



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

SPIRITUALISM.

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THE PHILOSOPHY OF SPIRIT.

By WILLIAM OXLEY.

CHAPTER VI.—THE ANCIENT WISDOM OF INDIA (*continued*).

THE BHAGAVAT GĪTĀ.

Subject: Comments on Scenes I. and II.

[The two Scenes of the *Bhagavat Gītā* to which these Comments refer appeared in the MEDIUM of last week.]

The thoughtful reader, who has gone through the two preceding scenes (or dissertations) will, by reference to the proper names and the meanings supplied in the foot-notes, scarcely have failed to discover their astronomical application; these are too patent to be mistaken, and unless this be ever kept in mind, the underlying beauty and truth of all "Sacred" writings (which are allegorical) cannot be recognised.

It is supposed by many, perhaps most, who have made the ancient writings their study that such a method of communicating knowledge was the result of a designing priesthood, who sought by this means to impose upon the credulity of the multitude, and, by the use of their superior knowledge, utilise this credulity for their own sinister ends. But whatever may have been the effects in after ages, there can be no question that the authors (and who were the *real* authors of such works I have already shown in a previous chapter), who presented these esoteric truths and wisdom in such forms as they appear, had a design in view, at once beneficent and eminently adapted to accomplish the purposes for which they were communicated.

As literary compositions they are suitable for all, from the simple literalist up to the highest and most enlightened philosopher; and what form other than allegory could accomplish such a result as this? Because a child, whose mental and intellectual faculties are undeveloped, attaches to and draws therefrom ideas in accordance with its state of comprehension and reception, it does not follow that therefore the form itself is deficient or incapable of embodying the highest wisdom, and of imparting pure and correct spiritual truth.

And for such a purpose allegory is the most fitting and beautiful of all forms which words or language can assume. Even in the literal application of allegory there is a portion of truth, just as there is no darkness so dense but that it contains a modicum of light,—in fact, there is no such thing as darkness absolute. Darkness, like evil, to which it corresponds, is a negative, and, as such, is relative, not absolute. The attenuation of light to its extreme limits (conceivable by the human mind) produces the phenomenon we call darkness, and in like manner, good, attenuated to its furthest limits, produces the state which is called evil; and there is no point in the line of being at which it can be said, here light ends, and darkness begins, or here good ends, and evil begins. As everyone knows, a negative is that *which is not*, while a positive is that *which is*. This axiom is a truth, pure and undefiled, and an apprehension of this would dissipate the dense mental fog which enshrouds the human embodied mind in reference to good and evil and their origin and manifestation.

The allegorical presentation of Spiritual Truth in all Sacred writings, however varied, in every instance is founded upon one and the same fact, and that is the (apparent) Sun's annual passage through the constellations of the Zodiac. I need hardly stay to remind the reader that such motion is not real—

i. e., the sun does not perform this yearly circuit; the phenomenon is caused by the motion of the earth in its orbit, and which requires a year to return to the same place in such orbit (or circular route) from whence it started. If this fact were always kept in mind, and its reality comprehended, the human mind would be delivered from many fallacies. All human beings are unconsciously revolving in an orbit round a centre to which they are subject, although invisible to the outer, and even inner, eye; and it is the natural tendency in such states of mind to apply to that centre, itself unmoved and unchangeable, what is in reality referable to the changing state, caused by the relative position, for the time being, of mortals in reference to that grand central Source of Life, from which it draws its life, and is maintained in being.

When this one fact is known and appreciated, it will alter the whole aspect of human society, inasmuch as they who come into this knowledge will then begin to learn that it is *in themselves* the secret of all phenomena is to be discovered. Hence, instead of speculating upon an impossibility—*viz.*, how to account for good and evil by the existence, somehow or somewhere, of two great and rival beings, or independent principles, if we will—it will be seen that each differentiated atom of human (and, in fact, *all*) life is outworking the life, the love, and the wisdom of One Grand Infinite Power, which is Life itself, Love itself, and Wisdom itself.

