



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

SPIRITUALISM.

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"WHAT IS A SPIRITUALIST?"

An Address, by a Member of the Psychological Society, delivered on Sunday evening, April 14, at their rooms, Weir's Court, Newgate Street, Newcastle-on-Tyne.

It is not long before the thoughtful mind awakens to a consciousness of this wonderful world and the apparently paramount importance, in order and dignity, of man over all animate and inanimate existence. It certainly appears more probable that the world and its manifold wonders were made for man, than that man was made for the world—that he is more largely ministered unto than he himself ministers. It equally appears to be the fact that each order of existence enjoys a fullness of perfection and a like adaptation to immediate surroundings, and as no cup filled to the brim can hold more without waste ensuing (an impossibility in cosmical economy), it would seem that man's pre-eminence on this planet is more apparent than real, and the bright illusion, though fruitful of many beneficial results, is born and bred of an inordinate self-love. A sectional survey of the universe, prompted by a desire to find things as we wish them, rather than acknowledge and accept them as they are, is likely to induce in us disproportionate views as to man's actual place in nature; whether he was originally made a little lower than the angels, or whether he has descended from some anthropoid ape, is a problem as likely to be as freely canvassed in the ages to come as it is and has been in the past; and though his origin may always remain in obscurity, the inquiry will, however, in our opinion, unfold more clearly the poet's observations, who exclaimed: "What a chimera is man! what a confused chaos—what a subject of contradiction! A professed judge of all things, and yet a feeble worm of the earth; the great depository and guardian of truth, and yet a mere huddle of uncertainty, the glory and scandal of the universe." Or that other philosopher and poet, who wrote of man as being

"Placed on this isthmus of a middle state,
He hangs between, in doubt to act or rest,
In doubt to think himself a god or beast."

Mark also our own experiences, for if we would but faithfully record our individual observations, uninfluenced by either our temper or taste, we should find that while there was much in man to command our admiration, we should equally discover as much to abhor, and according to our humour and latest impressions would we hold by his ape-like or angelic origin.

It is, however, important to ascertain man's genealogy, as, even though he be Nature's cunningest of devices, he is the key whereby we may unlock more of the mysteries of being, and by an investigation of his nature, as manifested in his habits, customs, and traditions, will we ascertain whether he be a child of chance or the offspring of law and order: for he must be the one or the other. However strangely or conventionally he may conduct himself, however noble or ignoble his creed, he must be the inheritor of chaotic forces, or the latest expression of intelligence. Although we may have a difficulty in discovering what a man really believes in, or what church any particular individual belongs to, whether Mohammedan or Christian, Catholic or Protestant, Churchman or Dissenter, or whether he be a secularist or a scientist, or that still commoner and plebeian character, who, expending the greater portion of time in bringing as much grist to the mill as he can, whose one rule and guide of life is to throw a sprat only when he can catch a mackerel, and whose ideas of worth and value are restricted to the purchasing power of the almighty dollar, but

hopes, nevertheless, to gain a heaven by patronising the "humble house of prayer" with his occasional presence on a Sunday; no matter where the individual comes from or resides, whether it be among Greenland's icy mountains, or Africa's coral strand, the bleak and barren steppes of Siberia, or the sunny slopes of some far-off isle in southern seas, he must be either a combination of hitherto vagrant atoms, or the begotten and designed; for there can be really only two theories or explanations, namely, the eternal existence of matter, out of which everything our senses perceive and our judgment cognises has grown and developed, or the eternal existence of mind, of which the phenomena of life and being are but a manifestation; and our hypothetical individual, as well as the entire human family, are to be found ultimately ranging themselves either as materialists or Spiritualists.

Primarily and fundamentally, of necessity they must belong to one or other of these schools of thought, or else attempt the impossible intellectually gymnastic feat of harmonising in themselves the irreconcilable and antagonistic; for, try we never so hard, we cannot conceive of any other foundation for the things around us than a spiritual or a material substance. We may materialise the former or etherealise the latter, but man is incapable of explaining to himself the rich diversity that meets his gaze, any otherwise than as emanating from a unity. Whether it be the sun or a star he contemplates, a mountain or a meadow, the gentle breeze that fans his brow, or the hurricane rioting like a wild courser, rifting and uprooting all that impedes its course, the placid lake betokening life only in the ripples which the summer's zephyrs chase across its quiet surface, or the sea when it flings its foam up to the stars, these facts are to the contemplative spectator either manifestations of blind force or vivid exhibitions of intelligence.

No matter if it be a flower, an exotic of the rarest form, colour, and perfume, or a forest furnished with the oak of a thousand years, clothed in the richest foliage, delicately tinged with the most variegated hues; no matter if it be the innocent lambkin of a few hours' birth stotting after its dam, lest it should lose sight of her, or the angry lion forced by the pangs of hunger to search for food wherewith to feed its equally famishing cubs; or whether it be the moth dazzled (silly thing) by the glare issuing from a candle's flame, around which it disports itself in an ever narrowing and eddying course until it closes its ephemeral existence; or man with his capacious energies, who compasses worlds and yearns for other worlds to compass,—these facts are to the reasoner the result either of automatic action or intelligent control, the fortuitous course of atoms, or a Divine foreordination, the outcome of a self-adjusting machine, or the product of a Divine machinist.

Unquestionably it is a more pleasing idea to entertain that we have emanated from a Divine source, and therefore are gods in embryo, than to believe we are the outcome and development of atoms; and that, following the disintegration of the atomic structure, we shall evaporate into a grey mist of thin air. But is it true we have begun to be gods? Do the facts of nature and life really unfold such a glorious destiny, or do they point to man as the latest and therefore most elaborate illustration of the self-adjusting machine, or must we pass through the portals of the tomb ere we can verify the eternal hope as an actual fact?

If we could gaze on the volcano belching forth its molten lava, rushing like a torrent down the steep slopes of the mountain, and flooding the city at its base and scalding the teeming multitude of men, women, and children to death, we should—and not unreasonably either—conclude that blind force rather than Divine power was at

the back of such a horribly grim fact. Could we witness the opening gulf, the yawning chasm, that drags into its deeps whole cities, and forms a huge vault for all the souls that live within its range, we should experience an insurmountable difficulty to regard such a fact as evidence of a Father's loving hand; and we should be more likely to subscribe to the belief that a devil, rather than a deity, presided over the destiny of man, could we view the massacres and bloodshed that accompany military glory and the display of its genius in perverse acts of pillage and plunder. These are facts that have occurred and still occur in the world, and point to a power that appears chaotic in its career rather than to an intelligence interested in the work of its hands. But is there not a brighter side of life and being? Is the universe but a huge slaughter-house, a mighty mausoleum? Does the gospel of glad tidings really mean the survival of the fittest *only*? Does the doctrine of "natural selection" invariably put the right man in the right place? and is man only an elaborated ape, or is he an angel in embryo?

It is not incompatible with scientific methods to investigate the summer side of being, provided we simultaneously inquire into the night side of nature; because we are so prone to believe our fancies to be facts, think our opinions oracular, and to construe our convictions into infallible credentials; besides, to dwell only in the supernal spheres without doing something, be it ever so little, to add to the stock of human knowledge, and to make this earth a heaven, is likely to induce in us spiritual intoxication, which, when correctly named, is sublime selfishness. With such a rule governing us, we may safely inquire into the "touch of Nature that makes the whole world kin;" and though the battle-field be filled with foul sights—indication, when viewed apart, of a cosmical government whose policy apparently is blood and iron—there is, however, behind every dark cloud a silver lining, and the generous self-sacrifices, the heroic and humane efforts of those, banded together under the order of the red cross, that they may pour healing balm on the festering wounds of the soldier sufferer, are to be remembered alongside of the account of the ruthless rapacity of the camp follower robbing the dying and the dead.

It is hard, very hard, to witness suffering, without possessing the power adequate to alleviate it. We can do nothing but cry to God to interpose on behalf of those on board the tempest-tossed barque; but does He heed the shrieks for succour? is He deaf to the plaints and petitions of His children? We trow not, for He answers in the emergency by moving the deep sympathy of the spectators to launch the life-boat, and man it with moral heroes ready to lose their lives that others may live. If an inexorable necessity governs the material universe, must we perforce conclude that man is an automaton, his varying emotions, his bright loves, his last and endearing friendships, the expression only of a specific atomic arrangement, or a definite molecular combination, or rather shall we classify them as emanations from an intelligent source?

The facts of the external universe appear to preponderate in favour of the materialist, but the instincts of humanity point to a spiritual power; the heart inclines us to adopt the latter, while the head would choose the necessarian explanation as the nearest approximation to truth. Is there no solution possible to harmonise the apparent conflict—where shall we look for the magical wand, that will unfold to us the *via media* whereby the intellect shall by force of evidence admit that the instincts of humanity have, though darkly and dimly, but nevertheless correctly, indicated the source of life and being? It may be impossible to make any positive affirmations, based on knowledge of the essential nature of the power behind the phenomena of life and being; it may be—we have only a hope, and trust the hope is based on truth—that the power is intelligent; if so, at least, it indicates as a rule of life, that "if there be a God he must delight in virtue, and that which He delights in must be happy."

Belief in a God possessing almighty power and infinite goodness, coupled with the presence of physical pain and mental suffering that so abounds in the world, is admittedly an apparently insurmountable difficulty; but as His existence is not a demonstrated impossibility, as is implied in the eternal and self-existent atoms of the materialist, we prefer the teaching of the poet who sings—

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

But is the existence of matter so unmistakably demonstrated that we may reasonably doubt the permanent nature of any other thing that furnishes equally adequate evidence of its existence?

Let us for a moment or two pause to inquire what that something is we are most certain of.

It will be evident to the shallowest thinker that he has indubitably more striking proofs of his own existence than of any other being or of any other place in this "wide, wide world." For example, we know more surely and truly of the town of Newcastle than of America, Asia, Africa, or Europe, even though we could have daily correspondence with those continents of the globe and their multitudinous subdivisions. Assuming we could have an innumerable host of credible and competent witnesses to testify to the existence of each continent, every country therein, as well as every city, town, village, and hamlet, we must still be more fully convinced of the existence of Newcastle than of all the world beside, because of the evidence of sense being more conclusive than that of testimony. Now, if we may more reasonably doubt the existence of any other or all the places together in this world

rather than the locality we live in, the question may be viewed under narrower limits. Supposing we are residents of the West-End, our business confines us exclusively in that quarter; our church or club being in the same district, we never have had occasion to go beyond its boundaries—clearly we should be more certain of the existence of the West than of the other three quarters of the town; they might be, and we certainly should believe they were in existence, but if we had never visited them, even though we had supplied many of their inhabitants with goods from our shops, we could not necessarily be so sure of their existence as the district we dwell in.

But to bring the question within a still more contracted area, supposing ourselves domiciled in a dwelling situated in the suburbs, surrounded by a wall higher than a house, and, being invalidated from birth, we had never crossed the threshold save to walk in the enclosed grounds, we certainly should act more reasonably if we doubted the absolute existence of the town, country, and the entire world, rather than the house we had lived in all our life. Probe the matter still more keenly and we shall ascertain that the facts of consciousness are indubitable, while molecular action, as manifested in the universe around us, is not a fact, but an inference from what we assume to be a fact, and, however imposing, therefore, in grandeur and sublimity, the views and aspects we may fortunately obtain of the external universe, its existence is not so unmistakable as are the thoughts which pass through our minds when we gaze on the wonders around.

Assuredly it will be admitted that the surest and safest method whereby we would approximate truth, is to build on a foundation-stone of indubitable fact. We may, as a matter of relaxation, regale ourselves with fiction, and gleefully disport in the alluring fancies our imagination may conjure, but we would be free, within the limits of our capacities—a knowledge of the truth will confer such a boon, besides extending the horizon of our being—we must build on a solid basis of irrepressible fact, and then "let the rains descend, the floods come; let the winds blow and beat upon the house, it will not fall, because it is grounded on a rock." But where shall we find the one thing needful, on which we may absolutely rely under the most probing criticism, the most searching and exhaustive analysis? It should equally court and equally defy, for unquestionably when we use the terms matter and spirit, we associate with the former the idea of permanence, and when we speak of spirit it appears so illusory and fugitive that we cannot detain it to define it.

Let us look, then, to those who have thought more profoundly on such a subject, and we shall find that Locke, in his "Essay on the Human Understanding," thus writes:—"By supposing a substance wherein thinking, knowing, doubting, and a power of moving do subsist, we have as clear a notion of the substance of spirit as we have of matter, the one being supposed to be (without our knowing what it is) the substratum to those simple ideas we have from without, and the other supposed (with a like ignorance of what it is) to be the substratum to those operations we experiment in ourselves within." Or let us inquire of Thos. Doubleday, though a humble citizen of our town, yet not unknown in the world of letters as a philosopher and poet as well as an ardent politician, and an apt student of the dismal art or science entitled political economy, and we shall learn how he defined matter, as being "incapable of sensation of any kind whatever," and spirit as "a substance having no quality in common with material substance, but entirely distinct from it, and known by its capability of receiving sensations and drawing conclusions from them through the reasoning process." And then, if in our intercourse with each other, we restrict ourselves to what we know only, without any admixture whatever of our opinions or belief, we shall more clearly discern that, whenever we come into forcible collision with any external obstruction, all that we really know of the affair are certain painful sensations which we experience. To phrase our point in more popular terms, it is the absolute fact that if we run our heads against a stone-wall we really know nothing about the wall, though we are painfully conscious of the unpleasant sensations arising from concussion, and that it is an act of faith (not without reason I admit), and not a matter of fact, that leads us to form the opinion that the stone-wall was the cause.

