earthly remembrance, and consequently imparted my complaint in its entirety to this unfortunate body. It was a scientific demonstration of soul power over matter, for which I would have given my reputation, could I have obtained the same when on earth. Unfortunately, like all other aged bodies, my body was subject to the then prevailing influence at that time of acute influenza; I say prevailing influence, meaning, that a great number of the upper and middle classes were falling victims to its baneful influence. When I came near the Sensitive, in his own home, then my influence was particularly marked by this same complaint that carried me off into brighter experiences at the ripe old age of nearly four score years; and to witness the pain that the last of my earth's memories caused to him, was to me a greater demonstration than could be otherwise offered of the power of educating Sensitive; which education is ascribable alone to industry and perseverance and an unswerving adherence to the law of punctual sitting. It was nearly one hour before the influence of this complaint became less marked, less painful.

Now, dear sir, for the object of this morning's discourse: it is not the same as the object of my visit to the Sensitive's sanctum sanctorum last night. With a little pardonable vanity I was then present under the promise of being enabled to add my portrait to the list of illustrious spirits, who accompany the band, or rather, those with whom you are working; whereas the purpose of my visit this morning is particularly to point your attention to one of the most important political speeches of this session; that speech in connection with the Affirmation Bill now awaiting the approval of the House of Commons. Therein is displayed the broad feature of the orator's faith: there he proclaims, that it is all-sufficient, that a man should admit his belief in the Great Inexplicable Author of life, without any attempt to define the image, that any individual soul has realized of His Greatness or of His Power. To such a man God is a Law to him in all his thoughts and all his acts; and such an expression of the Deity takes form in a healthy and vigorous mind. A believer in God must necessarily be a virtuous man; in his soul anarchy can find no place, for his heart will be filled with brotherly love, which shall permeate his whole nature; a love which will leaven the broad basis of society; that love which is commanded from the earliest days of time; that love which embraces each and all, and which has been termed the utmost point of holiness,—love of humanity. Men cannot feel this love who do not live honestly, for love of humanity is the primal principle of morality; to believe in the virtue of one or many is to realize that virtue exists with the law of living. There is a loving power immediately grasped; a power which lifts man far above the ordinary ills of humanity.

Now what goes to destroy this love of humanity more than doctrinal schemes? It is natural for man to obey this law of loving one another; it is instinctively a portion of the soul; the very nature of mutual relationship demands this love of kind. But has doctrine offered such inducements to brotherly love? Doctrine has raised its fearful piles of hundreds of thousands of victims slain; thousands it has tortured in various ways, by the use of horrid means, out-Heroding Herod in their awful retaliation against those who would not obey; who could not reverence doctrines which changed men into those brutes, perpetrating crimes and violence, the very thought of which is a horror. But eras are succeeding eras; ages of darkness pass away to give place to ages of advancing light, and the world is continually going the round, attended through

all time with advancing progress, and the experience of the immediate past teaches this, that there has been a greater increase in morality, more peace and more good will amongst those who have got the furthest away from doctrine and creed. A new religion has been accepted, and it is already beginning to make its rigid mark on the annals of time. It has combined with all that is beautiful in art. It belongs to the highest form of civilization, and it is offering its hand in amity to science. It is crying—"When once you are with me, then shall we give to man a loving trust of each other, and when combined we shall call the incoming era 'the earth's millennium.'" It has established an universal brotherhood. Men feel that they have reached stronger and firmer ground, than that which could be based on doctrine. They have entered into life—the life of hope; being assured of a love which reaches them, and abides with them throughout eternity. It is then the religion of Selfhood. It is the might, the power, and majesty of individualism, and this alone finds expression on earth in the form of will; not in the form of doctrine. The dominant motive of doctrine is to subjugate the natural sovereignty of will; to keep it conservatively inactive; binding it down to traditions that are past, and preventing it from enquiring, and seeking into things; greater things, more distant but more important. The actual crusade, for it is nothing else, in which we are engaged, is perfect uncontrolled freedom of will. The mind or soul of man must be free. God, the Deity under any form, has given freedom of will to all. God can do everything He wills. He has given to man part of His mighty power. A man can train his will from the earliest years of his earth-life, until time shall cease for him, and he enters on a higher life. This being so we should look to the natural protector of the freedom of will, and naturally our thoughts revert to the Legislature of our country; for it is from them that protection should be expected.

You have asked me my name. It was Dr. William Babington, an Irishman born; one who deeply sympathises with his unhappy country, but more of this anon.

I took the opportunity of resting my hand, and during my rest I had a long conversation with regard both to different public men with whom he was associated in earth life, and also with regard to private friends of my own acquaintances who were well known to him. Had I been talking to him in the body, I could not have been answered better. On resuming my pen he said:—

I look on the struggle that is being borne rapidly towards its issue in your House of Representatives as being one of the most important in this age of crises. It is a struggle for the religion embraced in the Sovereignty of Will. There are but few amongst the opponents of this measure, who are in my opinion consistently honest. They have in reality but scant respect for the religion of doctrine. It is in vain for the very few, that are conscientiously earnest, to try and meet the attack levelled against creed and doctrine by science, philosophy, reasoning and logic; and in the breast of all men there is a lurking suspicion that neither can be ably supported by argument. One thing is self-evident that in this argument before the House religious feelings must be accepted as a fact; but the religious feeling of the house is of two kinds: the one is reasonable the other, is unreasonable. The unreasonable have come to a decision, that obedience is due to a power, which shall dictate to its members what to believe, and shall explain the extent of ritual and doctrine: The reasonable religionists are those, who say they need neither form nor ceremony; that their belief is in the progress of ever-advancing thought; that their God is unity; that they are controlled by an undivided and undivisible power; that men acknowledge this power in their hearts, and that from this acknowledgment proceeds all the soul's idea of self-hood, of reason, of liberty. And this God in unity leaves Will free to advance step by step to those undreamt-of heights, where man is enthroned with the glory of obedience, and these will not either join the ranks of those who believe in a lifeless force, or those who bow down to the dull and unreal and soul-dispiriting annals of man's past history, who ignore that living energy which belongs to men of the present day, that energy which is searching for a Deity in Unity. The end of doctrine is to subdivide that which is the work of Will, to prove which can alone be for ever and for ever striving to make converts. Every sect, every doctrinarian makes efforts for this purpose, but men's sympathies have been appealed to, and not in vain. There shall be a concentration of belief. God has promised this in His great name: He has said: I will embrace the whole world within my arms: Intellect and ignorance: Peer and peasant. "All the works of my hand are mine," says the Lord God Almighty.

Men are getting to the root of unity. And what is its root? Individual self-hood. If the mind clearly grasps the entirety of men, it is not far from the knowledge of the unity of God. Doctrine will for a little while longer hold men back from better things. The contempt of reason is overwhelming it. Men have passed it by in their journey of progress. The sentimental and the prejudiced may uphold it for a brief while; but the era of light has penetrated the abode, where presides an authority over men's souls. It has laid bare its secrets

and illumed its great glaring defects. It has its motto written broadly through all its acts. "Hitherto man must come, and when he has come he shall go no further than our articles permit him." There is a belief more scriptural in the hearts of men, more divine. God's purposes are being offered to the intelligence of humanity. Man's range of vision is being mercifully extended; broader views of God's laws are being given with harmonious clearness; new revelations are speaking to the soul of man with new power; with mightier means telling men and explaining to them what is life and what is the ultimate; giving beyond a promise His great gift of immortality; proving that although earth-life is brief for the study of the soul, yet that in eternity the soul can study and advance through its progressive stages; that there is no death, but that the grave is but the portal of a higher and brighter life. Therefore is it not a matter of the deepest congratulation of many that are both inside as well as outside of your House of Legislature, that they are now no longer bound to articles of faith, but who consequently bow down before Him whose name embraces all the perfection of selfhood; He who in man's effort at enquiry has answered: "I am what I am; for Me there is no conception on earth in the imagination of man. Cycles of eternity must pass ere the soul can approach Me, but let the will be satisfied, that I am the One God, and besides Me there is no other." And this being so, these earnest thinkers range themselves on the side of him, who went out of his way to proclaim his non-belief when his word should have been—"Who am I, that I should know Him, who has proclaimed himself unknown amidst men."

And now for a few words in respect of the unhappy condition of my country, and the fearful resolves so lately manifested; but which have so fortunately failed. Great blame should be attached to the authorities if justice should fail either in condemning the wretched band of assassins or the equally guilty band of the arch-plotters; for it is such as these that are making starvation more widely spread. It is such as these who form the resolves in the hearts of capitalists to withhold the use of capital in a land where anarchy exists; where the decision of the lawless prevails. But there is little to be proved of the sympathy of the leaders of the Irish party in these extreme acts, resolved on nearly exclusively by American Irish, and the compliment paid on Mrs. Parnell at the Convention at Philadelphia, namely, comparing her to the Mother of the Gracchi, was not so far out of place in my opinion. Perhaps at no time of Mr. Parnell's political career has there ever been a better opportunity afforded to him than at the present moment. Englishmen are wearied; repressive measures have reached their limit; a feeling of miserable desperation permeates that unhappy country. Its people are housed in miserable hovels, and English cattle are better fed than thousands of these unhappy men and women. The time has come for peace; the time is past for repressive acts. English Statesmen must take into consideration the Irish beyond the sea; and taking that into consideration, their attention should be particularly directed to the peace propositions offered to the Convention by Mr. Parnell, and his stern advocacy of peaceful measures alone, and his courageous expression of disapproval* of these measures, which have brought more trouble, more degradation on Ireland and Irishmen than ever before throughout her history. I trust then that credit will be given to him for pure intention, in order to allay this strained relationship between the two nations, and that a spirit of peace will prevail, and that he will be enabled by timely concession to say that now Englishmen and Irishmen have indeed joined hands for the purpose of combining in mutual interests.