The English language does not yield any words or terms more forcible to express my meaning, otherwise I should use them; but, to my mind, these words are not abstractions, but are expressions to convey some idea of the three variations of that One which is the only reality in the universe.

When this is known, then the earth and what it is, man and what he is, and God and what that is, are known; and just in proportion as this knowledge is attained, so, step by step, we advance to that altitude, where the highest conception we had formed, when in lower conditions, of God, is found to be, not outside—in some imaginary Being, but *within our own spirit*. Here I must stop, for human language fails to be the vehicle for imparting any higher truth.

But to return to the subject of allegory, as presented in these ancient and (comparatively) modern Sacred Scriptures. They present, in the form of words, the planetary motions of our own Solar System, which motion (especially of the planet Earth, which we inhabit) and relative phenomenal position to the central Sun *exactly corresponds* to the motion and relative position of the embodied human Spirit to its central Orb, of which I have just spoken.

The allegory begins, astronomically speaking, at the lowest point in the Southern Arc, which is mid-winter, at the point where the old circle is completed and the new one begins. Just at that point the Sun begins his upward ascent to the point in the Northern or *Royal Arch*, where, when he has established his supremacy in the Summer Solstice, he has proved himself to be the Great Saviour, Mediator, and Redeemer of the world, or, in plain words, has saved human life from destruction by famine; and, by his heat and light, has been the means or medium of supplying conditions for the growth and development of that which is the sustenance of life upon the earth, and finally, by the perpetual (supposed) recurrence of the same annual journey, redems or restores the life of the planet and all life upon its surface.

These phenomenal results exist, and really are such, by virtue

of the human spirit becoming embodied, or, as it is called, coming into contact with matter. For to suppose that the sun and planets were first made and then inhabited, is as fallacious as the supposition that a human body is first made, and then a soul or spirit put into it. The real truth is, that sun and planets both, are one and all formed into what they appear to be, by virtue of the life-principle within, which gives them shape, form, and consistency; so that, in fact, man and his dwelling-place in all worlds and states are contemporary; man, as such, being the highest form of life that inhabits planets, and called man by virtue of expressing in that form the most perfect form of life which the planet is capable of sustaining.

When, by reflection's aid, we see this, then we can acknowledge the ancients' wisdom, which revealed Truth to the mind of man in the beautiful and enchanting form of allegory.

What is Man? is to be the grand discovery that is to mark the advent and culmination of the new, and now incoming, era; and with this discovery all the secrets of the physical and so-called material universe will be revealed; the fables of the past will be actualities, and the Utopia of the present will become a living reality. This is as certain as maturity follows infancy, and that effects flow from causes; otherwise, infancy is not, effects are illusions, and life itself a nonentity and non-existent.

As I have before stated, our present Bible is nothing more nor less than a reproduction, in another form, of the ancient Indian system, which embodied the same basic, physical or astronomic, and spiritual or esoteric truths, both being resolvable when the scientific and intellectual key is provided. We may now easily decipher what heretofore has been mysterious, simply because the study of the grand Law of Correspondences has been neglected. From the scientific or physical fact we may discover the intellectual or physical reality which it represents in nature. We must ever bear in mind, that that which represents and that which is represented, are two quite distinct (though not separate) things. The one *is, was, and will be*; the other is continually changing in its aspects, according to the state of the life-form which is conscious of being.

I have thought it needful to insert these remarks, as introductory to the comments which follow, inasmuch as I shall leave the scientific, so far as it relates to physical astronomy, and confine myself to the philosophy, as unfolded in the Bhagavat Gita, which I have undertaken to reconstruct in poetical form, embodying, as I conceive, the form and meaning of the original Sanscrit, so far as the English language enables me so to do. In the progress of the work, I doubt not that it will be to the reader, as it is to myself, a surprise, to find that the highest thoughts and best axioms of the most cultured minds, nay, even the very ideas and phrases of evangelical piety itself, are encountered, and may be recognised as "old, familiar friends," in this ancient work, which, in all probability, has been in the world for five thousand years. More than this, it treats of doctrines and truths, which by long neglect, have become lost to the majority of the race. I refer, for instance, to the (so-called) pre-existence of the human spirit, and of a uniform progress in development of life, and many others of like character, which will come out in the course of the series. Imbued with this knowledge, instead of the ignorant and egotistical classification of all past revelations as idle and superstitious vagaries, when mankind were supposed to be "groping in darkness," we may return to that fount from which has sprung all the knowledge and power possessed by modern people. Truly, "Light has been in the world," but the majority of men knew it not. And any small service that I may effect by presenting the light of that ancient beacon in an attractive form, will amply repay me for the labour which such a work, of necessity entails.