Don't let it be supposed for a single moment, we would cast—were it possible—any doubt on the evidence of our senses. We hold by their validity as tenaciously as any one can; they speak to us in so unequivocal and unerring a manner as to defy the craftiest scepticism or the most crucial analysis. "We cannot flee from their presence; if we ascend into heaven or make our bed in hell, if we take the wings of the morning and dwell in the uttermost parts of the sea, even there they shall lead us and their presence shall hold us." But while we cannot doubt their reality we may reasonably question the conclusions which the judgment avers they point to.

While admitting the absolute certainty of the existence of sensations, and though apparently more nearly akin to what we understand by mind rather than the notions we usually frame of matter, it does not follow they necessarily (although more likely to) inhere or reside in an intelligent source, because an investigation of the phenomenal facts of sensation discloses a variety of phenomena as incongruous and conflicting apparently, as are discovered in the external universe. For example, we readily distinguish and recognise the vast difference in our feelings towards a friend and a foe, an intimate associate and an awkward opponent. It is impossible to educate ourselves, deliberately to prefer the sensations associated with an acute attack of toothache to those which accompany a

course of conduct that obtains not only an entire exemption from pain but a positive enjoyment of pleasure. We see at a glance the great gulfs that exist between the exquisitely sweet sensations that cluster harmoniously around the dearest object of our affections and the ungovernable fury, the implacable hate, that seizes us as we approach an enemy; and we may again inquire for the magical wand that shall induce the lion to lie down with the lamb, that shall level mountains and raise the valley, and that shall make the crooked places straight.

While the existence of sensation is, so far as we have proceeded, the only indubitable fact we have found hitherto, further analysis discloses the existence of another something that cognises these facts of sensation, looks at them, sees their relationships, wherein they agree and differ, and forms estimates of their varying shades and degrees of intensity, observes which of them come unbidden and which need to be invited. Now it will be readily admitted that the observed and the observer cannot be one and the same thing. However deftly and adroitly man's methods and processes be to try and effect a junction of two straight lines always running parallel to each other, he cannot obtain the result of a completely simultaneous combination in his own individuality of the widely different sensations we distinguish between a host and his guest. He must be a fellow of infinite mirth and jest, a man of many parts, who can look into himself and truly believe that not only is he a peer of the realm, directing the affairs of the nation, but is also at the same time a peasant guiding the plough, or a pauper applying for parish relief; or, to use a more homely illustration, he cannot both eat his cake and have it.

What, therefore, is that something that discovers the same discords and harmony in the sphere of sensation as observable in the external world, that combines and decomposes and divides the apparently different substances of earth, air, fire, and water, and resolves the entire universe into an atom incapable of any further practical or theoretical division? What is that something which, inviting investigation with a promise of results as beautiful as the sweetest song to be found anywhere in the archives of secular or sacred art, and as utilitarian as any of the grandest achievements of modern science, yet defying detection and discovery, though subjected to the most piercing wit or keenest intellect? Is it an atom or is it an angel that displays such an universal sway?

We can only reply: If by matter we mean something incapable of sensation of any kind whatever, and by spirit a something having no quality in common, and therefore in no manner akin to, but the very antithesis of, material substance, and known by its capability of receiving sensations and drawing correct or incorrect conclusions through a reasoning process,—then the embryonic angel, with its undeveloped powers and capacity, stands undraped before us, its birth indicating that we live and move and have our being in intelligence; that the phenomena around us are panoramic; that the grand series of effects as seen in the sunshine and shade, storm and calm, summer and winter, and in the continuous flux that runs through and permeates all nature, are guided and controlled by an unseen hand.

Whoever, therefore, is satisfied that an intelligent principle, and not blind force, is at the back of things, is in our opinion a Spiritualist, but though perfect unanimity may obtain, in the full recognition of the spiritual nature of the central source of power, we must not expect the same agreement to pervade mankind in their explanations and interpretations of the further unfoldments of this power.

No man has yet gauged the depths of infinitude to inform us with authority of the councils or decrees, of the full scope and plan of the Divine Purposer; and until this is so we must anticipate differences of opinion, held with greater or less tenacity. The atmosphere must necessarily be a breezy one of spiritual turmoil and trial to the Spiritualist if he would search for that hidden treasure that is to harmonise the conflict of opinions raging within and without, and, above all, he will not hastily or superciliously dismiss any new thought as unworthy of inquiry because of the apparently mean and low associations, if he remembers how often the foolish and weak things of the earth are chosen to confound the mighty and the wise; but he will give them not a credulous but a careful and sympathetic reception, and maybe he will find he has entertained angels unawares. Nor will he disregard the past and throw off the old for no other reason than because it is old, but will, in contemplating and pondering over the past, find an element of utility therein which he will conserve and try to incorporate into his later and presumably more advanced opinions.

In conclusion, the faith that is imbibed in an exclusive atmosphere may be lovely and beautiful to look on in its embodiment; but it is of exotic growth, and will wither and die when exposed to the criticism of a pitiless logic, whilst the faith that grows out of a living experience of palpable and tangible facts develops in vigour and acquires additional energy and ardour even in the crucible of the analyst.

OLDHAM.—On Sunday last, May 5, Mr. Wallace, the pioneer medium, delivered an excellent address to a numerous company, who were very much interested in the proceedings. At the close several questions were ably answered; and on the night following, Mr. Wallace again addressed a meeting, though not so numerous as on the previous evening. The interest was fully sustained, and the opinion expressed was, that the subject so handled had been an intellectual treat. We would recommend our friends to secure the services of Mr. Wallace, and to keep him employed in propagating the truths of our noble Cause.—Yours in the cause of truth, JOSHUA WOOD, 6, Eldon Street, Oldham.

SPIRITUALISM IN THE PRINCIPALITY.

MR. MORSE AT CARDIFF.

(Continued from last week.)

HOW ARE WE TO RECONCILE DIVINE PROVIDENCE WITH THE WHOLESALE DESTRUCTION OF HUMAN LIFE CAUSED BY FAMINES, TIDAL WAVES, &c., SUCH AS HAVE RECENTLY OCCURRED IN INDIA AND CHINA?

This subject, which was the one chosen by the audience out of a considerable number on Monday, the 11th ult., was treated with great vigour. Reference was made to the orthodox mode of solving (?) the difficulty by declaring that these terrible calamities are exhibitions of God's wrath and an exposition of His divine and glorious power. The lecturer gave the question a wider range, and asked how could all the seemingly detrimental effects of Nature's manifestations be reconciled with the ruling of a beneficent and all-loving God? For not famine alone threatened human life, but death and destruction appeared in a thousand-and-one different forms,—volcanic eruptions, earthquakes, tidal waves, the fierce sweeping whirlwind of the desert, the wild hurricane of the ocean; and that man's confidence in God must be deep-seated indeed who, when the burning mountain vomited forth its lurid fires, when its molten lava streamed down its rugged, scorched sides, engulfing the peaceful village at its base; when home, and life, and country were all, so it seemed, crushed out for ever by the overwhelming tide of destruction; when such a doom as overtook the peaceful villages of Pompeii and Herculaneum depicted itself upon the stage of human life,—the man that could recognise the ruling power of God's love working even then, had gained a triumph that might well be envied in this 19th century. Or again, when the fierce wild winds of winter were howling o'er the deep, lashing the sea into foam; when the leaden clouds were obscuring the blue sky, and men were toiling night and day to keep the good ship upon her course; when, after all that human power could do and man's skill accomplish, the noble craft, trembling like one stricken with the palsy, rushed on to her doom; one wild, mad plunge, and, like a thing of life, groaning as she dies, the angry waters closed over her, and hundreds of lives were sacrificed to Nature's fierce tempestuousness: if in this, man could find a ruling providence, it would be another triumph, and again we might say he may well be envied. And why? Because God's existence, let alone His providence, was a matter of open scepticism to-day. There were hundreds of men in this world who were willing to stand before the people and say they have no belief in a God, they recognise no providence in Nature but only the working of forces, which, should anyone come in their way and dare to try to stem them, would rudely sweep the intruder on one side; and might, not right, rules the universe in which we live. The providence of God had fallen into disrepute with the present generation, because those who had previously believed and taught it had done their best to degrade it in the eyes of the humanity around them; for they had made this providence partial, would have us regard all these "moving accidents by flood and field" as so many exhibitions of Divine wrath against the foes of the true faith, and an evidence of protection for all true believers; but a providence of God which only worked for his own chosen people was very soon degraded in the eyes of thoughtful and intelligent men.

But, after all, there might be, deep down beneath the surface, some Divine providence working. Let Nature seem to act never so mercilessly, let her face frown never so fiercely, let her aspect be never so harsh or uninviting, yet beneath it all there was a divine law and providence working to proper ends and uses.

A contrast was drawn between the effect upon the mind of the savage man of the past, of the phenomena of nature—the rising tide, the howling wind, the flashing mountain fires, the forked lightning, the growling thunder, the bitter blast, the foul vapour, the noxious fumes,—which struck terror to his soul, and the effect of the same phenomena upon the mind of the cultured and intelligent man of the present, who, having inherited the results of past labours, and understanding more of the secret springs and causes of these things, looks on without fear, and whose knowledge enabled him to save himself from many a calamity.

These things were but Nature's hard, stern lessons, and when taken advantage of in the past had resulted in blessings to the whole human race. For example, the lightning was once a dreaded enemy; a vivid flash, and some noble building was soon a charred and blackened mass, involving, perchance, in its destruction some loved one for whom the heart beat fondly. Where was the providence of God? To-day science steps in, with its knowledge of electrical laws, and erects a lightning conductor which allows the fluid to run harmlessly to the ground, and your building, and your loved ones are comparatively safe. Where is the providence of God? Why, in the increased knowledge of electrical science. Again, the miner, condemned to toil far down beneath the light of day, to win the coal that contributes so largely to the happiness and well-being of mankind, amid dangers which threatened in every direction; suddenly a rush, a roar, an outpouring of dust and ashes, and the tale was told; the mine had fired and a hundred noble lives had been crushed out—a hundred blackened corpses being the only record of the explosion. Did the providence of God watch over them? Yes, for Davy—immortal soul, bright and radiant one—who did so much for mankind, discovers the safety lamp, and thenceforth the mine was freed from half its dangers; the science of ventilation was practically applied, and the miner,

to-day, worked under the protection of God, manifested in the increased mechanical and scientific knowledge of mankind.

At one time, when men suffered dreadful accidents, the disciples of Galen and Esculapius butchered off the limb and immersed the bleeding stump in burning pitch. That state of surgical ignorance had happily disappeared. They no longer put pitch upon people's arms, but scientifically amputated the limb and took up the arteries. At one time, the holy Roman Catholic Church was dominant in this great kingdom of ours; kings trembled at her fiat, and humbler people, having no consciences of their own, blindly did whatever the priests told them. The land was held with an iron grasp, and tyranny over the souls and bodies of men flourished. Where was the providence of God? But that power was sapped, that rod of iron filed in twain, by Luther, by Knox, by Whitfield, and a hundred others, many of whom, like Ridley and Latimer, paid the penalty of their temerity, and were roasted to death by "Christian" agents; and as the smoke of their suffering rose to heaven—as the fire of their torment was kindled in this world—a torch was lit throughout the length and breadth of the land whose flame had never yet been quenched.

And what of the inhabitants of that smiling village built on the pleasant slope of mountain; whose verdant sides give no sign of the terrific fires slumbering beneath? What of the thousands hurried out of existence by the belching forth of the long-imprisoned molten lava, or buried beneath the masses of scorified vomited forth? Well, humanity must learn its lesson, stern though it be, and having gained a knowledge of volcanic action and its consequences, must in future be wise enough to avoid building their pleasant retreats in such perilous positions. There was no occasion to reconcile such calamities with the providence of God; they had to be reconciled with the foolishness of men.

Disease, again, that scourge of mankind; if men would persist in the indulgence of personal habits, and the adoption of a diet which conduced directly to the creation of disease, they must not be surprised at the result. The remedy for the evil lay in their own hands, and not in any amount of wordy prayer for deliverance. When the cholera comes with fell swoop sweeping away its thousands, pray, by all means, and most earnestly, that it be taken away, but let the prayer be in the shape of bricks and mortar, and better sewers, and sanitary improvement generally.

As to escaping the terrible and lamentable effects of famines, tidal waves, &c., the lecturer remarked that the world was large enough, and if people would persist in crowding upon a particular portion of the globe, which was barely capable of affording them a subsistence, even under the most favourable circumstances, but which was periodically visited by long droughts, and consequent failure of crops, with its terrible consequences, they had no right to complain of God's providence; the plain remedy would be to move to other and less densely populated parts of the earth, where the necessities of life would be found in greater abundance. So with tidal waves and earthquakes. Those parts of the earth which were particularly liable to these terrible manifestations of Nature should be abandoned, or such measures of precaution taken as would be best calculated to neutralise their effects, and there was great hope that, with the advancement of science, some means of protection would be found.