You have named Birkbeck as a personal friend of mine, and you have also spoken of some of the useful combinations amongst scientific men that existed then. Yes, I can remember many of my contemporaries; some I can more than remember. I have in spirit seen Dr. Saunders who was with me at Guy's Hospital; also Mr. William Allen, who was also there with me. You also alluded to several of the Societies of which I was a member, scientific and others. You know I was a Licentiate of the Royal College of Physicians, a member of the Geological Society, and of the Hunterian meetings, of the Medical and Chemical Societies and others.

I pray God that you be fully warned of the importance of a neck muffler, and the necessity of using it when you leave any large meeting, or any warm room to encounter atmospheric exposure. For one of the most painful transitions from earth-scenes is passing away with influenza, and as it is a complaint which is only the follower of indiscreet thoughtlessness, as it cannot be contracted with ordinary care, that is a sufficient reason for my warning. My age as I told you was in advance of yours; but as a medical man I tell you, and as a scientific inquirer I also tell you, that this age which was mine and which is yours or nearly such, is an age which requires little delicate acts of thoughtful care. Your bodily organs are most accurate in their workings: taking into consideration your age. You have still the remnant of what was once great bodily strength, the natural possession of a healthful body. In this interior diagnosis which I am making, I see that there is no immediate cause why this strength should not continue,

* Query, when and where has Mr. Parnell made these expressions?

and that your life should be prolonged for many years, unless through some indiscreet act that bodily strength be suddenly encountered with any prevailing infectious complaint; and we are satisfied that influenza is an infectious complaint, although there is greater proof that it can be more easily obtained at first hand by indiscretion than contracted by infection.

Thus I was honoured by "Dr. William Babington," the friend of Brougham, Birkbeck, and the other great minds, the pioneers of that general education, which is now the law of the land. I had a long conversation with him, and he spoke of many of the great minds whom he knew on earth, and with whom he is now working in spirit life. If there is anything that ought to convince the sceptic of the reality of spirit communion, it is such controls as this, where the conversation is natural and not likely to be recorded in history or biography.

I RECENT PSYCHICAL RESEARCHES.

BY W. H. HARRISON.

Two weeks ago I raised the question whether the Reichenbach Committee of the Psychical Research Society, had not mistaken subjective visions inside the brain of a sensitive, for lambent flames issuing from their magnet, founding my criticism on a report of the experiments of the Committee, published in the "Philosophical Magazine."

Since then I have seen statements relating to the experiments of the Committee, tending to strengthen the vision hypothesis, and to negative the case put forward in the "Philosophical Magazine."

Professor Barrett, while speaking of the sensitive Mr. H. S. Smith, at the last meeting of the Psychical Research Society, is stated to have said in effect, that this Mr. Smith can sometimes, with more or less accuracy see and even reproduce by drawing figures in the mind of a second person present or in another room. This is all I claimed to be necessary to explain away the supposed physical results reported by the Reichenbach Committee.

Mr. Smith, it seems, could draw a figure somewhat resembling the letter B, while another person near him was thinking of it. How much easier then was it for him to believe he saw a flame, when *three* persons at once thought he ought to see one, especially when we consider that in sleeping and waking dreams, imaginary flashes of light are perceived much more vividly and easily than colour and form. Indeed, this question of colour in dreams, and the extent to which the various senses are influenced deserve the investigation of the Psychical Research Society.

The newspaper report says that "Professor Barrett observed that some doubt had been thrown upon the reality of the luminous appearances described by the Committee, from the idea that the energy required to produce the light could not be accounted for. He said that the quantity of energy needed was almost inconceivably minute, and that it was impossible to say whether an electro-magnet permanently kept magnetised would not gradually lose its magnetism by some process of waste. It was not, however, necessary even to assume this; and he cited an important letter from Professor Fitzgerald, F.R.S., in which, referring to a paper of his read before the Dublin Society, he suggested two physical causes which might account for such luminous appearances as these—both of them depending on the presence of air. It was naturally suggested that the same experiment ought to be tried with the magnet in a vacuum; but, as explained by Mr. Coffin, such isolation of a magnet of so large a size is a very difficult thing to accomplish."

Undoubtedly the amount of energy in the flames was "almost inconceivably minute."

Mr. Smith could go so far as to see an arrow thought of by his mesmeriser, which arrow had been drawn on a sheet of paper. The record says:—"It appeared that Mr. Smith saw the arrow as white on a black ground; and on one occasion a white arrow on a crimson ground was seen as a green arrow."

If the Committee cannot venture to try to construct a large vacuum tube to include the flames, it might venture on a smaller one to catch the arrow. Mr. Howard Grubb might make the vacuum tube, under the superintendence of the Dublin member of the Reichenbach Committee, to ensure scientific accuracy. But it must be remembered that the arrow has a crimson ground, so the tube must be made large enough to take in the ground, otherwise the arrow will not go in, which would be a pity. The size of the background might first be ascertained by micrometrical measurements. The arrow, being of a fugitive nature, might then be made permanent by electro-plating, and sent to the editor of the "Philosophical Magazine." One sensitive in London sees little black men or imps some four inches high, racing about in the air; if one or more of these could be caught in the tube and electro-plated, the poor little "Missing Link" at the Royal Aquarium would find herself eclipsed by the latest novelty.

Three little niggers, trotting out to dine,
Six caught yesterday, now we have nine.

The newspaper record says that the second report of the Committee on Reichenbach's Experiments was read by Mr. W. H. Coffin. "It is stated that out of forty-five 'subjects' tested three described luminous appearances in an absolutely darkened room, where the circuit of a large electro-magnet was made and unmade at irregular intervals unknown to them. Several series of numerous observations, conducted *under conditions expressly devised to exclude chance, imagination, or deception*, lead the Committee to conclude that 'there is a strong *prima facie* case in favour of the existence of some peculiar and unexplained luminosity resembling phosphorescence, excited in the region of the atmosphere immediately around the magnetic poles, and which can only be seen by certain individuals.'"

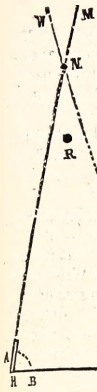
The first set of words italicised in the preceeding quotation is italicised by me, because the editor of the "Philosophical Magazine" was told about the late Professor Gregory's experiments in the report sent to him:—"I can find no evidence that proper precautions were taken to avoid the effects of imagination, of deception, or of chance." All that can be done in this contention, is for disinterested persons to look on, and see whether the experiments of Dr. Gregory or those of the Reichenbach Committee seem to be most free from imagination and self-deception.

On May 4th, I stated:—"The only point I can find which the brain-sympathy explanation may not cover, is:—After about half an hour had elapsed, Wells and subsequently Mr. Smith declared they saw a faintly visible smoke in the room; being asked where, each in turn led me directly up to the magnetic poles as the seat of the luminosity." The reporter does not say his hand was placed by the sensitive on a particular pole, neither does he say whether the room was so large that the sensitive could avoid stumbling over the magnet if he tried to do so."

I wish now to add to the preceding statement, that even if the room had been a large one, the sensitive on the look out for flames, gazing from his seat in the direction in which he had been looking at the magnet before the light was put out, would have nothing to do to find the magnet in the dark, but to walk up to it in the direction in which he had all along been gazing.

Having had more time to consider the case since my last communication I now see the possibility of the brain-sympathy hypothesis covering a similar experiment in a very large hall, in which the sensitive has no antecedent idea as to the position of the magnet. In order to make myself clear, I must first explain how the distances and positions of far off objects are ascertained by trigonometrical measurements.

The accompanying diagram represents the principle of these trigonometrical measurements for ascertaining the distances of remote objects. Let n be a distant star, mountain top, or portion of a cloud, the distance



of which is to be discovered. A base line, HF , of any determined length, is first measured along the ground. The instruments, AH and DF , whether telescopes or cameras, are then placed at the ends of the line with the central axis of each directed to the object N ; the said instruments will then form particular angles AHB and DFE with the base line. If, now, a line HF drawn upon a sheet of paper be assumed to be the length of the real base line, and two other lines, HM and FW , be drawn at the ends of it, and inclined to the base line at the same angles as those of the axes of the instruments,

the two lines will intersect each other on paper at the point N , and, the assumed length of HF being known, the lengths of the lines HN or FN can be ascertained by applying the same scale of measurement, whereby the actual distance of N becomes known. Supposing the cloud or star be at R , it is evident that with the same length of base line the instruments must be inclined at different angles to those indicated in the diagram to cause their longitudinal axes to point to R . A little consideration will show that the more distant the object the longer must be the base line to give an easily measured angle. For instance: a base line a yard long would be useless in measuring with any ordinary apparatus the distance of an object five miles off, since the axes of the instruments would be, practically speaking, parallel to each other; hence, in measuring the distances of the planets, base lines several thousands of miles long are generally used.

In applying this principle to the brain-sympathy explanation of the experiments of the Reichenbach Committee, let us suppose the Committee to be sitting in the line HF at one end of Mr. Willis's largest dining hall, darkened for their purposes, and the sensitive to be sitting anywhere along that line. Let the magnet be at N near the other end of the room, and so far off that the sensitive in that large hall, might have much difficulty in finding it in the dark. Suppose further a sitter at the end of the line at R , to be gazing before the light was extinguished at a statue of Adam W , in a direct line to him beyond the magnet N . Let another sitter at H , similarly note the position of a statue of Eve at M , directly over the magnet N from his particular point of view. These two sitters, all through the dark *séance* would know at what angle to look in relation to the positions of the fronts of their seats, to directly face the magnets, and the two lines in their thoughts would intersect at the place of the magnet N . Hence, even in the dark the sensitive might be guided to a magnet near the end of a large hall, under the influence of the brain-sympathy not necessarily of the two sitters alone, but may be of all the sitters. When he tends to pass outside the area in their minds, he may find himself in the position of the mesmeric subject in the common public experiment in which he feels himself more or less unable to cross a line indicated along the floor by the motion of the lecturer's finger. Mr. H. S. Smith might thus be guided to the magnet by brain sympathy even after wandering out of his most direct course thereto. For the purposes of this argument, it is not necessary that statues or other prominent objects should be beyond the magnet as stated, but their presence there would aid the memory of the experimenters as to the position of the magnet.