As before stated, I cannot elucidate the scientific astronomic system (that I leave to others who will follow); but that the Indian system did exist, embodying pure astronomic periods, from whence were clearly discerned the future history of the race, and the very age and destiny of the earth, with man as its highest type of life, is unquestionable; and I am bold to say, that without the knowledge of that system, neither geology, archaeology, nor all other scientific ologies put together, can do more than land us in the region of speculation and uncertainty in reference to the actual age of the planet, and the appearance of man upon its surface.

The first part of the Bhagavat Gita, as given in this paper, introduces the drama as opening, by the presentation of Krishna (representing Deity) and Arjun (representing Humanity) placed between two armies who are about to engage in battle, and the award of sovereignty is to be given to the one which is victorious.

Krishna represents the interior or deific wisdom which imparts knowledge; and Arjun, the human subject, who is receptive of the same: or again, they represent the spiritual and natural principles, which sway the human mind in mortal form. This spiritual principle is the Enlightener, and it sees that all things are in order, and recognises both good and evil as variations of one and the same thing, while on the other hand the natural principle is in a state of doubt and perplexity by mistaking the phenomenal for the real, hence the grief and dependency of Arjun, caused by inability to comprehend the standpoint of the spiritual and deific Krishna.

Again, it represents the birth of interior consciousness at the point when the mind is awaking up to the reality of spiritual truth, where the darkness is most dense, but which gradually, by the impartation of true knowledge, comes into the light of rationality and intelligence.

It is just at the period when man knows that he is in darkness that he begins to call for light. This darkness is manifested by the descent of spirit into corporeal conditions, as a babe (corresponding to mid-winter), and its outgrowth and (comparative) ultimate perfection is represented by the involuntary aspiration for maturity and manhood.

The second part (or scene, as I have termed the divisions) treats of the method whereby this true knowledge may be attained.

Two somewhats, which are called the *Will* and the *Understanding*, form the radical, or that which distinguishes the human from all other forms of mortal life. These two, though distinct in their operation and manifestation, are not separate. To the *Understanding* pertains the use of reason, which is the region of *thought*. The *Will* is the more interior, and is the region of emotion which supplies the active power to the other.

To the first, or understanding principle, rationality is the means whereby it acquires conscious power, and consequently to effect the new or re-birth, the understanding must first be enlightened; hence the introduction of what is called in the Gita, the *Sankhya* doctrine, which treats altogether of the enlightenment of the rational faculty. The other, called the *Yoga* doctrine, forms the subject of the following chapter, which applies to what is termed works or actions.

This exposition defines very clearly the part that is played by human "intelligence" in the development of the state, for which purpose the spirit clothes itself with matter in order to attain, viz., *personality and individuality*: the distinction as to the meaning of these terms I have previously shown.

The *Sankhya* doctrine, as unfolded in this chapter, teaches that *Reason* is the arbiter and guide of human actions; and, to obtain a correct knowledge of how this is to be used, culture is required. The experiences undergone by the student in quest of spiritual knowledge is very clearly set forth; but *Krishna* (or *The Holy One*, which application and meaning the Sanscrit will bear) sets forth a more excellent way, which is already partially hinted at, but more clearly set forth, in the following chapter. It is shown that, by reasoning alone, too much regard is paid to the results rather than to a perception of the rectitude of the action itself: which means that, whatever we are persuaded is right, then it is to be done, regardless of consequences, as a right-motived action cannot bring evil results. The reader will notice the description of those who wrangled over the meanings of the texts of the Vedas (Scriptures), and the motives by which such disputants were guided, together with the objects they had in view; also their doctrine of future rewards and punishments: these are all laid bare, and the secret springs of human actions, even while engaged upon what ought to be the highest and best thoughts and actions of life here in reference to the life hereafter. *Krishna* scatters to the four winds the *merit-mongering* of such as consoled themselves with the idea that because they did such and such things, and performed such and such worship to a supposed deity, that therefore "heavenly enjoyment of a transient nature" (which means that such ideas arise from an earthly or natural idea of special favouritism) are to be given them as a reward for such actions. If virtue, and the act of doing good, be not sufficient in itself to bring its own reward at the time being, then we betide those who do, or refrain from doing, even good actions for the sake of such a reward.