Providence never worked outside of, and upon, but always through nature and humanity, and humanity's cure for all the seeming evils that afflict it, was, not to look vacantly up to heaven for relief, but manfully to seek out the causes of disaster and apply the remedies which would surely dawn upon them; to gain an increased knowledge of the laws which govern wind and tide and the various forces of nature which work such destruction upon human life when man is unfortunate enough to get in their way. There was a power resident in mankind, which, when recognised and properly used, would protect them from all danger. The providence of God was within man, and not outside of him; and in the effort to protect the race from accident, and to relieve the misery of others, man would mount up to higher levels of knowledge and profounder heights of wisdom. Let him, then, who desired to do something to alleviate the sufferings of humanity, no longer gaze idly up to heaven, but set to work and find out the causes which lie at the root of these things, and endeavour in this way to deliver his fellows from the scourge of their action. Let him pray, indeed, earnestly, but in deeds, not in words. In every department Nature was a stern schoolmistress, and if man will not learn the letters of the alphabet, she gives him a caning every time he misses. But, just in proportion as knowledge, and the use of knowledge increase, so also did the happiness of mankind increase, and the providence of God was the more completely vindicated. The providence of God was found in that supreme and glorious truth that mankind, possessing consciousness and reason, can master the secrets of Nature—can drag forth her deepest mysteries to the daylight, can solve the problems of life, and, mounting upon the wings of knowledge, can bid defiance to the dangers which threaten him. Nature was strictly justified in every one of her departments; man's ignorance alone was the agent that involved him in misfortune and misery, and mankind collectively experienced a thrill of divinest joy as it mastered in succession the various problems of being. From the narrow theological point of view, a reconciliation of God's providence with the facts of Nature was utterly impossible, but taken in the broader and deeper sense indicated by the lecturer, there was no such difficulty involved. Nature was absolutely impartial in every one of her arrangements, and had no more respect for the believers in Jesus than for the believers in the prophet Mohammed—no more consideration for the Brahman than for the

Mormon; she knew no distinction in race or colour, creed or class. It behoved us, then, to cultivate and make the best use possible of the powers and possibilities—the providence—latent within us, and to fully realise their value; to make knowledge, and obedience to that knowledge, the providence of God, striving more thoroughly to comprehend the nature around us, and the glorious destiny that was before us, and learning that all things that befall us in this world of ours are but phases of progress, fitting us for the life in the world to come, where the providence of God should be more clearly understood than it can possibly be here.

ARE THE EFFORTS OF THE CHRISTIAN CHURCH FOR THE CONVERSION OF THE SO-CALLED HEATHEN, DESERVING OF THE SUPPORT OF THE ENGLISH PEOPLE?

This was the subject chosen by the audience for the evening of the 12th. Mr. Morse's control commenced the discourse with a quotation of the proverb that if everybody set their own houses in order, there would be no need of sanitary inspectors, which was paraphrased by saying that if every man had the proper kind of religious food the world over, Christian missionary effort would, of course, be useless and supererogatory. But while the British mind was possessed with the idea that its own particular religious teachings, its own particular philosophy, and its own particular forms of social and moral progress were the great things necessary for all the world's inhabitants, this missionary work in foreign countries would be by no means diminished in scope and magnitude.

Against the religion of Jesus not one word was to be said; if those who so noisily preach and talk about it would but act up to it in their lives, theological forms and creeds, ceremonies and institutions, would rapidly lose their stability and hold, and wane and decay away before the pure and undefiled religion—the noble life, which should then bless mankind at large. If the "heathen"—these poor blacks, and yellows, and browns—were really in danger of eternal damnation, as those of the Christian faith believe, and will surely go to the realms of woe unless converted to that faith, then, indeed, missionary effort was a necessary and noble work. But then the question arose—How did those who originated and prosecuted missionary enterprise arrive at the startling conclusion that it was necessary so to "save" the souls of these poor unfortunate pagans? If the command was quoted, "Preach the gospel to all the world," the proper reply would be that the book which so directed did not by any means empower us to say that they would be damned to hell if we did not do so. Suppose some Brahman or Mohammedan priest should take it into his head to come to this kingdom of ours, place himself in a public street, collect a crowd around him, and say, "Dear brethren, I have come to point you to the road to heaven; I have come to save you from the curses of your civilisation, to bid you forsake your false prophets, your false gods, to throw down your false idols, to forget your false Scriptures, and to come to us, to worship at our shrine—the only true shrine," the probability would be that the benignly inclined missionary would be saluted with a shower of rotten eggs. Why? Because you would say, "Presumptuous egotist! Our religion is the only true religion, our Scriptures the only true Scriptures, our creeds and doctrines the only true creeds and doctrines, our plan of eternal happiness the only true plan. You are a miserable impostor; get you hence!" And yet for hundreds and hundreds of years Brahmins and Mohammedans had been trained in the tenets of their respective faiths, for ages they had regarded them as the aim and end of life, the very voice of God speaking to mankind; and if it came to a question of antiquity, some of them perchance would carry the palm over the Christian faith. Missionary effort was predicated upon the idea that the gospel of salvation must be brought to all the people of the earth, or else heaven would not get so large a proportion of the earth's inhabitants as good and pure-minded Christian men would like to see therein. If we were told that "those who know not the law shall be justified without the law," we might ask, "Why disturb the savage's simple faith in providence, and in place of his own notions, adapted to his state of development, bring him confusing and conflicting creeds, which the keenest intellects of Christendom have failed to thoroughly reconcile with common sense?" Why all this useless talk about all those outside of the Christian faith being lost? It was absurd. Nothing could be lost from God. Wherever there was life, there also was God.

The doctrine of the Fall, and atonement through sacrifice, the basis upon which rests all missionary effort to bring mankind within the saving influence of that sacrifice, were then severely criticised, and it was asked—How a faith but eighteen hundred years old should venture to roll back the stones of time, tear down the inscriptions of the mighty past from Nature's fairest face, and pervert all the divine principles of life, and fetter them to its own narrow conceptions and paltry issues, and say, God sweeps out all the rest of the world, that a miserable forty or fifty millions may live in glory for ever? One would have thought if there was to have been a real religion to save mankind from the consequences of original transgression, that the Lord God of Heaven, being a God of love and kindness, would, as soon as his natural wrath had subsided, have there and then devised a plan whereby men might have been saved, and not have delayed its operation for four thousand years, and then have deprived so many myriads of earth's inhabitants of the benefits of its operation when it had come; that it should have blossomed out into the whole earth, and have come before all mankind with such invincible force and energy, that scepticism of every kind and shape should be van-

quished at its feet, and that religion, thus developed, should have stood proudly pre-eminent before all the philosophers of the world. This, however, was just what had not happened.

Due honour and praise were to be accorded to those who brave innumerable dangers and difficulties, animated by the desire of carrying what they consider to be the vital truth to all parts of the world. The only regret was that they do not direct their energies into other and more useful channels, instead of muddling the brains of "heathens" (all of whom were to their vivid imaginations, equally sitting in the shadow of spiritual darkness,) with the intricate ideas and contradictory doctrines of theology. If the knotty problems of original sin, total depravity, justification by faith, and the Trinity, were so exceedingly difficult for educated, intelligent Englishmen to unravel, how in the name of common sense could the untutored savage mind succeed? In that direction the labour must always be a failure. Again, the present moral, political, religious, and social status of these heathens was the gradual outgrowth of all the years that had preceded it. It had not been the growth of a day, and although it might not suit our western ideas, yet it was adapted to their stage of development. Yet we sent our missionaries out, and (to use a vulgarism) capsize the savage mind into a sea of doubt and difficulty, and left him there seriously perplexed. The savage takes Christianity much as a child takes medicine—feels something very peculiar, and fancies he experiences some wonderful change; but place him on a platform, and let ordinary, common-sense Englishmen interrogate him as to the vital principles whereon religion rests. Those who imagine he would acquit himself creditably under such circumstances would be very much disappointed, because the calibre of the savage mind is not sufficiently developed to enable him to comprehend the principles of either theology or religion.

On the other hand, if a representative of those races who, without being considered as actually "savage," were yet regarded by Europeans as being comprised within the domain of "heathendom"—an educated Brahman or Buddhist, for example—and an educated Christian, or, rather, an educated theologian (for there was a great distinction involved in the term), were placed side by side, and were to discuss the points of Christian doctrine piece by piece, the result would be that the Christian theologian would have to give way; he could not possibly stand before the logic, facts, and history that his eastern brother—representing a religion which was old and venerable, and numbered its millions of devotees long before Jew or Gentile were thought of in the world's history, long even before Isis and Osiris were heard of in the ancient land of Egypt, and which to-day numbered some three hundred millions of professors—would bring against him.

The truest missionaries to far-distant lands were not those who preached salvation by any particular creed, but those who, living a pure and upright life, just and honourable in trade and commerce, exercised the potent influence of a Christ-like example upon all with whom they came in contact, who could not fail to admire and profit by it. To-day the name that stood forth brightest and most prominent with the Indians of North America was that of William Penn, who, having Christian truth and love within his heart, practised it in his life, and by fair dealing and kind treatment won the respect and admiring friendship of the "cruel, crafty, bloodthirsty Indians," as they were wont to be called to-day. Would that history's page were decked as plentifully with names and lives like his, as the broad blue heavens are with the diamond stars that shine on summer nights; for then, indeed, missionaries of the right sort and of the true nature would be scattered the wide world over. Too often, alas! had vice and intolerance, bigotry and all uncharitableness, followed in the train of the European missionary, who had gone forth in the name of the gentle and peaceful Jesus. There was no objection to scientific, moral, and spiritual-minded men and women going forth over all the world, and lifting the rest of mankind upwards, but there was a most insuperable objection to men going forth into the world, and saying their plan of salvation, their religion, their scriptures, were the only things that could help mankind to happiness in the land beyond the grave.

But were there no heathens in our midst? No sons and daughters of Satan around us who need missionaries here and now to lead them into a life of goodness? So long as there was one heathen in Christian England, so long was every penny spent on foreign lands a sheer waste of money, because the good that anyone could do was strictly gauged by the individual's own life, which then became the potent weight of personal example. As with individuals, so with nations. Immoral communities that speak of virtue were only laughed at, and countries that flagrantly violate all the higher laws of truth and humanity, and then preach the Gospel, deserved the severest reprobation. The religion that wanted to make all the world right, and yet could not purify its own life, was not a religion to uplift and bless mankind. Happily, true religion, which did not consist in creed and dogma, but was the unfoldment of every goodness in human nature, was not the special property of any one race. Truth was the heritage of humanity.

The missionary effort which all could undertake lay immediately around. Each one might become a messenger of kindness and blessing to humanity, and need not seek far-off countries wherein to exercise the glorious privilege. Relieve those who are in want; visit the sick, and soothe the bed of pain; seek the homeless and the orphan, and labour to bring them where they can be properly trained and fitted for the duties of this life; calm the minds of those who are anxious and filled with doubts and perplexities;

seek to bring to repentance and moral health the sin-stricken soul; in your individual life cultivate all that is righteous and holy, pure and noble, and eschew all that is contrary to the highest and divinest instincts which God has implanted within you; and the world shall be blessed and elevated by your presence.

Let your missionary effort be there (most eloquently concluded the lecturer), and you shall see the time come, when from the hills the purple dawn shall stream, when their hoary summits shall be tipped with gold, when o'er the blue expanse of departing night the shimmering stream of silvery light shall steal in softest beauty; when the hills, wakening up to life and joy with the coming of a brighter day, shall throw back again the golden flame King Phoebus pours upon them; when streams shall leap to limpid life, reflecting back the silvery light to heaven; when birds from out the rugged wood shall trill their morning song; when trees and flowers shall burst to life in glory inconceivable; when man's soul, dilating with the glory, shall so grow in greatness as to reach almost to heaven; when teeming life, o'er all the earth, shall sing with sweetest harmony the glory of that sweet and holy coming day; when frowning hills shall lose their harshness; when rugged mounts shall seem in sweetness swathed, as golden foregleams of that happier time warms them into life and beauty; when vice and sorrow, craft and guile, shall be forgotten ever, and human kind, with one accord, praise God the Universal Lord; then, indeed, no man shall say—To heathens we must send our mission; for God's eternal voice of truth shall speak in every human heart, and all mankind in brotherhood shall praise the eternal God for ever and for ever.

A. J. SMART.

3, Guildford Street, Cardiff.

LAST SUNDAY AT DOUGHTY HALL.

There was again a grand and harmonious influence in this hall on Sunday evening last, and although the extremely fine weather was very tempting to those confined during the week to enjoy a little open-air exercise, a goodly number assembled together to hear the second of a course of addresses delivered by Mr. Lambelle on "The Ancient Mysteries," &c. The subject treated on this occasion was the religion of the Hindoos, of which we append a brief synopsis.

THE RELIGION OF THE HINDOOS.

Having traced on the previous occasion the origin of a religious form of worship, and pointed out the different branches that descended therefrom, we have on the present occasion of speaking with you to review one of the earliest divisions of that most ancient worship—that of the Hindoos.

The sun, as we stated to you previously, was recognised and worshipped by men before they had begun to measure time or to mark epochs; second in place of power was the adoration felt and paid to the deceased relatives, which latter circumstance set men upon the inquiry as to a future state; and then, undoubtedly the knowledge of a future state led men to speculate upon the origin of God and of the human soul. In their conception of a creator, the sun most nearly approached what they considered the attributes of that Being, so they worshipped the sun as the symbol of the almighty Creator. While so attentively paying their devotions to the central source of light, their thoughts were naturally directed upwards; and not only did this upward contemplation obtain while the sun was pouring his rays upon them, but at all other times; thus, they began to observe the stars and the planets, and seeing that the latter were subject to changes of positions and performed revolutions, returning at definite periods, they concluded that these planetary bodies were really animated worlds, the messengers of this sun, the emblem and symbol of their God. These periodical revolutions being completed regularly with the return of the seasons, they measured their time by them, and thus established the division of the time occupied by the planets in travelling their journeys round the sun into months, and afterwards into weeks. The division of the week into days owes its rise to the fact that these ancient people, already deciding that these planets were the duly appointed messengers of God, began to worship them as deities, and set apart a portion of time for this purpose. Though the sun was worshipped every day by them, the lesser divinities were also on certain days particularly mentioned in their devotional exercises. Thus was established the measuring of time, the marking of epochs, and the founding of the neris.