Reichenbach's conclusions seem to be more free from imagination and mistake than those published in the "Philosophical Magazine," for the latter ascribed the perception of the flames simply to extra sensitiveness of the retina, so that an observer favoured with exceptionally good and healthy eyesight could see flames on magnets. Reichenbach, on the contrary, with more

accuracy admitted that his seers were somnambulists; he said that they could see best when most diseased and in bad health; indeed when one of his sensitives, Miss Maix, had an attack of "spasms" she saw the magnet "wholly enveloped in fire." He entirely denied that his sensitives saw by ordinary vision. In his book entitled "The Sensitive Man and his relation to Od" he says:—"I have shown and proved by a thousand facts that sensitives are provided in their sentient organs with faculties entirely wanting in non-sensitives." He adds that "they receive sensuous impressions entirely denied to others, as light and colour are denied to the blind," and further states that "the higher a man's sensitive susceptibility, the more extended and plain his perception of odic phenomena." In this book also, he states that "cramps" were good for increasing the powers of perception of his sensitives. Consequently some bad wine administered to the sensitives of the Psychical Research Society half an hour before the experiments, might increase the success of the results, but cramps and spasms would probably not add to the assumed exceptional sensitiveness of their normal vision. Reichenbach states that the faculties of his sensitives were so far from being normal, that his somnambulists sometimes acquired the power of prophecy.

With their thought-reading experiments on the one hand, and Mr. H. S. Smith's visions of flames on the other, the Reichenbach Research Committee probably had the solution of the whole problem in their hands, without seeing the fact.

(The remaining portion next week.)

PREDICTIONS OF PRESENT POLITICAL EVENTS.

Notwithstanding the ridicule and contempt hurled at Spiritualism by the magnates of Science and the dignitaries of Churchism, it has held its ground, and in the short history of thirty-five years, given to the world a vast record of facts regarding spirit identity unparalleled by trustworthy records of the past. Remarkable phenomena, dreams, visions, and the like, are of such frequent occurrence, that they have almost become commonplace experiences, their marvellous nature being lost sight of through their continuous repetition.

The small quotient I would add to the ever accumulating quantity, may be regarded by those who have little sympathy with, and less knowledge of our movement, as an over-zealous endeavour to pose it with an importance unwarrantable from its facts. Nevertheless, the facts are here produced, as we have ascertained to our entire satisfaction, by spirit agency. Our opponents, if blessed with discourse of reason, must be prepared to satisfactorily determine the whence and how of this intelligent phenomenon, which under all conditions and through its variety of manifestations, declares itself to be SPIRIT, and individually the spirits of departed mortals. If it is not what we, and itself, affirm it to be, we should think a sane man, of common sense and careful observation, without being article for law, indoctrinated into divinity, or drilled in the curriculum of a professorship, ought to and would be able to deduct sound and warrantable conclusions from the vast variety of facts presented in the phenomena of Spiritualism.

Should a person be able to map out the course of coming political events, he would be considered a person, who, after making himself acquainted with the round of political life and its conditions, past and present, had qualified himself for making those deductions, and should he be able to particularize singular and unlikely results, he would be considered a man of remarkable sagacity, backed by large resources of political knowledge and information. But, should a person who is comparatively destitute of such knowledge, and withal having a distaste to the study of the subject, and whose average judgment is much at sea, and generally wide of the mark regarding political results, be able at times to foretell events of the most unlikely nature, would not the scientific thinker consider he had a phenomenon presented in the said person that needed to be accounted for, and more especially so when that person distinctly affirmed his information proceeded from dreams and visions.

Now, in regard to Mr. W. H. Robinson—the seer whose visions we are about to relate. He is a respectable bookseller in Newcastle, of more than average intelligence, which he has devoted almost entirely to the study of spiritual gifts, and to the examination of occult subjects. Outside of these, I have found him but moderately informed; his knowledge upon political subjects being limited indeed. The gift of Clairvoyance was developed in him some years ago, and I believe for some time after its first manifestations, he endured a considerable amount of suffering, socially and mentally. Gradually

(Continued on page 316.)

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

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

Tuesday.—Mr. Towns, Clairvoyance, at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY MAY 18, 1883.

NOTES AND COMMENTS.

The fact that spirits can infect mediums with symptoms of the disease by which they passed away from the body, as stated at the beginning of this week's control, is oft repeated in the experience of mediums. So it is in the case of relatives who mourn over-much for their dead. A widow called on us a few days ago, almost distracted with thoughts of her late husband, and means which might have been resorted to to extend his lease of earth-life. Our examination elicited the fact that her brain was in a heated state, and one side of the body numb and cold. The husband, who was afflicted with brain disease and paralysis, had these symptoms, yet this lady is no medium. It is wrong thus to incapacitate the living, and drag down to earth's ailments the departed spirit. The friends of chief mourners should be careful not to aggravate their reflections on the past, but rather explain them away.

Touching political matters, there is a wonderful harmony between the control of this week and the lecture reported last week. The lecture was published before the control reached us, so that there is no collusion of thought. Such coincidences of expression indicate an intellectual directorate in the interior realm, and are significant of the changes which are in preparation, and are already taking place in these countries. The wise politician will be warned by these thought-phenomena from the spiritual side, and guide the barque of State through the rapids in keeping therewith. The wrong-headed Statesman will, on the contrary, try to frustrate the natural tendency of events, and work wreck and ruin to his country and countrymen.

For meetings in County Durham District, see weekly list, page 317.

The Halifax Anniversary takes place on Sunday. Mrs. Britten at Mechanics' Hall. See List.

The Ferry Hill Report though clipped down considerably has kept us up all night and harassed us for space. Mr. Oyston was also up one night writing it. He will regret that we have cut out all his kind allusions to those who distinguished themselves.

County Durham matter has proved so prolific that we are unable to say more about Mr. T. M. Brown, than that after a course of successful work at Brisbane, he has gone on to Sydney. More next week.

In illustration of "Egypt" next week will be given a fine engraving of Sethi I., described in the text. These splendid specimens of the engraver's art ought to make our readers anxious to circulate their weekly paper, to help on in a little

way that which others are promoting on a more extensive scale.

Correspondents are asking—Can we have a special No. of MEDIUM for our district? We ask—What have you got to put into it; and how many thousand copies will you circulate?

In reading the little message on "Soul Love" printed last week, put the comma before "together," not after it.

There was a nice meeting at the Spiritual Institution on Sunday evening; the author of "Lonely Little Lara" and other mediums being under influence.

GOSWELL HALL, 290, GOSWELL ROAD.—Last Sunday morning we had a very interesting discussion on the Progress of Spiritualism. The majority present were of opinion that it would progress more if it were better organized. Mr. F. Wilson, next Sunday morning, at 11 o'clock, will commence a course of seven consecutive lectures on the "Bow of Promise," with diagrams. In the evening we had a very successful experience meeting. Mr. J. Davies related to us his first experience of Spiritualism, and finished up contrasting the comforts it now gave him, to know as real truth that there is a future life. Mr. Walter gave us a little of his experience; and the chairman, Mr. J. Freeman, gave a very interesting account of his introduction to Spiritualism. We would be very thankful if some lady or gentleman would kindly come and aid us by leading our singing. We would gladly pay travelling expenses at first, and more as our meetings improve. Mr. Wortley will speak on Sunday evening.—ALEX. BROWN, Hon. Sec.

QUEBEC HALL, 25, GREAT QUEBEC ST., MARYLEBONE ROAD.—Sunday, May 20th, at 11 a.m., doors closed 11.30 punctual, a seance, Mr. Savage medium; evening at 7 prompt, Mr. MacDonnell on "The coming storm of Europe."—Monday at 8 prompt, the third of a series of Musical and Elocutionary Entertainments, at which Little Louis, the child reciter, with his mother will assist, also several Postal Telegraph Boys have kindly offered to give a performance entitled "Catching a Tartar." Songs, solos and duets by other friends. Miss Allen has kindly promised to recite. A collection will be made during the evening to form the nucleus of a sum which when complete will be forwarded to the Mansion House Fund on behalf of widows and orphans of the 400 Fisherman and Boys lost in the fearful gale on the 6th of march last. Doors open at 7.30. Free admission. Tuesday at 8.30 Comprehensionism.—Friday, from 3 to 5, Mrs. Hagon attends to see Women and Children for Diagnosis and treatment; at 8, a Seance, Mr. Hagon, Medium.—Saturday at 8.30 a Seance, a good Clairvoyant medium.—J. M. DALE, Hon. Sec.

NEW SPIRITUAL HALL AT WEST PELTON.

The following is extracted from a circular just issued by the Association:—

We have, till recently, occupied the Co-operative Hall for our Sunday Meetings and Childrens' Progressive Lyceum. We had good audiences, and upwards of a hundred children attending the Lyceum. But the Co-operative Committee cannot permit us the use of the Hall any longer, as they require it for business purposes; hence, we are without a place to hold our Meetings and Lyceum.

But we feel we must have some place or other, in which to lay the grand and glorious Truths of Spiritualism before the public, and no other alternative presents itself, than to try and build a place of our own. We have got the promise of a piece of ground on a lease of 63 years; so we are now waiting for monetary assistance, to enable us to commence operations.