When brought face to face with human nature when dealing with ecclesiastical matters, five thousand years ago, it does not appear that any great advance has been made, even by modern Christianity. When modern—not excepting evangelical—doctrines, as taught and practised by the churches of this our "highly-favoured land," are traced to their base, where is the difference between them and those of the men of the Indian Church of five thousand years ago?

With this problem, left in the hands of the reader of this chapter, I conclude.

I would add that the terms, "O Son of Kuntí!" refer to the animal principle, "O Son of Prithá!" to the human principle, and "O Son of Bharata!" to the deific principle in humanity, and mean precisely the same thing as the terms, "Son of Mary!" "Son of Man!" and "Son of God!" as applied to Jesus—the Christ. The parallel is in accordance with the astro-masonic system, and is easily resolvable thereby.

(To be continued.)

Higher Broughton, Manchester, February 5, 1880.

A LADY, who is a model spiritual worker, makes excellent use of the MEDIUM for gratuitous circulation. She writes: "You would be astonished at the many who have read the others you sent, some of them have been to three or four families. I will distribute them as well as possible, and show my box to anyone who inclines to pay." A good spiritual worker like this, who also keeps a "box," is as good in a town as a "society." Can't we have a sisterhood of workers of this kind to permeate society systematically with a knowledge of the truths of spiritualism?

HISTORICAL CONTROLS.

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

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

ANDREW WYNTER.—No. 2.

Feb. 21, 1880.

Everything—the weather, the state of the sensitive, and my own state—were in favourable conditions. The medium soon went into trance, and his soul took a flight into the spheres beyond.

I have latterly observed, that whenever I am about to have a good Control, that the medium describes a scene viewed by his own spirit. He began to speak as follows:—

“They are here again; the twice-born I call them. My soul cannot realise any other name for those bright angels—those loved ones so near to the living God. Oh, I pray for words, that I may tell you of them! You are good; you are kind; you are thoughtful towards the wants of that body which envelops him. I feel how lamentably I fail in describing those that love you. Oh, pray; and I will also pray that God will endow me with power, that I may be able to speak of them as they are.

“First, let my soul be calm. It trembles and flutters like a bird half-freed from its imprisonment. Calm—yes, I must be calm, or else how can I speak those words with which God will endow me in answer to my prayer? I have hitherto described them as being covered with glory—more or less. Those that I see now are vastly different from those I usually see. It is for me to try to point out in plain words the difference. Those who more closely resemble ourselves on earth have forms similar to our own. Their very thoughts are shown by their garments; but their hands, their necks, their faces—if exposed, point markedly to the difference existing between their spiritual condition and others in a different sphere or grade. There are spots on their hands, necks, and faces, which have a fleshy appearance, and, in contrast to the unspotted parts, present a darkened appearance against a groundwork of brightness. These are not earth-bound spirits, because I have seen thousands on thousands of earth-bound spirits, and they all retain the precise appearance of themselves, ere sickness laid them low. These earth-bound spirits are those that are not separated from their earthly inclinations; those who still take part and pleasure in their former vices; but the others, whose brightness is clouded by darkened spots, are those whom I have seen in passing upwards, when accompanying ‘Dr. Charles Helvetus Lloyd’ in his spirit-journeying. They have not got beyond the belt, or the flitting atmosphere that surrounds the earth; they have not entered into the world of spirit proper; they have not been released from their earthly clings; they have not become purified; they have not been re-born—the change has been but carried out in part for them; they have endured the agony that my soul endured in arriving at the borders of the atmosphere ere I entered into the spirit-world—the world of Ever, and there resides the once-born, the man proper, the God-created soul in its first condition of immortality.