Though these people so zealously adored the sun as their god, they did not consider it as God, but as the signification of His power, and in presenting themselves before it they only acknowledged its power and influence, which led them not to deal in abstractions, but in a living reality. Why we so earnestly insist upon this is that you may the more easily see the divisions that crept in even amongst this simple but intelligent people. Recognising as they did that the power exerted by the sun was destructive as well as creative,—for no sooner had the rays of its light and heat descended upon the bodies which had ceased to be animated by the *soul principle*, than putrefaction set in and the whole was destroyed,—they divided the power of God into two parts, creative and destructive. But they soon were led to see that nothing could be destroyed, that what they had considered as destruction was regeneration. And thus they reasoned: matter has always been in existence, and the power of *Agni* and *Indra* descending upon it gave it form and definite shape; if, then, matter has always existed, it will always continue to exist, and is only transformed from one body to that of another. Thus this latter division, the regenerative principle, was given a place with the two

former ones, and the power of God was divided into—first, creative; secondly, destructive; thirdly, regenerative. And now they worshipped one God, as Creator, Destroyer, and Redeemer; or in their terms, *Brahma*, *Siva*, and *Vishnu*. This is the first origin of the Trimurti, the triune power of God.

We must now desire you to look a little more closely into their mysteries. These mysteries of the ancient priesthood were but the teachings of the philosophers, wrapped up in such a manner as to prevent the uninitiated from understanding them, and to keep them in subjection to the priests, who had by this time grown into a power in the land. Three great principles underlie all these ancient mysteries, and these are: the unity and power of ONE SUPREME GOD, the Creator of all things; the plurality of worlds, with beings inhabiting them, as upon this earth; and the existence of the soul previous to its occupying the material body. And whether we enter into the Hermetic, the Orphic, the Eleusinian, or the Cabalistic mysteries, we shall find the same general principles running through the whole. The creative power of God was, as we have already intimated, divided into two parts: *Agni*, the principle of light and intelligence; *Indra*, the principle of love and heat. The soul, or *Atma*, was, according to them, but an extension or emanation of the *Mahan Atma*—the Great Soul, and was placed in matter to purify matter, and to cleanse it from its grossness. But the scholars who have endeavoured to throw discredit upon this ancient people have reversed the proposition, and said that these early worshippers of the true God taught that the soul must be purified by contact with matter. Nothing could be more averse to the truth, and we think you will agree that it is entirely opposed to all reason that they could suppose that the *Atma*, proceeding from the only source of purity and perfection, could be in anywise benefited by such a union as that which they (the scholars) have stated to be the case. Matter they considered but as a further effect of the creative power, and, like the soul, was capable of being purified through successive stages of development, and the soul entering into it and becoming associated with it was considered the purifying agent. They taught after the transition of the soul from this earth to another world for which it was peculiarly fitted, and to which it was strictly related, that it would, after having passed certain stages, enter upon the Elysian Fields, enjoying the felicities of supreme goodness, and finally become absorbed into the *Mahan Atma*, the Great Soul, from whence it had originally proceeded. We also find that they believed in other divinities or powers, as messengers or attendants upon the Supreme Being. You must not suppose that the mere moving of the planetary bodies was all that underlay their system of thought. As we have said so must we repeat, that these things were only the symbols of their inner thoughts. As the stars were considered a lower form of creation, or a more distant emanation than the planets, so they supposed that the *Rikhus*, a term used to signify the human *Atma* or soul, was a lower order of being than the *Maruts*, or the heaven-born sons of the *Mahan Atma*, or Great Soul; and that as the planets were said to be the messengers of the sun, so the *Maruts* were the messengers of God. Did time permit we would enter into the *Rig Veda*, the *Manava Dharma Shaster*, the *Laws of Manu*, and the *Bhagavat Gita* in support of what we have now stated; opportunities, however, may yet come when we shall do so cheerfully.

Then, again, there was another principle to be learnt from the ancient Hindoo theology, which had wrought a most mischievous effect upon the unlearned in all ages and in all countries. The country inhabited by this people was vastly different from what it is at present, owing to the change caused by the movement of the polar axis. Then but a very small quantity of rain fell upon the earth, and between the seasons when it usually fell, everything was being eaten and scorched up by the intense heat of the sun. In the dry season the sky was always of a blue colour, and from its regularity and continuity it was called *fideli*; but the wet season was always accompanied by a black cloud. Now, the original word for black was *Krishna*, and as the rain was considered the redemptive power, it required but little ingenuity to call the black cloud which contained that power the *Benevolent One*, the *Holy One*. These terms becoming incorporated with their teachings, were handed through the mysteries to their theologians. Others, not understanding their origin, nor yet being in possession of the key that would disclose their inner sense, began to mix them up with the third power of the Trimurti, and thus the term has been planted into all religions until at present it is used in its most perverted sense. In later years the Romans and the Greeks placed *Krishna* in their mythologies, but not having sufficient power in their tongue or language to give it its correct translation, it was rendered by them *Cristna*, and from this we have the corruption into *Christ* in the English. If we were to say that the words employed in the chapter (Philippians iii.) read to you were false, and owed their origin to the misunderstood teachings of a people who existed on this earth over 6,000 years ago, we would probably be disregarded; but if we give you our honest statement, supported by reason; that he who has been called Jesus Christ never bore that name upon earth, and that he lays no more claim to the sonship of God than any other of his brethren that have lived before or after the time of his life upon earth, we may surely request at your hands careful consideration of the facts we here present; and though we might, perhaps, speak with more effect in the tongue of our land, and in the words of this ancient people of whom we have been speaking, yet we prefer to speak in that language that will be understood by you rather than in one upon the truthfulness of which you could not decide, and had no means of proving.

These mysteries have no importance when viewed in their proper light. The simplest child can understand them, they are so clear when looked upon from their interior; and we trust the little assistance that we have been enabled to render through these imperfect sentences of ours will help to clear the mists from your eyes, and to remove the veil that has for so long obscured the teachings and thoughts of antiquity.

In conclusion we have to say, that if, in the hasty manner in which we are compelled to review the religious opinions of the ancients, we fail to state clearly the position of their devotional forms to you, we hope that the provision made at the close of our review for interrogation upon points of dispute or further explanation will be largely taken advantage of, so that the clearest light and knowledge may enter in at the breach thus effected. This one thing must be gathered from our remarks this evening, and that is the ancient Hindoos, whose doctrines we have been discussing, were neither the practitioners of idolatry nor the unlearned, uncivilised, barbaric race they have usually been thought; but they were a people of simple habits, and enjoying a measure of inspiration that might well be envied by more pretentious nations. You and your country want more of that form of inspiration which has in the past been regarded as the product only of imperfect understanding, and you want more of that clear intelligence which reveals the substance from the shadow, the representation from the thing represented. Too long have you depended upon the paltry prayers of a priesthood, and reposed upon the bosoms of saviours. None of these things—these abominable practices—could be attributed to the Hindoos that are now followed and observed by the assumed followers of Jesus of Nazareth. And before men will ever rise in spiritual aspirations, they must taste the principle that these ancients symbolised under the name of *Agni*. And if you wonder how or why we speak with such earnestness, in a tongue unknown to us, we would say it is by tribulation and suffering imposed upon the medium. First, that we might become acquainted with your whole religious rites and ceremonies, and denounce them in the measure in which they deviate from truth; and as we proceed to review the Essenian philosophy we hope we shall afford that strength and inward conviction which will unite more firmly your sympathy with ours. Oh, brethren, awake from your slumber and from your repose, to the conviction that your souls are undying; see the state of your country, in spite of all its professed possession and ministration of eternal truth, it is sinking in corruption. Your people are dying, and priests are fattening upon the results of this slavish ignorance. May the Divine truth illumine your souls and ours, that we may ever be successful in speaking forth the wonders of His name to the satisfaction and profit of all earth's children. Then shall love descend with light, and crown our efforts for truth's sake.

Second in claim to the most ancient people come the Chinese, whose religion we propose next to inquire into. Let our words sink deeply into your hearts, and strengthen you according to your several needs.

At the close Mr. Towns made an interesting statement of what he saw in vision behind the speaker. Nearest to him stood an ancient spirit, attired in a robe of crimson; then behind him another, dressed in purple; a third spirit, who seemed higher still, was clothed in yellow. All the robes were covered with brilliant golden stars. These three spirits were engaged in controlling the medium. The thoughts to some extent originating with the spirit furthest off and passing down to the nearest one, who ministered them through the organism of Mr. Lambelle. A lady in the audience had a similar vision.

HUMAN INTERDEPENDENCE.

If we reflect on the nature of the human species, we shall find that all mankind were originally designed by the Great Creator for social creatures, for man, above all other animals, is born the most indigent, helpless, and abject. Our mutual dependence on each other is, therefore, one of the first things we should know and be convinced of; and consequently we ought to aid and relieve one another, and promote the happiness of every individual, as far as is consistent with truth and the dictates of right reason. Can we suppose that the Supreme Being bestowed upon us the wonderful faculty of expressing and communicating to others our ideas by sounds, for no purpose? Is it reasonable to think that man ought to live in solitude, and expect happiness only from himself? In other parts of the creation the wisdom of Providence has done nothing in vain; the use of words was not given us to converse with brutes, for they neither understand nor return them; it is therefore evident that they were designed for the mutual intercourse of the human species. Besides, the same passions are common to all men. Love and hatred, hope and fear, pleasure and pain, are the same in every individual who acts conformably to his nature: this likeness in our desires must necessarily attract us to and create in us such an esteem for each other, that nothing but unnatural dispositions or the greatest corruption can dissolve. Let us suppose a man banished into the remotest wilderness, without the commerce, company, or the friendship of his fellow-beings, how dismal must his condition be. He may, perhaps, find means to continue his existence by taking such animals as the desert affords, or by gathering such fruits and vegetables as the earth spontaneously yields, but his life must be a continual scene of horror and despair; no friend to converse with, no mortal to defend him from the ravenous jaws of the savage inhabitants of the forest, no physician to administer the salutary productions of nature when pain and sickness make their approach; in short, he

would be so far from arriving at happiness, that he would scarce desire to support his existence, and even court the king of terrors to terminate at once his sorrows with his life. Since choice, as well as necessity and convenience, should induce all men to unite in co-operation, it is the indispensable duty of every Spiritualist to become a useful member, and contribute all in his power to promote the spread and prosperity of our glorious truth. The great end of our being is happiness. It cannot be supposed that the Omnipotent Author of Nature intended that any being should inevitably be miserable. Human happiness is always proportional to the perception we have of ideas or things; that is, the same object may give a higher degree of happiness to one person than to another. But no degree of human happiness can subsist without co-operation. Men, therefore, enter into co-operation for the mutual happiness of each other, and that every individual should enjoy the advantages resulting from such a union. If pleasure be desirable, as most surely it is, we can only hope to obtain it by following its dictates; those pleasures we enjoy contrary to her precepts always leave a sting behind them, infinitely greater than the joys we find in their possession. We should, therefore, always let reason direct our actions, and remember the golden rule of doing to others what we ourselves, if placed in their circumstances, should desire from them. W. BROWN.

40, Standish Street, Burnley.

REFLECTIVE NOTES.—No. 7.

If Spiritualism has done nothing more of practical usefulness for us, it has certainly taught us to regard death in a very different light from that usually associated with it; for, instead of the hideous monster that we formerly regarded Death to be, we now see that it is the comforter of him whom time cannot console, the physician of him whom medicine cannot cure, and the liberator of him whom freedom cannot release.

All improvements and new ideas that have at all been calculated to uplift society, have in their first stages been ridiculed as Utopian, decried as visionary, and declaimed against as impracticable; and Spiritualism should not be considered as an exception to this general rule. What knowledge has done for other principles, that will it do for Spiritualism; the steady march of intellect will in time make men wise enough to see their true interests, and disinterested enough to pursue them. The diffusion of sound literature is one of the best helps to assist this progressive movement. Let us then co-operate and circulate this great desideratum.

In a family or brotherhood, unity of thought and opinion is of the most essential importance. And if this unity arise from well-matured observation and reflection, and the centre truth, the circle cannot be too strong nor too far extended; but if the centre be error, the greater the circumference, the greater will be the evil, and the strength of the parts will only give an energy to be execrated, and an endurance to be deplored. Claiming as we do that our sublime faith is founded upon the centre, truth, we call upon all earnest workers to extend its area of usefulness, and to strengthen the bonds of fraternal fellowship.

Many lectures, sermons, and books require no thought from those who hear or read them, for the simple reason that they made no such demand upon those who gave them existence. These productions are valueless, and only those may be fairly said to possess value that call into exercise our reflective faculties. As vegetation requires solar light to call forth the latent powers of the kernel, which without such a stimulus would never have struck root and borne fruit, so the mind of man requires the light of intelligence to arouse the dormant principles of thought within him, which, without this incentive to action, would never have been embodied in expression nor improved by examination. If speakers and writers would take care to have something worthy to impart, and not play at building a galaxy with words, the minds of those to whom their ideas were directed would be benefited with one-half the expenditure of energy.