We are all working men, and in very humble circumstances. We need your sympathy and support, hence, we solicit your benevolence in aid of the Building Fund. We earnestly entreat you to do what little you can, as we are very anxious to have our public Meetings and Lyceum recommenced.—THOMAS ALDERSON, President; THOMAS PINKNEY, Vice-President; JAMES CARR, Treasurer; GEO. CARR, Secretary.

Post-Office Orders to be sent to the Secretary, Mr. George Carr, 29, Wood Row, Twizell, via Chester-le-Street, Co. Durham, and made payable at "Pit Hill" Post Office, to Mr. James Carr, Treasurer, Twizell.

Leeds, Rawtenstall: next week.

RECEIVED.—No. 1 "Le Monde Invisible, etudes des Phenomenes Psychologiques," published at 24, Rue Domat, Paris.

LOWESTOFT.—Mr. Dowsing's visit takes place on Sunday. His meetings are held at the house of Mr. Tink, Daybreak Villa, Beccles Road.

MR. BRUNSKILL'S CIRCLE IN AMERICA.

Mr. Burns.—Dear Sir,—Having received the MEDIUM at the hands of Mr. De Main, I felt so interested in it I would like to say a few words in it. When Mr. Brunskill and Mr. Shields first came to my house in America, I was an entire stranger to Spiritualism, but when those friends opened a circle in my house and I saw the different phenomena, I soon was convinced of the reality of Spiritualism. We have kept up our meetings ever since. I have now three mediums in my family. My son is twenty years of age, and is controlled by six guides, three of Mr. Brunskill's guides, namely, "Sammy," "Kate," and "Archie." We have our meetings three times a week, and we have some wonderful manifestations. My second daughter is fourteen years of age, and is controlled by four. We have had communications from "Mr. Shields" on several occasions, and he is very happy, and seems glad to come and talk to us. "Mr. Brunskill" has also paid us a visit, and he seems so happy to have the privilege to communicate to us, the very place where he opened out a circle. There was no Spiritualist in this part when Brunskill and Shields came to my house, but now there are three circles with many inquirers. I hope the time is not far distant when it will be spread broadcast over the earth. I find by carefully examining the Bible, that Spiritualism is plainly taught there. In it is the teaching of our pattern, that is Christ. I have carefully examined it, and found it exactly as the Bible teaches. I am so delighted in reading your paper. I lend it to my neighbours, and they are so delighted with it that they are always inquiring if it has come.—I remain yours truly,

JOHN PARKINSON.

Stockton, Luzern Co., Pa., U.S.A., March 26, 1883.

R. BRUNSKILL'S FUNERAL IN AMERICA.

DEAR MR. BURNS,—On December 19, 1882, at five o'clock in the morning, Robert Brunskill went to attend to his work as fire-boss, at Laurelhill Slope, when he got burnt by gas at 6 a.m. He was taken home not thinking that his injuries would prove fatal. He communicated often with his family and friends, and tried to cheer them up, but at 3 p.m., December 20, he lost his consciousness, and at 6.20 p.m. his spirit left for his home on high.

My acquaintance with R. Brunskill in England was not of long duration, but since his coming to America, he has grown dear to me, and I have lost a true friend.

How he was esteemed by his fellow man was shown on December 23, when nearly 300 people attended his funeral.

It was an imposing scene: the mortal remains of our esteemed friend were lying in the casket in the middle of the room; to the right of him on the wall hung a portrait of his true friend Mr. W. Lobley, of Crook; the entire room was crowded with people during the singing of a beautiful hymn; loud raps were heard by a good many of those present on the lid of the coffin, and on Mr. Lobley's portrait.

He lies buried in Hazleton Cemetery, in a quiet place.

It has been a severe trial to Mrs. Brunskill, but she has been nobly sustained by kind neighbours and friends. She intends to return to England sometime in May or June.

I think it would not be out of place if the friends of Mr. Brunskill would raise a little money to erect a stone over his grave, each subscriber to receive a photograph of his resting-place as a remembrance of so highly developed a medium.

Any efforts in this respect made in England by friends of the Cause will be duly appreciated by his remaining family and friends.

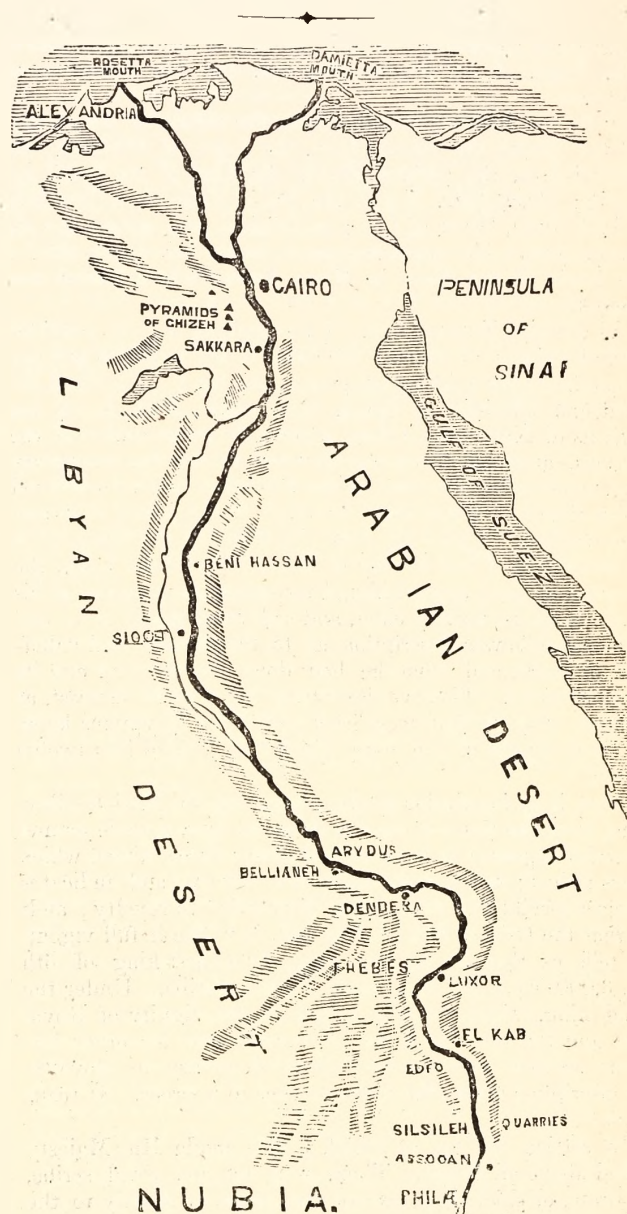
Mrs. Brunskill's address is East Broad Street, Hazleton, Pa. U.S. America.—Yours truly, in the Cause, HENRY LOBBEY, formerly of Tindale Crescent, Bishop Auckland.

This touching letter has affected us deeply, as it will many in Co. Durham. The matter being left to us we name Mr. W. Lobley, High Hope Street, Crook, as Treasurer for the Tombstone Fund. We hope everybody will become givers and collectors. We send on 5s. from one who loved Mr. Brunskill as a brother.

An American correspondent wrote a few weeks ago in reference to a paragraph in the MEDIUM of January 26, which stated that Mrs. Brunskill had been handsomely assisted by the owners of the colliery in which her husband met his death. He says:—"In former times it was the rule, that whenever a person got killed in the mines here, the mine where the accident occurred would lie idle until the funeral was over. To prevent this loss of time, the firm, under whom Mr. Robert Brunskill was employed, made an agreement with the men, that when an accident occurred the men should work till the day of the burial, when they leave work at 12 o'clock to attend the funeral service in the afternoon. In consideration thereof, the Company agrees to pay 50 dollars towards a subscription for the benefit of the bereaved, every miner paying one dollar, and every driver or boy half a dollar. As for paying Mrs. Brunskill's passage home, the Company has never offered any such thing, but has notified Mrs. Brunskill to leave the Company's house (for which she pays five dollars per month rent) as soon as convenient."

EGYPT: THE LAND OF WONDERS.

By William Oxley.



MAP OF EGYPT.

MONUMENTAL EGYPT (Continued).

BENI HASSAN, 180 miles from Cairo, is on the east side of the river; and here commences a different and perhaps a more ancient kind of tomb. The tombs are cut out of the scarp of the rock, and were approached by roads from the water's edge. They date from 3,000 B.C. (according to Mariette Bey). These tombs, like all of the earlier dates, are constructed on one principle. They consist, first, of a large chamber, in which the friends of the defunct were accustomed to meet, and on certain specified occasions brought offerings, laying them on the table—the prototype of the Christian's "Lord's Table, or altar,"—and, in my opinion, to hold communion with the "spirits of the dead." The second part was a shaft—sometimes vertical and in others slanting, at the bottom of which in a chamber made for the purpose was placed the sarcophagus containing the mummy. This latter vault or chamber constituted the third chamber.

There are two which are of more interest than the rest. One belonged to a soldier called Ameni-Amenemha, a general of infantry, under Osertesen I., (12th dyn.) whose son accompanied him on his military exploits. He was also governor of the province of Sah, and according to the inscriptions on the walls, which are coloured and still maintain their freshness, he was not unmindful to state that he had merited the approbation of his sovereign. In all such cases the Egyptian defuncts had invariably a good word to say of themselves.

The other tomb belonged to Noum-Hotep, which is richly decorated with inscriptions that give a history of his life. He tells us that he was governor of the province of Sah, and specifies his good deeds (the bad ones are not enumerated):

that he had honoured the Gods, had been charitable to the poor, had been most liberal in his gifts to the temples, which means in his subscriptions to the priests, and various schemes of his day. Other scenes are depicted shewing episodes in his life, pertaining to his civil and military offices. The inscription* contained in this tomb has been translated by Dr. Birch, of the British Museum, and the following are extracts:—

"By the decree proceeding from the mouth of the sanctity of the Horus, the Second-born, the Lord of Diadems; the Second-born, the Golden Hawk, the King of the South and North; *Rasatetpar*, Son of the Sun. *Amenemha* (first king of 12th dyn.), Giver of Life: established and strong like the sun for ever. He appointed me to be the hereditary chief of the lands of the East, in *MENA-XUFU*, (where Minieh now stands).