“Oh, I have journeyed as far upward in the spirit-world as far as my guide dare to take me, and I have seen visitants who have come from the spheres of the twice-born, radiant with brightness. They have described to me their sensations in arriving at the border of the world of Ever, how the twice-repeated throbbings of agony, ere the second birth could be perfectly consummated, come back to me; and these bright and holy angels are the twice-born ones who have traversed through the immeasurable distances of the world of Ever, that have penetrated through the thick and vaporous atmosphere of this world, to bless with their glorious presence the utterances of one who is of the first-born and who will speak to you.

“Oh, bright angels! I would that I could speak with one of your tongues to those souls, that are, like to me, still of the world. What world? A world in miniature, a speck, an atom annexed to nothing in comparison to the vast and glorious universe; but a small portion in one of the isolated systems of thousands, for creation numbers uncountable systems, of which this world forms but one of the smallest portions. Thou hast come back again from thine innermost home, from thy abode in the Holiest of the Holies. Thou hast come back again from that mighty sphere from which your views can grasp revolving worlds beneath and around you, these being in the mighty centre, in the realms of the Creator Himself; you have remembered your duty and your Father's will. Once I feared you; but as you are so may I be, if I be faithful. See, my soul—my soul panteth like a hart for the springs, and fear once more predominates. Oh, mystery!”

Here he broke off, and immediately went under control, and spoke as follows:—

“Andrew Wynter’ gives you greeting. Before I go fully into the matter I am about to say, I should like to get fully into possession of the medium's body, and if you have any little arrangement to make, you had better do so.”

I can assure my readers that this was a great convenience, as I was very thirsty, and had not had time to arrange several little matters before the sensitive arrived. I had a tolerably long conversation through the lips of the medium, whilst the medium was holding

both my hands. I shall try and recollect the main points, and commit them to writing. After this rest he said—

“I shall now refer to that divine, who was present, as related by ‘Dr. Mantell’ at the interview he held, and who described his thoughts subsequent and since the interview. I tell you what his very last thought was; it was this:—

“So I am advertised for, and by an unknown of four initials; and shall I forget my high position, which curiosity made me put aside in the case of the medium when I, accompanied by my gentleman-in-waiting, entered, for the first time, a public dining-hall in that particular part of London in which I met him? Is there any reason why I should? Can I hold myself blameless if I do not pay attention to this printed wish of one who is at present unknown to me? The acquisition of wealth may make him consider himself my compeer, but is this a matter in which we should be divided in opinion? I have still to argue with myself the reason why I should comply. Soul and the power of spiritual communication was once hinted at and openly avowed by him that accompanied me, and I listened. I see it was recorded that the meeting was an accidental one, or an unpremeditated one. This is not so, for it had been arranged for me by those who render me willing obedience. Now I will enter upon my first knowledge of these initials, which were given into my hands for perusal by one who attended me, and brought about the interview. Many stubborn arguments we held together in respect of those records printed in the MEDIUM AND DAYBREAK when he was closely closeted with me in my *sanctum sanctorum*. I laughingly tried to argue him out of his settled conviction, and, with an assumed solemnity, told him he had taken A. T. T. P. for his idol, and I also told him that his description of him, and mine would very considerably differ. I told him that A. T. T. P. laid a false claim, that, by the power of his will, he could call the souls of the dead—the souls of great men and great women—to descend to earth; that alike great and small were within the reach of this great wonder-worker,—Pliny, Tacitus, Socrates, Plato, and Pythagoras took their turns side by side with costermongers and felons; and that, by the mere expression of his will, they could and did converse with him. That he did this through a medium or an intermediary, whom he alleged to be a working man, and who undoubtedly was of low intellectual qualities, shown by the paucity of ideas, which, as his own, were palmed off as the utterances of returning souls, and that these thoughts of this ignorant working man were by him (the Recorder) and by the readers of these records taken for revelations from beyond the tomb. Then he continued his conversation, and he said, I have wronged him (A. T. T. P.); I lay no claim to the invoker's art; I am not playing or assisting him in deception; and, unlike the great Cæsar, who said, “*Veni, vidi, vici*,” I came, I saw, I was conquered. Yes, my views are changed, for after that interview my intellect was obscured, my vision and reason were clouded, and I could not but think that the same power that was manifested to me then was about to be graciously manifested to me when I arrived at my home. I realised, ere this spiritual manifestation was given to me, that I had wronged the Recorder in my thoughts, and that no *invokement* (*sic*) was necessary for these mysterious communications, and I was perfectly convinced, as I held a long conversation before and after, that some power, either individualised, or in some other way inexplicable to me, acted on that working man. I felt that I had wronged the Recorder; I also felt that I had wronged the generous, noble man who had waited on me from my birth. I felt troubled in my thoughts; my head throbbled painfully. And then, dearest Recorder, those who are above me, ‘Andrew Wynter,’ took on themselves to rivet this newly-acquired knowledge into his heart, and took upon themselves the power to prove individual actuality beyond the tomb. Have you ever felt oppressed and fatigued with thought, and as wearied as the man oppressed with hard labour?”