W. H. LAMBELLE.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

QUARTERLY MEETING, APRIL 10, 1878.

Mr. John Mould, President, in the Chair.

The minutes of the previous quarterly meeting having been read and confirmed, the Chairman called on the Secretary to read the

OFFICIAL REPORT FOR THE PAST QUARTER.

(Of which the following is an abridgement.)

Your committee with pleasure report for the past quarter, ending March 31, 1878, as follows:—

The number of subscribing members was 129.

The lectures have been held regularly, and were 21 in number, 18 of which were trance and 3 normal addresses, being a much larger proportion than usual of the former. They have all been excellent, and it would be invidious to give preference to any, except to acknowledge with thanks such as Mrs. Batio, Mr. Thos. Smith, and others whose labours have been *con amore*.

The seances department proceeds steadily, and it is pleasant to record that the form manifestations of Miss Fairclamb have assumed a decided improvement. "Geordie" besides manifesting a great improvement in his voice, has also permitted more light; but, best of all, has on more than one occasion invited members singly up to the cabinet and then

drawn the curtain aside and exhibited the medium sitting in the chair inside the cabinet.

In accordance with the resolution at last quarterly meeting, another yearly engagement has been entered into with Mr. Morse on the old terms. Mr. Morse kindly volunteered to give some additional lectures in order to help make these meetings self-supporting. A few of your members have banded together, and have voluntarily incurred the expense of advertising those lectures for six months. Your committee, whilst warmly acknowledging these efforts to assist them, sincerely trusts that they may attain the desired object. In view of the great improvement in Miss Brown's mediumship, an engagement for three visits has been made with her, and it is hoped that that progress may be as marked in the future as at present. It is greatly to be regretted that arrangements could not be concluded for Dr. Peebles to visit Newcastle, as doubtless so eminent a Spiritual Teacher would have given a great impetus to the Movement.

Arrangements were concluded with Mr. Burns for the publication of Mr. Barkas's last lecture in full in Feb. No. of *Human Nature*. 100 extra copies were procured. There has been a great demand, and not a single copy remains unsold.

Your librarian reports that there has been an increased demand for the loan of books. There have been 91 volumes issued to members during the past quarter as against 80 issues in the previous quarter and 87 issues during the preceding six months, which shows the circulation to have more than doubled itself. 33 members have each the loan of a book at the present time. During the past six months 22 volumes have been added to the library, and also 3 bound vols. of *Banner of Light* and 3 ditto of *Religio-Philosophical Journal*, per Mr. Martheze. Your librarian concludes by pointing to the evidence of the great educational work which can be done in this direction, and earnestly begs assistance, either in books or contributions, from those who, like himself, are desirous of spreading a knowledge of a subject so profound, especially when many are seen to rush into it headlong without any previous acquaintance whatever with the subject.

An examination of your treasurer's accounts shows the receipts and expenditure for the past quarter, ending March 31, 1878, to be as follows:—

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Balance in hand...	1	7 4½	Lecturers' fees and other		
Collections	19	19 8½	expenses	17	19 11
Subscriptions	6	8 1	Advertising	1	3 6
Debating Society	1	17 0	Rent and rates	5	7 7
Cash for <i>Human Nature</i> ...	1	5 9	Gas	2	19 4
Balancedue to Treasurer	0	8 4½	Cleaning rooms	2	1 9
			Stamps and stationery...	0	6 0
			Railway carriage on		
			books... ..	0	3 3
			Burns for <i>Human Nature</i>	1	5 0
	£31	6 4		£31	6 4

Outstanding accounts:—Joiner for alterations and new ventilators, and plumber for alterations to gaspipes.

Members' subscriptions not paid to date, £2 2s. 6d.

In conclusion, your committee beg to thank all cordially, both embodied and disembodied, who have co-operated with them in this great work, and sincerely trust that the same harmony may continue among us and enable us unitedly to accomplish still greater things in the future.

The adoption of the report having been moved and seconded by Messrs. Kay and Haydock, it was, after being discussed by various members, carried unanimously.

Other business of a routine character having been transacted, and plans and suggestions for the future discussed, a vote of thanks to the chairman terminated the proceedings.

MR. COLVILLE'S LANGHAM HALL MEETINGS.

Mr. Colville desires us to state that the £26 deficiency incurred by his Langham Hall lectures was "paid out of a fund collected for the purpose prior to my first lecture, which was given on Good Friday," and that the collection amounted to £2 18s. 11½d., which went to reduce the deficiency. Of this fund we knew nothing, Mr. Colville making no allusion to it at Langham Hall; and from the earnestness of his appeal for aid, no one would have thought that any such fund was in existence, nor should we have imagined that a fund of the exact necessary amount could have been so accurately provided. Mr. Colville says the meetings were undertaken "at the earnest solicitation of the friends who had privately given the money to meet the expenses. Their motive was to introduce the kind of lecture I deliver to the general public of the West End of London." If so, the effort has been a mistake, for but few outsiders have been present, the last meeting being possibly as good as many of its predecessors collectively. It always appeared to us that the Easter visit to London was a foregone conclusion before Mr. Colville departed from London in winter. He says his tickets were 4s., and thinks the presentation of a bit of card marked at that price is a greater compliment than if the figure it bore were of less value. The result of Mr. Colville's experiment on the worldly basis—West-end hall, sofa stalls, and other grand ideas—has been failure and loss, so that all Spiritualists ought to be obliged to him for solving this problem. To obtain a high inspiration and put it to a useful purpose, we Spiritualists must centre our motives elsewhere than in these notions.

"Nemo," like many others, including ourselves, appreciates Mr. Colville's earnestness and devotion, and has sent us 1s. in stamps towards the loss.

A MANCHESTER MEDIUM has been informed by his "guide" that there is to be a grand flood in 1881—just 10,000 years since a former flood of a similar kind. The northern hemisphere is to have a complete soaking. The backbone of England will alone stand above water, like the top masts of a sunken ship. The cause of this is the reversal of the poles of the earth, but what the cause of that is the spirits don't say. From the great amount of inconsistency involved in the method of this flood, there is evidently no danger of its ever occurring.

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TO SPIRITUALISTS IN THE COLONIES.

In places where no organ of the movement exists, we invite Spiritualists to avail themselves of the MEDIUM. Parcels sent promptly by mail or ship at cost price. Special Editions may be prepared for particular localities. A small supplement added to the MEDIUM would make a cheap and good local organ in any part of the world.

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

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 10, 1878.

DR. SLADE'S PROGRESS IN EUROPE.

We had a call the other day from Mr. Simmons, Dr. Slade's secretary, on his way to America from Germany. We were right glad to see him, though he looks fully ten years older with the hard lot which has befallen these apostles of the Truth since they left this country. We were pleased to hear that Dr. Slade's mission has been entirely successful. All he left America to accomplish has been accomplished. The chief point, the visit to St. Petersburg, has been a grand success. Dr. Slade is now having a series of experiments with Professor Zollner, who has already made himself so famous by his outspoken avowal in respect to Slade's phenomena. Having finished his work in Germany, the Doctor will return to Liege, Brussels, and the Hague, where he has done so much good, after which he intends visiting Australia. He will return to America by the Pacific route, landing at San Francisco, where Mr. Simmons hopes to rejoin him.

Dr. Slade and his party have had to suffer much. The news of the London prosecution, with its monstrous charges and "evidence," everywhere preceded them, making it impossible for them to reside in some places. But not a few truth-seeking minds have been met with, who gladly investigated the facts, and some of these have dared to speak what they know in respect thereto.

Dr. Slade is a remarkable medium, and his career has been a most useful one. He can scarcely be held blamable for that which led to his interruption in this country. The system in vogue amongst his friends, and to which he fell a victim, was at fault. Without any such friends or defenders, Dr. Slade appears to have done much more good and lasting work on the Continent than in London.

MR. LAMBELLE AT DOUGHTY HALL.

On Sunday last the attendance at Doughty Hall was good, though a goodly number of the ornamental Spiritualists who have attended recently were absent. We feel that Mr. Lambelle will make a congregation of his own, who will attend not from superficial, but from spiritual motives. An urgent appeal was made by Mr. Burns for Spiritualists to commence practical work in their own homes and support the meetings more generously. The collection amounted to £1 13s., but on and after Sunday next the plates will be passed round the seats, and it is hoped that all will come prepared to do their part to sustain this grand work. Of course the poor who cannot afford to pay will be at all times welcome.

A gentleman who had come a long distance with only a few pence in his pocket, sends 1s. in stamps as contribution for the evening. In his note he says:

I was much pleased with Mr. Lambelle, his discourse was remarkably fine. During the last twenty-five years I have heard many mediums speak under spirit-influence, but I would rather hear Mr. Lambelle than any of them. His controls are of a very high order.

The discourse on Sunday next, as indicated by the controls on Sunday evening, will be on "The Religion of the Chinese." These discourses are of great importance, and are causing a wide-spread interest.

Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock. Visitors are respectfully requested to be in their places before the medium passes under control.

CALCUTTA.—A native gentleman has been holding circles amongst the members of his family and a few native gentlemen, and has had some manifestations of a really startling character. He writes to us for further information.

TO OUR FRIENDS IN THE AUSTRALIAN COLONIES.

The son of one of our most eminent London Spiritualists has gone on a trip round the world, with the special intention of visiting the Australian and New Zealand colonies. We refer to Master Tebb, son of W. Tebb, Esq., who sailed from London in the *Medea* on April 30, bound for Wellington, New Zealand. Master Tebb is about fifteen years of age, and takes this trip as an element of education, and for the consolidation of his constitution after close study, one of his professors being the well-known writer, "M.A. (Oxon.)." He carries with him letters of introduction to colonial Spiritualists, and we bespeak for him a kind reception wherever he may present himself. Any kindness shown to the youthful traveller will be duly appreciated by a large circle of friends in London.

THE MEDIUMSHIP OF CHILDREN.

The short article in last week's MEDIUM headed "Margaret and Kate Fox" furnishes most interesting historical information in respect to the origin of Spiritualism. The "Fox girls," instead of being grown up, as is ordinarily supposed, so as to be able to take any active part in the phenomena, were mere babes, and wholly passive mediums for spiritual influence. A similar faculty is inherited by the child of Mrs. Kate Fox-Jencken. In the MEDIUM, No. 214, date May 8, 1874, we gave an account of writing done through the hands of that child when a babe five months old, a facsimile of the writing accompanying the record of the event. Since then not a few instances of this remarkable child's mediumship have found their way into print. In the course of a letter dated May 3, received from Mrs. Jencken, the most recent indication of this mediumistic faculty in her son is alluded to; and as the facts will no doubt prove interesting to our readers, we insert the extract giving a statement of them:—

My darling little boy Ferdy, whose wonderful medial powers we have been doing our best to keep back, every now and then gains such power as to really alarm us. Last Monday the little fellow was under the control of several spirits, and described them: he was in a trance, his eyes open all the time, and the spirits spoke most beautifully through him. He would hold out his darling little hands for them to take, and then run upstairs to catch the spirit. Then he said to his little brother Henry: "Do not be afraid, Henry; they will not hurt you—I will not let them." The rappings were in every part of the house. This little Ferdy enjoyed very much, for he said: "I see how they rap." He asked questions, and the rappings answered. He told them to rap on the window—they did so; rap on the door—they did so. Wherever the child dictated they rapped. When he came out of the trance he seemed exhausted, and the next day he was down ill in bed. To-day is the first our darling has been able to get about the house. He looked like an angel when he was influenced, so bright and beautiful.

MR. COLVILLE'S SEANCE AT THE SPIRITUAL INSTITUTION.

On Friday evening an agreeable party of friends assembled to meet Mr. Colville on the eve of his departure from London, at 15, Southampton Row. After an address on a special subject Mr. Colville answered a number of interesting questions in a most instructive manner. The harmony was complete and the sitters freely asked for information, which was communicated in a pleasant manner, the controls being evidently anxious to be of service to their hearers. From a question put by a gentleman present, it transpired that Mr. Colville's guides could psychometrise individuals and tell them what spiritual gifts they possessed, and how to cultivate them. Mr. Burns spoke very warmly of the great value of such examinations, stating that they, in some respects, exceeded phrenology, and hoped to hear that Mr. Colville would give attention to that department, in which there was a great demand. "Prairie Bird," an Indian maiden, then controlled and said these examinations were her special work, and was glad that Mr. Burns had spoken so well of them; she hoped to obtain opportunities to work in that direction.

A vote of thanks to Mr. Colville closed the proceedings. The collection made by Mr. Colville on behalf of the Spiritual Institution, amounted to 11s. 2d.

THE CAUSE AT THE HAGUE.

Dear Mr. Burns,—I have just returned from my second visit to the Hague, Holland, and I have much pleasure in reporting that the Cause there was never in a more flourishing condition than it is at present. Since Dr. Slade's visit there, a great many people have been converted, and he has sown seeds which will bear fruit in the time to come. Our mutual friend, A. J. Riko, is as active as ever in spreading the knowledge and truths of spirit-communication, and through your columns I wish to publicly thank him and others who have so kindly made my visit at once pleasant and remunerative—two things which a medium who travels does not always experience.—I am, Sir, yours very truly,
32, Fopstone Rd., Earl's Court, London, S.W., W. EGLINTON.
April 28.