"I adorned *MENA-XUFU*. I was making it to be provided with all things. I caused the name of my father to prosper. I completed the existing temples of the Ka.† I ordered the sepulchral offerings of bread, beer, cattle, fowl, in all the festivals of Karneter. (Here follows the enumeration of the festivals, amongst them one devoted to the five intercalary days, same as the five days of the Christian carnival observed to this time.) "I was more favoured in the palace than any other courtier. I paid my court by touching the forehead in the homage.‡ I was worthy of the sanctity of the King, the honoured of those around him, favoured in the presence of his courtiers, the hereditary chief, and a devoted man."

Thence follows a description as to the division and valuations of lands, and what he had done for the city and its embellishments. The five day's feast has a great interest, as it shows that in that long back period the Egyptians knew the exact length of the year, which was divided into twelve months.

There is an inscription lately discovered by Mariette Bey, dating from the time of the 6th dynasty, by a notable named *Una*, who appeared to have served under three kings, which throws light upon the early Egyptian history, and indicates he abject servility of even high dignitaries to royalty; and also that the Osirian religion was then in vogue in full vigour. *Una* tells us that by the first king, *Teta* (first king of 6th dyn., 3,000 B.C.), he was made Sacred Scribe. Under the second king, *Pepi*, he was raised to the dignity of Royal Scribe and Priest of the King's Pyramid; and for other important services was made Private Secretary to Royalty. This inscription makes the first reference to negroes. It reads thus:—

"In setting me up as Chief, I also made His Majesty satisfied above all things. There was not any royal scribe, magistrate, or chief there, except me alone, so greatly to the contentment of the heart of His Majesty."

Una was made chief of an army, "numerous ten thousands of negroes," and drilled them. It was by means of this force that he successfully subdued a revolt of the Herusa, (the Arab tribes of the Eastern Desert between the Nile and Red Sea).

Under *Merenra*, the third king, whom *Una* calls the "Divine Ruler," he was sent to fetch granite doorways, lintels, &c., for the King's Pyramid, taking for the purpose twelve boats and one vessel for the troops. This was "the first war vessel that ever went south to Abu (Elephantine) in the days of any kings." *Una* was also an engineer; for he tells us that he constructed four docks by order of his "Divine Lord." He built an edifice at these docks, dedicated to "the spirits of the King *Merenra*, the Ever-Living."

Una finishes off with this eulogium of himself:—

"I was the beloved of (the king's) father, the praised of his mother, the Great Chief, the delight of his brethren, the Ruler and Governor of the South. The truly devoted to Osiris was I."

It is at Beni-Hassan that we get the first glimpse of the funeral conventionality, with its procession boat and the ferrying across the river, &c., &c. The city for which these tombs were the necropolis was on the opposite side of the river, on the banks of which the funeral cortege was formed. One boat—like our hearse—was exclusively used for the mummy; the rest were used for the friends of the defunct.

We may now quite understand why—even to our own times—the river of death, the dividing line between the pre-

sent and future worlds, forms such a part of our religious training and thought. It came with us from Egypt. How few know that when the religious fervour is exalted by the singing of hymns, such as "Shall we gather at the River?" they are perpetuating chants that were used while *literally* "gathering at the river" to escort the remains of the loved ones across, thousands of years ago. This fact strongly corroborates my view of our Egyptian national origin.

Ascending the river, on each side are the remains of covered mounds, marking the sites of once important cities, with tombs belonging to very early dynasties. Some, however, are of the Christian era, and the paintings on the walls represent many New Testament subjects, and date, probably, from the 6th century, A.D. At *DAYREN-NAKIL* is a tomb of *Thoth-Hotep*, a military man and "friend of the king," *Usertes* (12th dyn.) in whose reign he lived. In this tomb is represented the "Colossus on a sledge," and shows how these great monoliths were moved from place to place by means of rollers, and ropes pulled by 172 men in 4 rows of 43 each. These men were undoubtedly unfortunate captives taken in war, and condemned to this and other kinds of menial labour.

At *SEBAYDA* are some ancient tombs dating from the time of the 4th dynasty, in which Osiris is styled "Lord of the Land of Tat," which is represented by the figure called *Tat*, recognised as the emblem of stability. This evidences the antiquity of the Osirian worship.

At *TEL-EL-AMARNA*, 200 miles from Cairo, are some interesting tombs, pertaining to the time of *Amenoph IV.* (18th dyn.) It was he who built a city near this spot (the ruins of which still exist, but buried in sand), and endeavoured to make it the capital of Egypt. He was known as the great heretic, for he introduced a new form of worship, substituting for Ammon—the Great God of Thebes—another called *Aten*, a Semetic deity, represented by a radiating solar disc. He removed as many as possible of the then existing representations of Ammon; but his successors reverted back again to the older form of worship, and Thebes gained a greater power than ever; for so opposed were the following kings that they in their turn erased and defaced all they could of the monuments reared by the great heresiarch, and to such an extent was this carried that *Sethi I.* (third king who succeeded him) does not mention him in his "Tablet of Ancestors" of Kings.

ABYDUS, 370 miles, about the centre of Egypt, is on the west side of the river, some miles distant therefrom. It is the ancient *This* or *Thinis*, and is the supposed birth-place of *Menes*, the first king of all Egypt, and the supposed burial-place of the great Osiris. The necropolis is of large extent, as it was a favourite burial-place for all the noble and wealthy who could afford to be carried there, in order that "they might repose near to their beloved Osiris." The tombs date from the 6th to the 13th dynasty, ranging (according to Mariette Bey) from 3,700 to 2,800 B.C.

At *Abydus* is the first temple in Upper Egypt, now to be seen. There are two temples dedicated to Osiris; the largest and most complete built by *Sethi I.* (19th dyn., about 1,450 B.C.). The sculptures on the walls—done in low relief—are very beautiful and fresh, executed by Hi, who was sculptor-in-chief to His Majesty *Sethi I.*

I noticed one peculiarity in the construction of this grand temple. Instead of one shekinah there were seven, arched over, and containing sculptures representing both the Theban and the older Triad of Divinities, showing that *Sethi*, who was an Ammon worshipper, judged it expedient to defer to the wishes of the people of *Abydus*, who were Osirian worshippers. My opinion is shared by my travelling companion who is an art-critic, that these seven shrines were in existence before the present building was erected, and that they were incorporated by *Sethi* in his temple: and the same applies to other temples that I saw.

In all the temples it is the KING who forms the hero of the tale that is told on the walls. The subjects depicted are as a rule the King offering presents to one or more of the Gods—generally on the eve of some military or naval expedition—and the supposed answer of the God to the King's supplication. In all cases so recorded the response is favourable, and success crowns the expedition. The walls are covered with scenes descriptive of his victories, and with written details of battles fought, men slain, prisoners and trophies obtained, and the like. Of course, like eminent soldier kings and emperors of modern times, defeats and non-success are unrecorded; as like Napoleon's Arch of Triumph in Paris, one may look in vain amongst his list of victories for *Waterloo*! so here we

* Records of the Past, Vol. xii., p. 67.

† These are the four Genii that play such an important part in the Judgment scenes of Osiris.

‡ Same as is done in our country to this day by servants of the aristocracy.

may look in vain for the record of defeats and disasters, of which it is well known there were plenty.

One of the most interesting discoveries brought to light by the excavations of the late Mariette Bey (for nearly the whole of this magnificent temple was buried in sand till a few years back) was a chamber, on the walls of which are sculptured the cartouches, or ovals, with the names of 75 kings who had preceded *Sethi I.* on the throne of Egypt. This discovery is of immense importance, as it helps to determine the chronology which is yet "an open question" amongst Egyptologists. The excavations are still in progress, and when complete one of the most interesting and magnificent temples of ancient times will be exposed to view.

On the walls of the temple built by *Sethi*, is sculptured a fine portrait of himself,* offering to Osiris a small gilded statuette of Ma, the Goddess of Justice; and is one of the finest specimens in Egypt of the sculptor's art. The illustration is an exact copy of this, which may be regarded as a portrait of the great king (*Sethi I.*). Just above the figure is shewn the two cartouches or ovals, containing the King's names. To the right of these is the winged hawk, representing the Goddess Nut. The outspread wings represent the celestial vault or primordial space. This Goddess Nut is seen on some of the most ancient tombs, coffins and tablets, and which will be further elucidated further on. On the altar is laid the lotus flower, an offering to the same Deity Osiris. This flower forms a most important part in all funeral, and king-priestly offerings. It is a self-generating flower, and thus is a beautiful and expressive symbol of the life-principle in the human organism, which reproduces itself in continuous and more beautiful forms; but this will be more clearly shown in a following chapter.

(To be continued.)

A COLUMN FOR THE YOUNG.

LONELY LITTLE LARA, or OLD WILL'S WAIF.

BY HANS EDWARDS.

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(Commenced in No. 674.)

CHAPTER XII.

"ROME, ROME, THOU ART NO MORE AS THOU HAST BEEN!"

The anchor was again weighed, the snow-white canvas bellied to the breeze, and once more our heroes were gliding towards the ocean in search of new pleasures, new scenes, new adventures: more knowledge and more experience.

As long as they were within the mouth of the Tagus Wycliffe and Lara stayed on deck, alternately taking the helm, but as soon as they were again on the open sea they went into the cabin, and called their little protégé after them, the little fellow having been curled up on deck evidently exhausted with the excitement of the previous day.