I answered, Often.

“So was he oppressed, and the plan produced by the higher intelligences was to sever him from his body, and take him into the spirit-world; and, more excellent still, he was endowed through the power of God with memory, so that he might remember all on his return. His secretary copied, verbatim, whilst he, seated on his bed, recited what had occurred; and I tell you that I, ‘Andrew Wynter,’ am chosen to speak to him, to prove that we are the great unseen witnesses of men's actions and thoughts.

“The first words that fell from his lips, copied by the active fingers of his secretary, were these: ‘I felt, as I lay down, that I was dying; I struggled in vain to grasp the bell-rope to summon the gentleman of the bed-chamber to my assistance, but in vain. The battle between life and death waxed fast and fierce; my tongue refused utterance; my arms and legs were nerveless and feelingless; I found life leaving the different parts named, retiring, as it were, from each, not gradually, but at once, until I felt that my body was cold; yes, cold. My very feet and hands and forehead were cold; no part of my body seemed to retain the heat of life but my heart; I lost nearly all earthly sense, retaining only a sense—that of inward feeling. I felt my heart faintly, faintly beating; each interval between its beating becoming more protracted. I tried to move my body, but I could not. I felt grief and pain because of the suffering that the cold caused me, and then those familiar articles of the bed-chamber became clouded and dimmed; a thick veil of darkness was fast covering all; and then a change came on; God's light was bursting on me; that full, unclouded daylight that my soul had prayed for. Oh! what bright and beautiful forms surrounded me! My dearly beloved father was the first to welcome me; all those that had inspired my soul and taught me the road to virtuous actions were there waiting for

me; all full of inexpressible joy; all in the enjoyment of an unclouded happiness. There was no doubt of the welcome they gave me; tremblingly their lips uttered, "We have been enabled to let you join us," and I shared this unutterable happiness, so different from that which I considered happiness on earth; a happiness penetrating my soul with the fullness of delight; a calm, peaceful, assuring happiness, with the confirmed hope of a happiness lasting eternally. I longed to be in the presence of the living God; I felt that longing, oh! so strongly. I seemed to have given to me a love so great as to be nearly beyond endurance. Surrounded as I was by those loved ones who had left me on earth, I seemed to comprehend God better—to see His love on everything surrounding me. I perceived more distinctly the marvellous wonder of His great creation. I looked on the earth, and secrets hitherto unrevealed were laid bare to my gaze; I perceived secret ways which had hitherto remained sealed to me, even to its mighty depths into minds hitherto unexplained my gaze reached; the depths of the ocean kept none of its secrets from my sight; the earth and its uniform motion, its relations to the stars and the planets. Oh, the greatness of this sense of spiritual sight which my secretary is recording!