EXPERIMENTAL SEANCES are held every Tuesday evening at 8 p.m., at 6, Field View Terrace, London Fields, E. Several friends connected with the above, and who belonged to the late East End Association, are desirous to establish Sunday evening meetings at the above address, and a meeting will be held for that purpose on Sunday evening, May 12, at 7 o'clock. There are at present 14 members connected with the above circle. Friends in the East district are earnestly invited to attend next Sunday evening and assist in this work in the East End.—CHARLES R. WILLIAMS, Sec. pro tem.

TO OUR FRIENDS AND FELLOW-WORKERS IN SPIRITUALISM.

As part of my duty, I take the opportunity of saying a word recommending the claims of the Spiritual Institution to the attention of all Spiritualists. Very little has been done in this direction since the year commenced, and yet there has been no year in which help was more urgently needed.

All spiritual periodicals in this country are carried on at a loss, which is made up by those who approve of the various organs issued. But, besides sustaining the most useful periodical, we carry on an institutional work of great importance to the Cause. All this costs several hundreds of pounds a year. I have not that sum to devote to it, nor do I see that there is any call for me to do so. Of all moneys spent in Spiritualism, none effects such a wide and general purpose for the good of the Cause, apart from private interests, as that used by the Spiritual Institution. To help its work is to aid the Cause in the most direct and permanent manner.

All through these two years of stern conflict our labour has been incessant and progressively important. Through our agencies the spiritual tendencies and higher teachings of the Movement are being unfolded. It is severe and costly work, but the most glorious that earth has ever been blessed with; and amidst all the hardship it has entailed on me, I feel grateful that the burden has fallen as it has.

"Why are you sick? Why not get the healing-mediums to come to you?" "Why not send your wife to the sea-side?" This is what comfortable, jolly people say, who know not what it is to bear the cross, and hold on day by day with the soul's most sacred forces to that high and mighty purpose which the angel-world has in view in the carrying on of Spiritualism. Necessity has no law. The task must be performed; the goal must be reached; the victory must be won. There is no giving up and recreating, even though rest and healing should be required, for by neglecting duty at the request of self for one day all might be lost.

Many kind friends have spontaneously helped the work, for which I truly thank them. Many others might do so. Ours is the universal work for all, and it appeals to all for support.

I have somewhat neglected this duty of collecting resources, and am therefore suffering the consequences. I conclude by earnestly soliciting subscriptions from all. A large number would gladly give if they had it; all the more reason that those who are blessed with means bestow an extra share thereof at this time.

J. BURNS, O.S.T.

Spiritual Institution, 15, Southampton Row, W.C.

FEATURES OF THE WEEK.

The essay read before the Newcastle society and Mr. Morse's lecture at Cardiff should be read together, as we have printed them. On our first page there is the essay, followed by the report of Mr. Morse's remarks. It will be found that the latter is wonderfully supplementary to the former, elucidating many questions therein raised.

The *Ghost Review* now comes out at the beginning, instead of the middle, of the month. No. 4 bears date May 1. It is one of the best numbers that has appeared. It contains an essay against Spiritualism by a Christadelphian, with reply.

Mrs. Hollis (now Mrs. Hollis-Billing) is expected in London before the end of this month. We shall give further particulars respecting her visit next week.

LADBROKE HALL.—On Sunday evening next Mr. T. Everitt will occupy the platform, and deliver a lecture on "Some Phases of our Personal Experience in Spirit-Communion." Ladbroke Hall, Ladbroke Grove, Notting Hill Station, at 7 p.m.

ROCHDALE.—The Regent's Hall, occupied by the Roebdale Society of Spiritualists, will be closed on account of the conference at Liverpool, on Sunday, May 12. On Friday evening, May 17, Mr. Morse will deliver an address at 7.30, and on Sunday, May 19, Mr. J. Wood, of Oldham, will deliver two addresses at 2.30 and 6.30 p.m. in the above hall.—J. T. OWEN, Secretary.

"WASTE PAPER: What can be done with, and what may be done by it; or What we Human Beings destroy as Worthless, God and His Angels regard as Valuable and Useful." Mr. J. M. Dale will (D.V.) read a paper on the above subject at an evening vocal and elocutionary entertainment, to be held in Providence Hall, 8a, Church Street, Paddington Green, W., on Monday, May 20th. Further particulars next week. Prices of admission—1s., 6d., 3d. The proceeds will be appropriated to the working expenses of a real charitable institution. Tickets may be had of Mr. J. M. Dale, 50, Crawford Street, Bryanston Square, W.

NEWCASTLE-ON-TYNE.—A letter from our faithful co-worker, Mr. Armstrong, informs us of the most remarkable phenomena occurring in that town. On Sunday morning last, the spirit known by the name of "George" materialised through the mediumship of Miss Fairlamb, and stepping into the circle distributed bread and water to the sitters, numbering in all 24. This was done in true love-feast style. The spirit also spoke, and said the medium required a rest and a change, so that the usual Sunday morning seance will be discontinued after the 26th inst., and Miss Fairlamb and Mr. Armstrong intend starting on their tour in Scotland on the 27th inst. They expect to visit London in July, and we hope that the friends in Scotland, and those places where they intend staying, will give them a hearty reception. Further particulars on application to Mr. Armstrong, 3, Cross Houses, Upper Clarendon, Newcastle-on-Tyne.

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The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

At last meeting a reading was given by Mrs. Watts from "Illness, its Cause and Cure." Mrs. Burns occupied the position of Chief Monitor, Mr. Burns being overcome with fatigue and fever. Much valuable practical information was transferred on matters of domestic medicine and health. This kind of knowledge is of great use to all, and we should recommend Schools to give much attention to topics of a similar description. If those who know a little would meet in School with those who know less, the world would be vastly improved.

THE OLD AND THE NEW ORDER OF SPIRITUAL TEACHERS.

The careful perusal of last week's MEDIUM will have discovered the fact of the striking similarity which exists between some parts of the trance address delivered by Mr. Lambelle at Doughty Hall on Sunday evening, and the speech by Mr. Burns given at the School of Spiritual Teachers on the Thursday previous. Mr. Lambelle was not present on that evening, and had no knowledge of the suggestions advanced by Mr. Burns, who had not before divulged his views except in a few words of private conversation with Dr. Peebles. It appears, then, that the method of practical religion which existed thousands of years ago is now being introduced amongst Spiritualists by the Order of Spiritual Teachers. It is now, however, being presented on a higher plan, and embodying the private sanctity of the family with the wide liberalism of the large assembly. In fact, the new method of spiritual organisation now being introduced embraces all the advantages of ancient and modern systems. That Mr. Lambelle's guides are correct in their statement of ancient religious forms is proved from the Book of Judges, and the present custom amongst the Buddhists of Thibet. In all cases priestcraft is liable to creep in, the only antagonist to it being general culture on the part of all. This is the reason why the Order insists on all being regarded as Teachers; and anyone on reaching years of necessary development may form a School and become a Chief Monitor, just as he marries and becomes the head of a family. This method of spiritual teaching is making the necessary spiritual provision to meet the spiritual wants of the family, even as the father toils to win means to serve the physical wants of the family. Hitherto the spiritual part of the affair has been handed over to a class of a priestly character, but Spiritualism says to every man: Be ruler and priest in your own family.

MISS WAITE'S ELOCUTION CLASS.

On Monday evening Miss Waite met a few friends at 15, Southampton Row to consider the propriety of commencing a class for the study and practice of elocution. It was resolved to make a beginning. Another meeting will be held on Monday evening at the same place, at eight o'clock. It is purposed to form a class for reading as well as for reciting. This is an excellent arrangement, as good reading is the basis, and it may be attained by many who have not the memory to become reciters.

THE CONFERENCE AT LIVERPOOL.

Our Lancashire friends will please observe that on Sunday there will be a conference of Lancashire Spiritualists held in the Concert Hall, Lord Nelson Street, Liverpool. See notice elsewhere. We hope the friends of the Cause in the district will attend and do what they can to encourage and consolidate the work in Liverpool which is being pushed on so energetically.

Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

QUESTIONS.

25. SPIRIT PHENOMENA AND THE LAWS OF NATURE.

Sir,—Having borrowed a volume of your interesting paper, the MEDIUM AND DAYBREAK, from a friend, I was much struck during the perusal thereof, by the somewhat muscular or mechanical power exerted by sundry spirits. For instance, heavy armchairs, fire-irons, small tables, were moved, or raised from the floor, and notably that of a certain Mrs. Guppy, who seems to have been treated to a "cheap ride" in

the immediate vicinity of the ceiling, without any sound being heard. This is certainly hard to believe, but not wishing to call these manifestations *untrue*, I will call them *unnatural*.

Now, how can a spirit, which is claimed to be natural (that is, as far as the transition state can be called natural) act inversely to the laws under which it exists, without at once being unnatural, and, consequently, unreal? The laws of Nature are so harmoniously concatenate, that it is impossible for anything to exist materially or ethereally that is not in accordance with them.

The spirits who raised Mrs. Guppy were "ethereal," and, being so, have little or no material weight. Now, how a body (?) that is inaudible, invisible, and immaterial, can develop or exert sufficient power or force, mechanical or otherwise, to raise a weight, say, the least, 150lbs., as in the case of Mrs. Guppy, without a *fulcrum* or *ground of resistance*, and yet be called natural, is a matter, though not quite deficient in mental capacities, that I cannot conceive. A man may raise 150lbs., or more, but he stands on *terra firma*, which, of course, acts as the fulcrum and ground of resistance.

The only possible method by which a floating body (?) can be made to lift a heavy weight, supposing the spirit gifted with muscular power, is by the action of that power on a natural or mechanical contrivance which would act on the air, it being in this case, as with birds, the ground of resistance, though possibly a feeble one; the only suitable apparatus for so doing would be wings.

Now, even were such the case, I contend that it would be a matter of perfect impossibility to raise a comparatively heavy weight, without the mechanical action of the wings being audible; and yet it seems that there were but a few fluttering noises being heard, nor was the air materially disturbed. Such facts are hard to credit, more especially as they are so easily performed by material means.

Spiritualism may be claimed to be natural; to that I raise no objection; but when the spirits act in a manner totally unorthodox to the very theory of their existence, why, I cannot help exclaiming with Spinoza, "Wherefore these untrue things?" I do not presume to advance a new theory, but merely take a natural view of the matter.

In conclusion, allow me to apologise for the encroachment I have made on your valuable space, and laud the openhanded way in which your unique paper is conducted.—I am, Sir, your respectfully,
London, May 5, 1878.

"PEREGRINUS."

26. MATTER AND SPIRIT.

Although matter and spirit may be fundamentally one and the same substance, we must make a distinction, even though there be no absolute difference, just as we distinguish the brilliant translucent diamond from the same substance as charcoal, and which suggests the question as to whether all the various substances of the earth were not derived or developed from one simple element of a spiritual nature, as Dr. Peebles seems to think. We perceive the remarkable differences in the laws and properties of water, ice, and invisible steam—with the power of ice by cold, in its way as powerful as that of steam by heat; but all which may be viewed as facts terrestrial, which we can conceive and appropriate, and the knowledge of which is science and human power; but in respect to the ethereal or spiritual medium pervading all space, and the medium by the action of which light and heat are conveyed in each other's embrace from the sun, we must recognise properties that baffle both our senses and our understanding—a power that not only gives us vision and the chemical fact of the photograph, but a power that is reflected and yet passes through the seemingly solid glass with perfect indifference; in every point in space millions of lines of light as motion in the spirit-medium pass each other, and in opposite directions, without interference, from which we must acknowledge a substance, power, and action essentially different from what we term matter. I think the instance is a sufficient illustration without proceeding further; Professor Tyndall may well refer to matter as mystical and transcendental. Both Bacon and Newton refer to spirit as a rare condition of matter which they believed to pervade all bodies, and, in conjunction with the grosser body, to be the source of all power, and the basis of mind and instinct. Hence spirit may be a term used for a most rare and subtle condition of matter, or as the essence and essential basis of something and its efficient cause; for to suppose the cause in nature to be a something else besides the substance itself, seems absurd; and whether the matter was created and endowed, or self-existing; but anyhow, and in any case, the order of occurrence is all we know. (See Bacon—A. No. 1.)

HENRY G. ATKINSON.

27. PIUS IX.

It is passing strange that the late Pope should be ignorant of the pretty well known fact that one of his predecessors was an Englishman, Nicholas Brakespeare. I hope that A. T. T. P. is sure of his medium—to be sure of the invisibles is often out of the question.

A. S.

18, Atlingworth Street, Brighton.

28. THE INFLUENCE OF ALCOHOL ON SPIRITS.

In our town a medium some time ago changed his residence, and entered on apartments under which is a cellar well charged with alcoholic liquor of various kinds, owned, I suppose, by some person in the wine and spirit trade, and, therefore, part of his stock. In his former abode this medium had pleasant and successful physical manifestations, but when he has attempted a sitting at his new place, the circle has been frightened by the violence of the manifestations. On one occasion no sooner was the light put out than a draught of air was felt over the heads of the sitters, and some object was heard to strike the wall behind them. Immediately a light was procured, and it was found that the medium's boot had been taken off, and thrown across the room, and which was heard to strike against the wall. The query arises—What has caused this change in the character of the manifestations? The spirits have proved themselves to be of such suspicious character since the change of abode, that I do not think a very intimate acquaintance with them has been courted. It is a pity that the matter cannot be investigated. A good seer would be able to discover the cause of this remarkable change of proceeding. The circle set it down to the proximity of such immense stores of alcohol, and suppose that the volatile intoxicant escaping from the casks forms an atmosphere in

which the spirits of departed sots revel, and who are first at hand to assume control of the conditions as soon as a sitting is commenced.