"I have a plan," said Wycliffe to Lara. "Our crew, faithful enough though they be, may under certain circumstances see a little too much by passing in and out of here. I hope, indeed, some day, to bring them all to a knowledge of the truth, but, in the meantime, what say you to keeping the little lad as cabin boy? He seems intelligent, and if kindly treated may become very trustworthy and convenient to us. We can rig out a bit of a bunk for him somewhere—I don't suppose he will be very particular, judging from the life he has led. He will learn to keep all things in here fair and square, and may serve to enliven the long days at sea."

"Capital idea," said Lara. "I have often feared that if the sailors got an inkling to our intercourse, their superstitious minds might lead to serious consequences. This will keep us free from that danger, and I must confess it has been a source of uneasiness to me. Besides, we can train the boy up in the faith. You know the Spanish language a bit, don't you? Speak to him."

"All right!" said Wycliffe. "Here goes; I will do my best. Come here, my lad."

"Si, signor."

"What is your name?"

"Pedro, signor."

"Pedro what?"

"Only Pedro, signor."

"Are you willing to go over the seas with us, or would you rather go back to Spain?"

"Oh no, signor, the brigands beat me; you won't beat me, signor, with you I will go."

"Well, no, Pedro, we will treat you kindly, but what can you do?"

"I can ride, signor, I can shoot, I can kindle the fire, I can roast the food, I can roll the cigarette."

"And you can stab," added Wycliffe, laughingly.

"Si, signor; bad men—not good."

"What think you of him now, Lara?—his accomplishments are perfect;" said Wycliffe, merrily, after he had translated the result of his investigations.

"Oh, we will make something of him," replied Lara; "we will train him."

"See here then, Pedro, you shall stay with us. You must endeavour to learn English as quickly as possible, and we will show you how to be useful, but remember—what you see and hear in this cabin you must tell to no one."

"Signor, by the blessed Virgin I swear!" and he raised his eyes fervently to heaven."

"All right, then, go on deck now, and we will see you again shortly."

"Si, signor." And the active little Spaniard bowed himself out of the door.

After meeting some rough weather, and being placed in great hazard for two days, thanks to the behaviour of the gallant little craft and their own carefulness, they passed safely through the Straits of Gibraltar into the Mediterranean. As they gazed upon the stupendous Rock, Wycliffe related what he knew concerning it: how the English had captured it, and made it almost impregnable; how they still held it, bringing most of their provisions from Tangiers on the opposite side of the Strait.

"Ah! Lara, you think our English soldiers must lead a dull life of it there, but you leave them alone for that. These 'lizards of the Rock,' as they are termed, have jolly times of it, and do not at all regret their position. If that large mass of stone could talk, many a strange romance it would unfold: love, daring, and villainy have here, as elsewhere, displayed their powers, and are not yet extinct. Smuggling is still the pursuit of many of the inhabitants, and a profitable game it is to some of them."

Malaga was their next point of call, but there they only stayed long enough to get in a store of fruits which that town exports in large quantities. Touching at Valencia, Marseilles, Nice, Genoa, and Civita Vecchia, in due time they arrived at Fiumicino, where they anchored;—Wycliffe, Lara, and Pedro proceeding by land to view the far-famed relics of almighty Rome.

To Wycliffe, full of classic learning, the numerous ruined structures had certainly a keener interest than to his comrade, whose ideas respecting the ancient glory of the Roman Empire were, indeed, very vague. Yet, in after days, when more enlightened on these subjects, and when he was at least as accomplished as his friend, Lara could vividly call up these pleasant experiences to memory, and on this account many a time pursued his studies with greater relish. Even now, he was widely different from the ignorant sailor lad, who, but a short time ago, plied his humble calling, and drew his net in the darkness of midnight, off the beetling crags of Foamy Head. Ever since his leaving England a portion of the day had been devoted to study, and their researches into literature and other matters, coupled with their inherent sympathy and the generosity natural to each, made them every day nearer and dearer to each other.

Ah! indeed, these were happy days—days to be remembered in after years as the brightest they had ever known! But we are wandering from our story, and in the meantime our three heroes have also wandered.

Primitive Rome has naturally been the subject of conversation. Wycliffe relates to Lara how the Romans, from the very first, were a mixed race. When Rome had entered her zenith of power, thousands of foreigners became amalgamated with the Latins,—Gauls, Iberians, Mauritanians, Greeks, Syrians, and Orientals of every race and climate. Slaves, freemen, and citizens flocked towards the Capital of the world, and played their parts in modifying the character of the inhabitants.

"As you have seen, Lara, Rome is more a tomb than a thing of life. Ancient Rome was built upon seven hills, but now within the actual city, there are at least nine. Yonder is the Aventino, there the Palatino, the ancient seat of the Cæsars. There the Capitolino, with Jupiter's temple upon it. Monte Celio, the Esquilino, Quirinale, Citorio, and beyond, yonder, is the Pincio, with its public gardens. Across the Tiber there is Monte Janiculum and the Vatican, which we saw when we visited the Church of St. Peters. Let us now make our way to the Forum, and in the evening we will spend some time in the Coliseum."

(To be continued.)

* This is copied from a photograph by M. Beato, and forms one of the illustrations of the series.

A. T. T. P. has kindly consented to occupy the platform at Goswell Hall on Sunday evening, May 27th, on which occasion his series of interesting Spirit-Drawings will be placed on view morning and evening. Many have expressed a desire to see these striking portraits, and this favourable opportunity should not be overlooked.

PREDICTIONS OF PRESENT POLITICAL EVENTS.

(Concluded from page 311.)

the power of foretelling events strengthened in him to a wonderful degree, and all round, as the power came upon him, persons were informed of matters yet to be, and which invariably occurred as he foretold. Business transactions, local events, the sickness and death of certain persons, of which I could give detailed and satisfactory evidence, did space permit, or necessity require. But to our purpose.

Mr. Robinson believes himself to be influenced by, or favoured with visions from the spirits of departed politicians. However that may be, the facts are that he has on several occasions predicted occurrences that have proved remarkably correct. In the autumn of 1880 he stated, in the presence of several persons, that he had "seen" Ireland agitated with a fearful and vengeful spirit; that Mr. Forster, the then Irish Secretary, was pursuing a disastrous policy in that country, which, instead of conciliating, would irritate the people, and lead to sad results. He further said he had "seen" (in his vision) several attempts being made upon the life of Mr. Forster, and that he, with several other government officials, would run very near being assassinated, and that some most certainly would sacrifice their lives. Some time after the Lords rejected the Compensation Bill, he said to me that he felt constrained to warn Mr. Forster upon the matter, and he handed a letter to me containing the exposition of his prediction, which I read and afterwards posted to that gentleman, although I must acknowledge I was averse to his sending the letter, knowing the probable contempt and disdain wherewith it would be treated. However, the results of our government policy in Ireland, let it be as well intentioned as possible, has presented the nation with a catalogue of crime unparalleled in our country's annals, and the assassination of Lord F. Cavendish and Mr. Burke, together with the now known attempts (as unfolded in the late Dublin trials) upon the life of Mr. Forster, are all confirmatory of the prophetic visions of Mr. Robinson.

A short time prior to the above, Mr. Gladstone was communicated with by the Editor of a North of England newspaper, which communication was courteously answered by a member of the Gladstone family, to the effect that Mr. Robinson had related a vision to him, purporting that outrages upon government buildings would be perpetrated by Irish Americans. Later on, I heard Mr. Robinson state that he had had it communicated to him in a vision from a departed statesman ("Sir Thomas Fowel Buxton") that dynamite contained in elastic bags would be used as an explosive to produce the results premeditated by the malcontents. Those predictions were known at the time by the most of Mr. Robinson's friends and associates; and have not the results of the last six months confirmed the truth of his vision.

Unquestionably there are numbers of persons who will view those prophesies as remarkable coincidents, as strange hallucinations accidentally confirmed in the caprice of events. The chapter of accidents upon which a large portion of human circumstances is written and revolves, we believe to be a grossly mistaken conception. We cannot allow of accident in the order of nature, be it physical or psychological, or law and science are nonentities. Accidents are but apparent irregularities that a fuller knowledge will resolve into the universal order, while coincident may be but the counterfeit presentment of relative conditions behind. If visions, prophetic or otherwise, occur, they must do so according to law, and whatever of error we discern regarding them may, in all likelihood, rest with ourselves and our methods. That remarkable visions, dreams, and prophesying have occurred is unquestionable; the history of all countries possesses authentic records of such matters, and the established faith of the Christian world acknowledges it, nay, it is the basic strength of the Christian faith, proof of which may be culled from every book of their sacred writings. From the history of the world numerous records may be gathered. One or two will suffice to confirm our position, and the remarkable visions of our friend Mr. W. H. Robinson.

The assassination of Spencer Percival, Prime Minister of England in 1812, was dreamt of by a Cornish miner, living near Redruth, at a time when it was impossible for any information to reach him of Percival's murder. Some time after, the seer, having business in London, visited it for the first time in his life. On entering the lobby of the Commons, he recognised the place as that he had seen in his dream, and immediately pointed out the exact spot where the assassin stood when he shot the Premier. There is also the case of Lord Lyttelton, who prophesied his own death, and notwithstanding that every effort was made by his friends to deceive him as to the hour which the apparition told him he would die, yet the deception was of no avail, and he perished. The celebrated Wynyard Ghost, too long to recount here, is another evidence of the marvels of the unseen, and we could go on enumerating them ad infinitum, were it essential to our record.

Suffice it to say, those visions and prognostications are numerous scattered over the written and unwritten records of Modern Spiritualism, they only require a careful and judicious historian to give them form and presentation, and the world would have a book of facts,—of well attested and indis-

putable facts—at once demonstrable of spirit existence and spirit identity, ratifying with undoubted and conclusive testimony the all-time testimony that dreams and visions, premonitions and prophecy, apparitions and ghosts, are but the impinging of the higher, real, and great fact world of spirit-being upon this shadow land of change and impermanency.

Byker, Newcastle-on-Tyne. May 14. HENRY BURTON.