Dickens, in one of his stories, quotes the opinion of Joey Ladle, a cellarman, to the effect that alcoholic vapours can be "taken in at the pores." If Dickens's Joey was a real practical man, his testimony ought to command respect. If so, why should not spirits be similarly affected? Their cutaneous wrappings cannot be supposed to be very dense, and as it is the mental powers that are chiefly influenced by the presence of alcohol in the system, may we not suppose that spirits would be indeed modified in their character by manifesting through an alcoholised atmosphere? I have introduced this query for any information that readers of the MEDIUM may be able to supply on the question.

"JACOBUS."

29. "PSYCHOLOGICAL" v. SPIRITUALISM.

In a letter in last week's MEDIUM describing the last meetings of Dr. Peebles at Liverpool, it is stated that the Liverpool Spiritualists have formed themselves into a "Psychological Society," and the writer of that letter seems, by his reflections, to consider that some other title would have been more appropriate. Now my curiosity has been excited, and another spiritual mystery has presented itself to me. I want to know why some Spiritualists join themselves into "psychological" societies, and why others do not? What special objects or tenets are held by the psychologists apart from those entertained by the Spiritualists? Does this difference of designation imply a split in the camp? and which is the most laudable sect having the broadest platform, and the most profound aims and purposes? As this matter is to my own unaided intellect beyond my power of unravelment, I will thank the heads of psychological and spiritual societies respectfully to favour me with a reason for the faith that is in them.

"IGNORAMUS."

ANSWERS.

27. In reply to my friend, T. G. Evans's letter, in last MEDIUM, I most emphatically deny that I told the Rev. Cynddylan Jones "that I spoke myself on 'Brahma,' and not under spirit-control." I have, personally, never exchanged a word with Mr. Jones, so could not have made the statement suggested. The only time Mr. Jones and I ever came in contact was at the Philharmonic Hall, Cardiff, in September of last year; then, as I was under the influence of my guides, it would be most unlikely that any such statement was made. If it was, this is the first time it has been placed before me, and considering the audience numbered over 200 it is a little remarkable the matter has never cropped up before! I was then, as always when lecturing, under the direct control of "Tien-Sien-Tie," my chief control, whose ability as far transcends my own as Mr. Jones's zeal—if he made the statement in question—outruns his respect for truth.

J. J. MORSE.

28. REFLECTION OF BLACK OBJECTS.

Mr. Atkinson asks me "to state exactly the facts I refer to in photography." I cannot state them more exactly, but if he will make, or cause to be made, the arrangement I proposed, and then take a photograph, I think he will see his question fairly answered. But why does Mr. Atkinson introduce the idea of "the light from the background being intensified by the black object?" How can it be so?

I begin to fear that Mr. Atkinson is confusing a very simple matter in his own mind, and that Mr. Baker's answer, agreeing as it does with mine, ought to be sufficient.

What Mr. Atkinson calls my "second reason" is not a reason at all, but merely a variation in the condition as to blackness.

HENRY COLLEN.

29. A solitary black object, on a cloudy day, reflected in a pool of water left by the receding tide on the broad sands where there are no other objects to be reflected, can neither be a shadow from obstructing the light in the background nor a mere matter of contrast; and Mr. Warren will have to make a distinction between light and dark and a white and black point or surface. Professor Tyndall, our best authority on light, seeing my question, writes to me:—"The blackest smoke is white when shone upon, if the eye be properly defended from extraneous light. If the moon were wrapped round with black velvet, she would appear very much as she appears at present. The blackness is due to the fact that all light entering the body is quenched. But black bodies, one and all, exercise a superficial reflection. They cast from them light which never enters them, and it is this light which forms the image you refer to." I believe this to be the case, but we must not speak of it as light, but as a portion of the non-luminous force which is not potent, perhaps, in respect to the photographic substance, yet of a nature to produce the sense of blackness. One of the most unaccountable facts in respect to all perception is the sense of distance and locality, though the whole question of mind, motion, and development, fundamentally considered, is but matter of experience, and equally mystical and transcendental as incomprehensible to the human understanding.

HENRY G. ATKINSON.

SALT.—A Cape Town correspondent has noticed the attack on salt, made in the School of Spiritual Teachers, and thus reports:—"Traders from the interior out here inform me that want of salt has brought on blindness, and often causes them intense suffering."

WALTER LLOYD (Merthyr).—You in the first place wrote a letter, criticising the action of the promoters of Spiritualism in Merthyr. To this, one of these workers replied. Then you wrote such a severe letter that we could not insert it, though we gave the necessary explanations it contained. You must understand that we are no one's friend, no one's enemy. All our insertions are for the Cause, not for or against individuals, except in so far as the Cause is affected through them. It is no part of our business to "show him up, as he is known in Merthyr." If it is needful to wash any linen, pray do so, but that is not our calling. You are, no doubt, all good and worthy workers, and we are anxious to serve you all and receive your kindnesses in return; but we cannot be made the means of inflicting unkindness, that we may reap the reward of kindness. We hope no side will exult over the other. In honour prefer one another and fight for truth, not against each other.

HUMAN DEPRIVITY, FREE-WILL, &c.

To the Editor of the MEDIUM.—Sir,—Our friend, Mr. R. Ashworth, appears to be very dull of understanding, if he thinks my theory of involuntary thoughts and desires is similar to, if not identical with, human depravity. I have already stated that the involuntary thoughts and desires are good and not evil, and therefore they cannot savour of depravity. Our friend says I am very mild in introducing my idea of good and evil. I think that is the best manner of introducing a truth. Harsh means will not easily subdue; man will not be driven, but must be drawn by persuasion and love. Mr. Ashworth asks why I say that man has no power to stop or resist the thoughts and desires that incessantly spring up from the centre of the soul. In reply, I appeal to his own experience. Thoughts and desires spring up spontaneously; consequently they are in existence contemporaneously with his knowledge of them. Therefore he cannot stop them. If he attempts to stop the progress of a desire, it is only possible by the birth of another which takes its place. Mr. Ashworth next attempts to answer my question—“How far may we roam in the field of freedom?” &c. Here he appears to be still under the old idea of depravity, as he cannot get away from the flesh. I think the flesh has nothing at all to do with the real man—the flesh is only the chariot in which the real man is carried about. Mr. Ashworth believes that man is a progressive being; that in this first stage of his physical and intellectual development he has a great amount of freedom, though the freedom of the half-civilised man of to-day is limited on account of the great conflict which is going on between the spirit and the flesh; and then he tells us the man of the future will have as much control over his physical and intellectual nature as his physical and intellectual now have over his spiritual nature! Now I think quite the reverse of this. If all nature, including man, is progressive, and if we are only half-civilised at present, as our friend states—in the future man will become wholly civilised, and consequently his circumstances will become more refined and better. So instead of man's circumstances being adapted to his nature, his nature will become more refined and adapted to his circumstances. For I cannot see how man can be free while he is under the control of the laws of nature, as they develop and bring forth in response to the germ—whether it be plant, animal, or man,—and neither has power to resist, but will develop in conformity with its internal and external surroundings, which are the result of law.—Yours truly, JOHN REEDMAN.

45, Broad Street, Stamford.

MR. MORSE AT BELPER.

Mr. Morse spoke here on Saturday, and twice on Sunday. We had a tea meeting last evening, after which Mr. Morse spoke again. The addresses on Sunday were splendid, the subjects being—“The Religion of God,” and “The Religion of the Devil.” In the afternoon, while “Tien” was speaking on “The Religion of God,” the friends could scarcely keep their seats. Several times during the discourse they were obliged to relieve themselves by a hearty burst of applause. It was certainly a magnificent oration, and one which will never be forgotten by those who listened to it.

The address on Monday evening was equally clever, although, perhaps, not so uplifting or inspiring. The subject, chosen by myself, was, “The Standard of Right,” a subject which for some time past I have desired to hear treated exhaustively, and I am bound to confess that my most sanguine expectations were more than realised. I have read attentively, and with much interest, Max Müller's recent discourse on “Religion,” and Mr. Gladstone's beautiful Keble College Oration, but I take leave to say, that the address in question was superior to both in comprehension of thought and felicity of expression. Had Mr. Morse spoken in his normal state, after due preparation, with his antecedents, the phenomenon would have been truly wonderful; but the marvel and mystery deepens when I state that the subject was not announced until after the medium was under control, and that when he came out of the trance state, I had to show him my paper before he knew what he had been speaking about.

W. P. ADSEHEAD.

Belper, April 30.

MATERIALISATIONS AT LAND'S BANK, CO. DURHAM.

To the Editor.—Sir,—I have pleasure in sending you an account of our circle and of the phenomena witnessed by them. The circle meets at the house of Mr. J. Robson, Land's Bank, and on Sunday evening, April 21, our usual night of meeting, there sat eleven of us around a large kitchen table. We commenced our meeting, as is customary for us to do, with singing and prayer, after which Mr. Brunskill, our medium, was controlled by a spirit named “Kate,” and then “Sam,” another control, commenced his manifestations. He brought a large Bible, showed his light upon the book, so that we were able to read the print, and afterwards brought the album; and, by the aid of the light he threw upon the portraits, we could easily distinguish them. Tea-trays were also placed on the table while everyone was seated at the table, and the largest tray was floated over the heads of the sitters. Some of the ladies had their hair undone, some of the gentlemen's pockets were turned inside out, and sweets were brought and placed in our mouths. These and other manifestations were witnessed by us, with which we will not trouble you at present. Thus ended a wonderful seance.

We had arranged for Mr. Scott of Darlington to deliver a lecture on the Saturday following, April 27, on “Wesleyan Methodism, Unitarianism, and Spiritualism,” which he did in good style, and to the satisfaction of all concerned.

On the Sunday afternoon Mr. Scott gave us a healing seance, after which we had a tea and arranged for a materialisation seance in the evening, at which twenty-two sat down. After the usual ceremonies, Mr. Brunskill took his seat within the cabinet. We sang a few hymns; then “Kate” took control of the medium and gave us the conditions to be observed; then came “Sam,” with his beautiful lights, six in a bunch. In a short time he had gathered sufficient power, and he materialised, stepped out into the circle, took a seat, and with the pencil and paper lying on the table he wrote: “I am present with you to-night—Sam.” Having taken the paper tube he commenced speaking with the company. He retired to the cabinet for a short time to gather fresh power, and stepping out, walked round the circle, touching the sitters on the head.

Taking up Mr. Scott's boy, who is about twelve years of age, he carried him and placed him on a chair upon a small round table, where he remained during the remainder of the evening. He conversed with Mr. Scott by means of the tube, also kissed Mrs. Brunskill, and, retiring to the cabinet, brought out the medium, and there before us stood both the medium and the spirit-form, distinctly seen by all persons present. Taking the medium back again into the cabinet, he returned and bade us good night. “Sam” is about eight inches taller than the medium. “Kate” materialised after “Sam” had left, and tripped noiselessly over the floor. Having kissed Mrs. Brunskill's little girl, who lay asleep on the floor, “Kate” withdrew and released the medium, who had been for three hours in the trance state. “Kate” is only a little spirit, standing about eighteen inches less than the medium.

We adjourned for supper, for which all felt ready. This being over, several other mediums were controlled, which kept our meeting until morning. The harmonious conditions made it hard for us to separate, and these were sufficient to account for the glorious success that had attended our circle. This is a true report of what transpired in our circle.—I am, Sir, yours respectfully, W. GOLIGHTLY.

Land's Bank, near Cockfield.

DEVELOPMENT IN A PRIVATE CIRCLE AT ROME.

To the Editor.—Dear Sir,—Having returned from our weekly seance at the house of Dr. Curtis, Piazza di Spagna, I hasten to report the following. The usual company was assembled, and after a few preliminary sentences, written through the hand of the medium, Mr. Percy Curtis, he soon went under control. Speaking feebly and with difficulty, he desired that we should follow the same method as at our previous seance, viz., to perfume the room, join hands, and sing continuously in perfect darkness. We accordingly began singing, when the control wished us to continue, but listen. We then soon heard a strange noise, apparently proceeding from a corner of the room, resembling the winding up of a lamp, followed by the sound as of a man blowing through a comb with a piece of thin paper over it. Upon one of the company observing that the spirit was winding up the lamp, the control informed us (in the same measured, hollow tone, much like the American talking machine) that the noise was not what we supposed, but an attempt to materialise himself and talk to us in the direct voice. Then after a few more unintelligible sounds, the direct voice, high up over our heads, wished us good evening, and said he knew Mr. G. Little, however, of what was said in this fashion was intelligible; but in the course of the evening we heard the words “Yes” and “Very nice.” The brass chandelier, or lamp supporter, suspended from the ceiling, that came down so unceremoniously at our last seance, had now been replaced, the lamp having been removed as usual, and in lieu thereof a small hand-bell and the paper tube being placed there. First we heard the glass shade tapped upon by the paper tube; then spirit-lights appeared of various sizes, moving about in all directions. One of these lights now took up the hand-bell and rang it in the air over our heads for a long time, keeping time to the singing, wandering all over the room, and more than once going up to the ceiling and touching it, and finally depositing the hand-bell on the lamp-supporter, the light travelled transversely to a corner of the room and disappeared. The control then wished us “good night,” and after giving us his blessing, brought the medium out of control, and gave us leave to strike a light. The medium then awoke up with a start, unconscious of all that had taken place. Hoping you will think this short account of a private seance worth inserting in your paper,—I remain, dear Sir, yours very truly, A. H.