THE GOLDEN VERSES OF PYTHAGORAS.

TRANSLATED FROM THE GREEK BY MR. NICHOLAS ROWE.

First unto God thy humble homage pay,
The greatest this, and first of laws obey;
Perform thy vows, observe thy plighted troth,
And let religion bind thee to thy oath.
The heroes next demand thy just regard,
Renowned on earth, and to the stars preferred,
To light and endless life their virtue's sure reward;
Due rights perform, and honours to the dead,
To every wife, to every pious shade.
With lowly duty to thy parents bow,
And grace and favour to thy kindred show;
For what concerns the rest of human kind,
Choose out the man to virtue best inclined;
Him to thy arms receive, him to thy bosom bind;
Possess of such a friend, preserve him still,
Nor thwart his counsels with thy stubborn will;
Pliant to all his admonitions prove,
And yield to all his offices of love;
Him from thy heart, so true, so justly dear,
Let no rash word nor light offences tear.
Bear all thou canst, still with his failings strive,
And to the utmost still, and still forgive.
For strong necessity alone explores
The secret vigour of our latent powers,
Rouses and urges on the lazy heart,
Force to itself unknown before 't exert.
By use thy stronger appetites assuage,
Thy gluttony, thy sloth, thy lust, thy rage.
From each dishonest act of shame forbear;
Of others, and thyself alike, beware.
Let reverence of thyself thy thoughts control,
And guard the sacred temple of thy soul;
Let justice o'er thy word and deed preside,
And reason e'en thy meanest actions guide,
For know that death is man's appointed doom,
Know that day of great account will come,
When thy past life shall strictly be surveyed,
Each word, each deed, be in the balance laid,
And all the good, and all the ill, must justly be repaid.
For wealth, the perishing, uncertain good,
Ebbing and flowing like the fickle flood,
That knows no sure, no fixed abiding place,
But wandering, loves from hand to hand to pass;
Revolve the getter's joy, the loser's pain,
And think if it be worth thy while to gain.
Of all those sorrows that attend mankind,
With patience bear the loss to thee assigned;
Nor think it chance, nor murmur at the load;
For know, what man calls fortune, is from God.
In what thou mayest, from wisdom seek relief,
And let her healing hand assuage thy grief;
Yet still whate'er the righteous doom ordains—
What cause soever multiplies thy pains—
Let not those pains, as ills be understood,
For God delights not to afflict the good.
The reasoning art, to various ends applied,
Is oft a sure, but oft an erring guide.
Thy judgment, therefore, sound and cool preserve,
Nor lightly from thy resolution swerve;
The dazzling pomp of words does oft deceive,
And sweet persuasion wins the easy to believe.
When fools and liars labour to persuade,
Be dumb, and let the babblers vainly plead.
This above all, this precept chiefly learn,
This nearly does, and first thyself concern:
Let no example, let no soothing tongue
Prevail upon thee with a syren's song,
To do thy soul's immortal essence wrong.
Of good and ill by words or deeds expressed,
Choose for thyself, and always choose the best.
Let wary thought each enterprise forerun,
And ponder on thy task before begun,
Lest folly should the wretched work deface,
And mock thy fruitless labours with disgrace.
Fools muddle on, and always are in haste,
Act without thought, and thoughtless words they waste,
But thou, in all thou dost, with early cares
Strive to prevent at first a fate like theirs;
That sorrow on thy end may never wait,
Nor sharp repentance make thee wise too late.
Beware thy meddling hand in aught to try,
That does beyond thy reach of knowledge lie;
But seek to know, and lend thy serious thought
To search the profitable knowledge out.

So joys on joys for ever shall increase,
 Wisdom shall crown thy labours, and shall bless
 Thy life with pleasure, and thy end with peace.
 Nor let thy body want its part, but share
 A just proportion of thy tender care ;
 For health and welfare prudently provide,
 And let its lawful wants be all supplied.
 Let sober draughts refresh, and wholesome fare,
 Decaying nature's wasted force repair,
 And sprightly exercise the duller spirits cheer.
 In all things still which to this cure belong,
 Observe this rule, to guard thy soul from wrong.
 By virtuous use thy life and manners frame,
 Manly, and simply pure, and free from blame.
 Provoke not envy's deadly rage, but fly
 The glancing curse of her malicious eye.
 Seek not in needless luxury to waste
 Thy wealth and substance with a spendthrift's haste ;
 Yet, flying these, be watchful, lest thy mind,
 (Prone to extremes) an equal danger find,
 And be to sordid avarice inclined ;
 Distant alike from each to neither lean,
 And ever keep the happy golden mean.
 Be careful still to guard thy soul from wrong,
 And let thy thought prevent thy head and tongue.
 Let not the stealing god of sleep surprise,
 Nor creep in slumbers on the weary eyes,
 Ere every action of the former day,
 Strictly thou dost, and righteously survey,
 With reverence at thy own tribunal stand,
 And answer justly to thy own demand.
 Where have I been? In what have I transgressed?
 What good or ill has thy day's life expressed?
 Where have I failed in what I ought to do?
 In what to God, to man, or to myself I owe?
 Inquire severe whate'er from first to last,
 From morning's dawn till evening's gloom has passed,
 If evil were thy deeds, repenting mourn,
 And let thy soul with strong remorse be torn.
 If good, the good with peace of mind repay,
 And to thy secret self with pleasure say,
 Rejoice my heart! for all went well to day.
 These thoughts, and chiefly these, thy mind should move.
 Employ thy study, and engage thy love ;
 These are the rules which will to virtue lead,
 And teach thy feet her heavenly paths to tread—
 This, by his name, I swear, whose sacred lore
 First to mankind explained the mystic four,
 Source of Eternal Nature, and Almighty Power.
 In all thou dost, first let thy prayers ascend,
 And unto God thy labours first commend,
 From Him implore success, and hope a prosperous end,
 So shall thy abler mind be taught to soar,
 And wisdom in her secret ways explore :
 To range through heaven above and earth below,
 Immortal Powers and mortal men to know.
 So shalt thou learn what Power does all control,
 What bounds the parts, and what unites the whole ;
 And rightly judge in all this wondrous frame,
 How universal Nature is the same!
 So shalt thou ne'er thy vain affections place
 On hopes of what shall never come to pass.
 Man, wretched man, thou shalt be taught to know
 Who bears within himself the inborn cause of woe.
 Unhappy race! that never yet could tell
 How near their good and happiness they dwell ;
 Deprived of sense, they neither hear nor see ;
 Fettered in vice, they seek not to be free,
 But stupid to their own sad fate agree,
 Like ponderous rolling stones, oppressed with ill,
 The weight that loads them, makes them roll on still
 Bereft of choice and freedom of the will.
 For native strife in every bosom reigns,
 And secretly an impious war maintains.
 Provoke not this, but let the combat cease,
 And every yielding passion sue for peace.
 Would'st thou, O God—thou Father of mankind—
 Reveal the angel for that task assigned,
 The wretched race an end of woes would find.
 And yet be bold, O Man! Divine thou art,
 And of thy God, celestial essence part,
 Nor sacred nature is from thee concealed,
 But to thy race her mystic rules revealed ;
 These, if to know thou happily attain,
 Soon shalt thou perfect be in all that I ordain.
 Thy wounded soul to health thou shalt restore,
 And free from every pain she felt before.
 Abstain, I warn, from meats unclean and foul,
 So keep thy body pure, so free thy soul ;
 So rightly judge, thy reason so maintain,
 Reason which Heaven for thy guide did ordain,
 Let that best reason ever hold the rein.
 Then if this mortal body thou forsake,
 And the glad flight to sphere ethereal take,
 Among the blest, exalted shalt thou shine,

Immortal, incorruptible, divine ;
 The tyrant death securely shalt thou brave,
 And scorn the dark dominion of the grave.

THE DYING BOY, OR THE PARENTS' SORROW.

I watched the dying flicker of the candle,
 Dwindle into a rayless object there,
 I heard a mother breathe a soulful prayer,
 And on her knee a pallid boy did dandle :
 Anxious and weary ;
 Nights long and dreary !
 Alas! the midnight silence echo-broke by sobs,
 Parched lips are moistened by her trembling hand,
 Her visitors, bright angels round the infant stand,
 Wafting impressions fair on smothered throbs :
 Earth life is fading,
 The spirit-land pervading.
 Days and weeks have passed away, and all is still,
 Save but the muffled footsteps of the man ;
 His brow is clouded and his features wan ;
 Bereaved ; demands a reason who has dealt this ill :
 Hark! angels' voices
 Whisper ; he rejoices!
 The loving mother bends upon her knees around
 The vacant chair, and vacant bed as well ;
 Tears fall like torrents, and their sadness tell
 'Tis vain to listen for the absent sound :
 Gone whence he came,
 Who lisped his mother's name!
 Gentle Mother! trust that Perfect One above ;
 He will thee bless, and cause thy Bud to bloom,
 Its fragrance shower upon thee, cheer thy gloom :
 Then why so grieve? Lift up thy soul in love :
 Seek spirit gladness,
 To dispel thy sadness!

WILLIAM EDWARD BARNES.

Newfield Row, Pelton Fell.

MEETINGS, SUNDAY, MAY 20TH, 1883.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.
 QUEBEC HALL, 25, Great Quebec Street, Marylebone Road, at
 11. Seance ; at 7, Mr. MacDonnell: "Coming Storm."
 CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse :
 "The Spirit Land."
 GOSWELL HALL, 290, Goswell Road, at 11, Mr. F. Wilson ;
 at 7, Mr. Wortley.

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30. p.m.
 BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Dent.
 BELPER.—Meeting Room, at 6.30.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. A. D. Wil-
 son.
 BIRMINGHAM.—Oozell Street Board School, 6.30:
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, 2.30, 6.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane,
 Wakefield Road, 2.30 and 6 p.m.: Mrs. Ingham.
 Wade's Meeting Room, Harker Street, Bowling, at 2.30
 and 6 p.m.: Mr. Peel, Armley.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30
 Miss Harrison, Mrs. Holgate.
 EXETER.—Oddfellow's Hall, Bampfylde St. 6.30, Rev. C. Ware.
 GATESHEAD.—Central Buildings, High Street, 10.30 and 6.30:
 GLASGOW.—2, Carlton Place, South Side, at 11, Mr. David
 Anderson, at 6.30: Mr. J. McG. Munro.
 HALIFAX.—Mechanic's Hall: Anniversary—10.30, Mrs. Illing-
 worth and Mrs. Gregg ; 2.30 and 6.30, Mrs. E. H. Britten.
 Collections.
 KIRKBY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30,
 Mr. Morrell.
 LEEDS.—Tower Buildings, Woodhouse Lane, 2.30 6.30, Mrs.
 Dobson.
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at
 11 a.m. and 6.30 p.m.: Mr. J. J. Baillie.
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street,
 at 6.30 p.m.: Rev. A. Rushton.
 MANCHESTER.—Mechanics' Institute, Major Street, 11 and 6.30,
 Mr. W. Johnson, Hyde.
 MORLEY.—Spiritual Mission Room, Church St., 6.
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road,
 at 10.30 a.m. and 6.30 p.m.: Mrs. Wilson.
 NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Mr. W. C.
 Robson.
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
 NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6.30 p.m.:
 OLDHAM.—176, Union Street, at 2.30 and 6:
 PLYMOUTH.—Richmond Hall, Richmond St., 6.30: Mr. Clarke.
 SHEFFIELD.—Psychological Inst'n, Cocoa House, Pond St., 6.30.
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30,
 Mr. Armitage.
 WALLSAL.—Exchange Rooms, High Street, at 6.30.
 WEST PELTON.

PROGRESS OF SPIRITUAL WORK.

EXETER—ODDFELLOW'S HALL, BAMPFYLDE STREET.

When the beehive has become too full for the accommodation of all its inmates, a portion betakes itself to another home, and thus a second colony is established, to the comfort of the bees and the increase of the honey. It is Nature's purpose universally, thus to multiply and distribute its teeming populations. The number of inquirers here has become too large to be all accommodated at the same time in our little room. Several friends have therefore established a second circle for Monday evenings in another house, where, being most free from strange elements, their mediumship will have a better chance. Notwithstanding this "swarm" of the friends, our room was quite full on Monday evening of last week, and the company remained to a late hour, deeply interested in the work of impersonation and trance speaking. Quite a number of spirit friends thus gave proof of their identity. The meeting on Tuesday evening was equally good, the room being again quite full.

One incident at this meeting is worthy of notice. In a case of impersonation, the spirit, whilst striving to establish its identity to a friend present, took a pipe, filled it with tobacco, lit it, and smoked for some time. The medium had never smoked in his life, yet on becoming conscious at the end of the meeting, he had no knowledge that he had smoked, so completely had the controls removed the taste.

The new class of inquirers, to whom I referred last week, are bravely following up their investigations, and are having through the medium striking tests of identity from their friends, besides instructive addresses through him. Our second Monday's circle have also commenced to sit on Wednesdays for materialization. I am informed by them that their first meeting was very successful. Two clairvoyants saw stars all over the medium—who was in view of the sitters, and lights were also seen by nearly all.

At the Hall, on Sunday evening, the platform was occupied for the first time by a trance medium. Our friend had been sitting among others at the table when he became entranced, and the controls requested several persons to each write the title of a question or subject. Four were written, and on being read out, the controls made their way to the platform, where, for an hour and a quarter they discoursed most powerfully upon those subjects. This was really the event of the week in connection with our work here, for from the first it has been our cherished desire to see our young friend fairly on the public platform. It will make Whit Sunday memorable to us, for we sincerely believe this to be the commencement of a brilliant career for him in this direction.

NEWTON ST. CYRES.

I am informed that a very powerful and successful meeting was held at this place on Sunday evening. Four mediums were controlled to speak, the addresses through Mrs. C. being exceptionally powerful.

NEWTON ABBOTT.

Through the efforts of the two intelligent earnest friends who have several times visited our circles at Exeter, Spiritualism is, I understand, attracting considerable notice at this place. From Exeter, as a centre, we expect, when circumstances permit, to extend our operations, and by this means establish links of connection between different towns, and in due course to cultivate an interchange between Exeter and Plymouth and other centres.

OMEGA.

NOTES FROM TYNESIDE.

NEWCASTLE-ON-TYNE.—On Thursday, May 13th, Mr. W. Westgarth gave an Inspirational Address in aid of the Society's funds; the subject was "On the benefits to be derived from a knowledge of Modern Spiritualism, both in this life and the next." The address, although somewhat lengthy, was delivered in a lucid, practical, and earnest manner. Mr. Kersey, who was in the chair, tendered the thanks of the members to Mr. Westgarth for his kind assistance. The holiday nature of the period helped to thin the audience same as at the more pretentious meetings of church and chapel. Mr. W. C. Robson lectures on Sunday next. Miss Wood has returned here and given two sances to help the Society's funds; as the phenomena were only of a limited nature she very kindly offered to repeat them during ensuing week.

NORTH SHIELDS.—On Sunday last Mr. T. M. Burnside gave a very interesting address upon "Baptism and Original Sin." After stating these as held by orthodox sects, he contrasted them with what a God of love might reasonably be supposed to ordain, and if He could possibly consign an innocent babe to eternal torment; the argument was well reasoned out, and met the appreciation of the audience.

GATESHEAD.—Mr. H. Burton lectured here on Sunday, May 13th. I am informed that he dealt with Modern Spiritualism in its scientific aspects, but I have no further particulars respecting it, except that it gave great satisfaction to his audience.

ERNEST.

MISS LOTTIE FOWLER'S TESTIMONIAL.

Remittances to the above fund may now be sent to H. Wedgwood, Esq., 31, Queen Anne Street, W., who has been requested to act as Treasurer.

SUBSCRIPTIONS TOWARDS MISS FOWLER'S FUND.

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"Lily," Author of "Golden Thoughts in Quiet Moments."	1	0	0
Major Menars	1	1	0
Mr. Wm. Morris, Dafen	0	5	0
Sig. G. Damiani	0	10	6
Mr. J. F. Young, Honorary Secretary, Trafalgar House, Llanelly, South Wales.			

RELEASE OF THE DUNGEONED MARTYRS.

Last Sunday evening, May 13th, Dr. William Hitchman, M.R.C.S. Eng., etc., successfully moved a Resolution in favour of the above object, at a public meeting of Liverpool citizens, in Rodney Hall, Mount Pleasant. It "prayed" the Secretary of State to obtain the "Mercy of the Crown," in remission of the cruel sentences imposed on Messrs. Foote, Ramsey, Kemp, and respectively. The Doctor spoke straight from the heart on the claims of Liberty and Right, and carried a large, respectable and intelligent audience with him, from beginning to end of his speech, in a fervour of approval and sympathy. Joseph Shepherd, Esq., ably seconded the motion, which was, also, strongly enforced by the catholic-minded and excellent President of the Psychological Society, John Lamont, Esq., who was followed by Mrs. Groom, of Birmingham, the lady being especially grand and beautiful in Freedom's holy cause. May the "release of the dungeon martyrs" be forthwith an accomplished fact. Imprisonment for a printed sketch of religious myths. Avaunt! ULRON.

PLYMOUTH.—Free Spiritual Society: Richmond Hall, Richmond Street. At the Service on Sunday evening, Mr. R. S. Clarke, under control, gave a very plain-spoken and telling address on "Man's Creations" to a rather small audience, among whom were a few strangers, some of whom afterward expressed the pleasure with which they had listened to the speaker. He touched in succession upon, and forcibly denounced, Priestcraft, Hero-worship, the Doctrines of Substitution, of Total Depravity, of the Orthodox Hell, etc., which were treated as either of human invention or as perversions of Divine truths. Next Sunday it is intended again to devote the time usually allotted to a regular discourse to narrating experiences.—C. W. DYMOND.

MANCHESTER.—Mechanics' Institute, Major Street. On Sunday morning, having no speaker we had an experience meeting, when several of the members gave their experience of Spiritualism, and a discussion arose on one or two passages of Scripture which was very enlightening to all present. In the evening our platform was occupied by Mr. A. D. Wilson, whose controls chose for their subject a passage of Scripture: "Behold, I make all things new." During the discourse the controls gave a capital illustration of a man being saved, showing how man cannot be saved all at once but it must be by a fixed determination to do that which is right, showing that he will have repeated falls back to the old wicked course of life, but he will succeed at last and inherit that beautiful crown above.—SAMUEL CHESTERSON Sec. M.S.S.S.

LEICESTER.—Silver Street Lecture Hall. On Sunday last, Mr. Morse, of London, occupied the rostrum morning and evening. The morning attendance was thin. The subject was "The Coming of Christ in the Light of Spiritualism." At the evening service the attendance was good considering it being a holiday Sunday. The subject was "Hell, Heaven, and the World of Spirits." Both addresses were well handed in a masterly style, and were received with marked attention by the audience.—R. WIGHTMAN, Sec.

MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, May 20th, Cavendish Rooms, Mortimer Street, W. Evening at 7. Subject: "The Spirit-Land."

Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms and dates, direct him at 53, Sigdon Road, Dalston, London.

Mrs. Hardinge-Britten will lecture at Cardiff, May 27th.—Address: The Limes, Humphrey Street, Cheetham Hill, Manchester.

Mr. E. W. Wallis's Appointments.—Liverpool, May 27, Mrs. Wallis: Walsall, May 20.—Address, 82, Radford Road, Hyson Green, Nottingham.

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