22, Via di Monserrato, Rome, April 17, 1878.

JOHN A. THOOVER (Philadelphia).—We thank you for your good wishes and kind expressions towards ourselves and workers on this side.

No. 1 INSTITUTION SEANCES, 15, Southampton Row.—On Tuesday evening there will be a private meeting of the circle. No visitors admitted.—J. KING, O.S.T., Sec.

MR. BOWEN writes to say that “Isis Unveiled” is entirely out of print at present, but a Third Edition is being prepared, and will be put to press immediately. The book appears to have had a large sale.

SEWERBY BRIDGE.—Mr. Harper of Birmingham, delivered two excellent addresses in the Lyceum Building on Sunday last, May 6th, on “Compound or Complex Consciousness.” The subjects were ably dealt with, and at the close many questions were asked, which showed that a deal of interest had been created, and that the ideas treated were new to many. On Sunday next, May 13th, Mr. A. D. Wilson will speak in the same place in the evening at 8.30.—ED. BROADBENT.

CAMBRIDGE.—To the Editor.—Dear Sir,—Mr. E. W. Wallis, during his late visit to Cambridge, delivered a series of trance addresses on subjects immediately connected with Spiritualism, such as “The Necessity and Beauty of Death, from a Spiritual Standpoint,” and on each occasion, at the close, questions were asked by the audience, and answered by Mr. Wallis's guides, much to the satisfaction of those who put the questions. I was present at the last of the addresses. It was held on Monday evening, April 29, in the Public Hall, Jesus Lane, the same room in which he delivered his former addresses, and in which Mr. Colville spoke last December. The subject on Monday last was “Temperance.” Mr. Wallis was well supported on the platform by friends. Some stirring addresses, each of about ten minutes length, were first given, by four or five well-known local temperance men,—addresses which carried great weight, as they manifestly came from the speakers' hearts. Mr. Burgess then spoke a few words, telling those present they were now going to listen to the words of one who had passed away, and citing Scripture instances of trances. Mr. Wallis's guides then gave an excellent address, and, at its close, favoured us with a pathetic and well-composed little poem in four-line stanzas, “The Bridegroom and his Bride,” illustrating forcibly the evils of intemperance. Several temperance pieces were sung during the evening. When the meeting was over, those present seemed much interested in Spiritualism. Some of their questions were answered, and papers and rules for forming circles at home were distributed. We trust that good results may follow, since we have already heard of one new circle being formed.—Very sincerely yours, A. E. HENSTON, Jesus College, Cambridge, May 5.

LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

PLAN OF MEETINGS FOR MAY.

Mr. Morse will speak at

Liverpool	...	Sunday, May 12,	at 6.30
Bolton	...	Monday, "	13, at 7.30
Leigh	...	Tuesday, "	14, at 7.30
Bury	...	Wednesday, "	15, at 7.30
Burnley	...	Thursday, "	16, at 7.30
Rochdale	...	Friday, "	17, at 7.30
Manchester	...	Sunday, "	19, at 2.30 and 6.30
Oldham	...	Monday, "	20, at 7.30
Ashton	...	Tuesday, "	21, at 7.30
Macclesfield	...	Wednesday, "	22, at 7.30
Hayfield	...	Thursday, "	23, at 7.30
Hyde	...	Friday, "	24, at 7.30

Mr. Lamont at

Liverpool	...	Sunday, "	12, at 2.30 and 6.30
Manchester	...	"	19, at 2.30 and 6.30
Bolton	...	"	26, at 2.30 and 6.30

Mr. Sheperd at

Manchester	...	"	26, at 2.30
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Mr. Johnson at

Liverpool	...	"	12, at 2.30 and 6.30
Macclesfield	...	"	19, at 2.30 and 6.30
Liverpool	...	"	26, at 6.30

Mr. Holt at

Macclesfield	...	"	26, at 6.30
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Mr. Jackson at

Liverpool	...	"	12, at 2.30 and 6.30
Bolton	...	"	19, at 2.30 and 6.30

Mr. D. Brown at

Oldham	...	"	19, at 2.30 and 6
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Messrs. Dawson and Brown at

Oldham	...	"	26, at 2.30 and 6.30
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Mr. Joshua Wood at

Rochdale	...	"	19, at 2.30 and 6.30
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Mr. Cordingley at

Bury	...	"	26, at 2.30 and 6.30
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Mr. Taylor at

Millom	...	"	12 & 19, at 2.30 & 6.30
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Ulverston	...	"	26, at 2.30 and 6.30
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The twelfth Quarterly Conference of the Lancashire Committee will be held at Liverpool on Sunday, May 12, in the Concert Hall, Lord Nelson Street. Morning, 10.30; afternoon, 2.30; evening, 6.30. All friends of the Movement are earnestly invited to attend, thereby helping the Committee with their presence and support to still further extend its ramifications and usefulness.

JOHN LAMONT, President.

CHARLES PARSONS, Secretary.

ON THE CONNECTION OF
CHRISTIANITY WITH SOLAR WORSHIP.

Translated from the French of DEPUIS, by T. E. PARTRIDGE.

Neat wrapper, price 1s.

CONTENTS.

Allegorical Nature of the Hebrew Scriptures.	Opinions of the Christian Fathers.
The Story of the Creation is symbolical.	
The Hebrew Cosmogony is borrowed from the Persian.	
Persian and Christian Theology compared.	
Origin of the idea of good and evil Deities.	
Theology derived from Astronomy.	
What the Serpent signifies in Theology.	
The meaning of the Virgin Mother and her Child.	
Correspondence with Egyptian and Roman Myths.	
The Mithraic Religion described.	
The Blood of the Lamb, its signification.	
Identity of Christ, Horus, and the Sun.	
Assumption of the Virgin, what it means.	
The origin of Easter.	
The resurrection of Christ.	
The dragon and lamb of the Apocalypse.	
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The Phrygian God, Atys.	
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Light, the great Divinity of all Nations.	
The Christian Sacraments borrowed from Persia.	
The Sympathy of Religions.	
Christian Redemption an Allegory.	
The Spiritual meaning of ancient mysteries.	
Authors, Ancient and Modern, noted:—	
Archbishop Burnet, Maimonides, Philo, Origen, Cedrenus, Josephus,	
Beausobre, Clement, Augustino, Zoroaster, Strabo, Plutarch, Poock,	
Abulfeda, Manilius, Gemini, Pliny, Hyde, Virgil, Abulfargius,	
Synceus, Cyril, St. John, Macrobius, Proclus, Eratosthenes,	
Plutarch, Emperor Julian, St. Justin, Tertullian, Porphyry,	
Celsus, Montfaucon, Torre, Kiker, Freeret, Abulmazar, Selden, Pic,	
Roger Bacon, Albert the Great, Stoffer, Columella, Ptolemy,	
Epiphanius, Theophrastus, Theodore of Gaza, Isidore, St. Jerome,	
Martianus Capella, Pope Adrian, St. Paul, Athanasius, Eusebius,	
Diodorus, Diogenes Laertius, Procopius, Vossius, Suidas, Cheremon,	
Abneptius, Synesius, Theophilus, Athenagoras, Minutius Felix,	
Lactantius, Julius Firmicus, Herodotus, Arnobius, Paganias, &c.	

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

MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, May 12. Concert Hall, Lord Nelson St. Evening at 6.30. Subject: "Spiritualists: their Privileges and Duties."
CAMBRIDGE.—Sunday, Monday, and Tuesday, May 26, 27, and 28.
NEWCASTLE-ON-TYNE.—June 2 and 3.
GLASGOW.—June 9 and 10.
KNIGHTLEY.—June 16.
CARDIFF.—June 30.

FOR LANCASHIRE DISTRICT COMMITTEE, May 13 to 24, see separate list.

Societies, circles, and local Spiritualists, desirous of engaging Mr. Morse's services for public or private meetings, are requested to write him for terms and dates, at Elm-Tree Terrace, Utttoxeter Road, Derby.

W. J. COLVILLE'S APPOINTMENTS.

LIVERPOOL.—Concert Hall, Lord Nelson Street, Saturday, May 11th, and Monday, May 13th, at 8 p.m., special orations, "Woman's True Position and Divine Mission." First Sunday and Monday in each month till further notice.

MANCHESTER.—Sunday, May 12th, Temperance Hall, Grosvenor Street, at 2.30 and 6.30 p.m.

AINSWORTH, NEAR BURY.—Unitarian School-Room, Wednesday, May 15, at 7.30 p.m.

ULVERSTON AND NEIGHBOURHOOD.—Sunday, May 19, and five following days.

ROCHDALE.—May 26, Regent Hall, Regent Street, at 2.30 and 6.30 p.m. Also on Sundays, June 9 and 23, and July 14.

Mr. Colville is open to engagements to deliver orations and poems in any part of the United Kingdom, for all particulars address 159, Strange-ways, Manchester.

MR. E. W. WALLIS'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—May 12, 13, 19, and 20.

Mr. Wallis is agent for Spiritual Literature, Dr. Nichol's works on Physiology, Solidified Cacao, &c. His guides also deliver addresses on the Temperance Question.

Friends desiring Mr. Wallis's services should write to him at 1, Eaglesfield Road, Kingsland, N.

NEWCASTLE PSYCHOLOGICAL SOCIETY,

WEIR'S COURT, NEWGATE STREET.

LECTURES FOR MAY.

Sunday, May 12, at 6.30 p.m. "Spiritualism the Saviour of Humanity." Mr. E. W. Wallis.

Monday, "13, at 8 p.m. "Mediumship: its Nature and Scope." Mr. E. W. Wallis.

Sunday, "19, at 6.30 p.m. "Man a Spiritual Being." Mr. E. W. Wallis.

Monday, "20, at 8 p.m. "Immortality, Conditional or otherwise." Mr. E. W. Wallis.

Sunday, "26, at 6.30 p.m. Trance Address. Miss E. A. Brown.

Admission free. A collection to defray expenses.

4, Nixon Street, Newcastle-on-Tyne. H. A. KERSEY, Hon. Sec.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO
SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday afternoon last Mr. Towns, the veteran worker and trance medium, delivered a very touching address on the "Power of Love," and also stated a few incidents in connection with his mediumship in his normal state. Many questions were asked at the close, more especially bearing on Atonement, the control giving most decided answers that each and all must work out his or her own redemption, no matter what were the beliefs that surrounded them. A cordial vote of thanks, with the hope of having Mr. Towns at the hall on a future occasion, brought the afternoon's service to a close.

On Tuesday, May 7, Mr. Burns gave ten phrenological delineations to a small but appreciative audience, giving some most exact and minute details of character.

On Sunday afternoon, May 12, Miss E. Young, so well and favourably known at the East-End, has kindly consented to give a trance address. Doors open at 3, commencing at 3.30.

On Tuesday evening, May 14, it is expected that Mr. Burns will give a phrenological entertainment, to enable those to be present who were prevented by the state of the weather last Tuesday.

CHARLES WHITE, Hon. Sec. pro tem.

COCKFIELD, NEAR DARLINGTON.—Mr. R. Brunskill has removed to this place from High Grange. He has commenced holding circles and lending books, procured by him through Crook Book Club. We publish elsewhere an account of some of his manifestations.

MR. T. M. BROWN will remain in Manchester during next week, after which he intends visiting Derbyshire and some of the Southern Counties. Letters for him may be addressed, Mr. T. M. Brown, care of Mr. E. Rhodes, Frame Street, Everton Road, Charlton-on-Medlock, Manchester.

LIVERPOOL.—On Sunday morning, Mr. Colville spoke at the Camden Hotel to a goodly audience, chiefly Spiritualists. In the evening the audience was much too great for the accommodation, and many were unable to gain admission. In the afternoon Mr. Colville addressed a select meeting at Mr. Lamont's; Mrs. Batie also spoke under control. On Monday evening, Mr. Colville addressed another meeting at Camden Hotel. Arrangements have been made for Mr. Colville to deliver his oration on "Woman's True Position and Divine Mission," at the Concert Hall, Lord Nelson Street, on Saturday and Monday next, May 11th and 13th. Admission at the popular prices—3d., 6d., and 1s. These lectures immediately follow a regular series of entertainments, held in that hall every Saturday and Monday through the season.



ENO'S FRUIT SALT.

"What nobler end can man attain
Than conquest over human pain?"

A NATURAL WAY OF RESTORING AND PRESERVING HEALTH.

USE ENO'S FRUIT SALT (prepared from sound ripe fruit).
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"I have used your FRUIT SALT for many years, and have verified the statement that it is not only refreshing and invigorating, but also invaluable, as giving speedy relief in cases of heartburn, sourness of the stomach, and constipation and its great evils. The thanks of the public are due to you for your unceasing efforts to relieve suffering humanity. Long may you live to be a blessing to the world."
St. Thomas Vicarge, *Ampheld Plain, Lintz Green, Co. Durham,*
March, 1878.

"I feel a pleasure in stating that I have sold your FRUIT SALT for nearly five years, and during that time it has had a very large sale. I have found when once introduced, it is constantly kept, and universally liked, on account of its unvarying effect in producing and securing perfect health."
"68, High Street, Dumfries."
January 23, 1878. "W. POLL, Chemist."

"ALL our Customers for ENO'S FRUIT SALT would not be without it upon any consideration—they have received so much benefit from it."
"Jersey, 1878." "WOODS BROTHERS, Chemists."

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