"But how faint and weak are words to describe all I experienced! All the countries in the world were laid bare to this wondrous vision; their customs, their pleasures, their hopes and their fears seemed alike known to me. "Like to thee are these God's creatures," said one who loved me and had left me journeying upwards on the long road of never-ending progression, "like thee are they made in the image of thy Maker, and conscious that God, their loving Father, has made the law of progression for them as well as for the most civilised and advanced nation's;" and yet during the rapid survey of the world and its hitherto unrevealed secrets I was never out of the presence of my body; I could see it, sometimes further removed, and sometimes nearer to my gaze; I recognised it,—yes in the midst of this ineffable happiness I recognised the cold clay, and as the withdrawal from my body had been gradual, so my return to it was the same; the feeling of departure was extreme joy, tranquillity, and happiness, and then I seemed to draw my last breath with extreme joy; my soul recognised its coming freedom, as the soul rejoicing to be freed, it felt joy and happiness. But on my return, on the return of the soul to my body, it felt grievously sorrowful, and the first labour, of indrawing respiration and inducing heart-action, was a labour of pain and sorrow. I, then, have passed from the body, and it has been permitted to me that I should see those who had descended to meet me and comfort me upon my removal from the body and to join them. I do not realise that I have been beyond the earth, but this I do realise, that I have been enabled to exercise the spiritual sense of sight, and have also been enabled to remember my experience; and those experiences after mature thought, will find me much food for reflection until I enter the real life beyond. It has been permitted me to grasp the next great link of the endless chain of progression which lies in the removal of the soul from the body, and its first entrance into eternity. Although my soul could not, on account of its connection with the body, go beyond the earth, yet in that spiritual experience of gaze the whole economy of the world seemed open to inspection. I, then, can now realise that I have taken one step above many in knowledge; I feel that another phase of life has been permitted me, if not another phase of being; and if my soul felt such exquisite happiness by the extension of sight spiritual to that which was material, with what emotion will my soul be filled, when I am permitted to visit another world, and compare the second with the one I live in. Who then can describe the exactness of knowledge to which I can arrive? I feel now more plainly than ever that I must take reason for my counsellor and guide, and I then shall be able to penetrate beyond the planets, aye, even reach to the innermost heavens, where God the High, the Mighty, the Holy of Holies dwelleth; where I, too, shall behold mighty, wondrous worlds moving beneath me, obeying the impulse of His creative will. Oh may the Eternal, the All-Good, the God in the highest heaven grant that this may be!"

"And so, my dear P., we have made a sharp attack on an orthodox mind; already he is studying this great lesson of life—"Man know thyself." He is, for the first time, grasping truth; truths that are eternal. He is entering on a scene that will have no ending; a thousand myriads of ages may pass in earnest meditation, and his soul will find after all that he has but turned the extreme edge of knowledge, for the highest angels of the inner heavens lay claim only to the rudiments; there is no actual reality of conception except in Him who is. There is but one perfect existence, the Principle, the Source of life, the King of kings.

"You perceive also, 'beloved one,' that in his first inquiry, subterfuge, or next to lying, was his *modus operandi*. The knowledge he sought after was to be sought secretly; he looked for a knowledge of himself, realising in his mind that that knowledge was apart from God. But God, the High King of the highest angels, the Lord and Creator of man, is the fixed example for His children to follow, and he that knows himself realises his God; and this knowledge was received by the means of the lips of an unconscious working man; a knowledge reaching beyond the teachings of the schools; a knowledge confirmed and made sure; a knowledge reliable.

"But this knowledge only becomes useful where the inquiry is earnest; there must be no frivolous intention underlying the inquiry; there must be a soul struggling after truth, even if the means taken to acquire it be not acceptable. Yes, new thoughts

for him, new hopes, new aspirations, a new life, lie before him, 'beloved Recorder.' He will strive now after a knowledge of God; he will prepare himself for that great change which all must meet; and instead of displaying fear, his feelings should be those of eagerness to join the beloved ones in the spheres; a feeling of tolerance will take possession of his breast, and when he again reads the records of Christian or Mahomedan, or of the followers of Buddha or Judaism, he will find good in all, provided they stir him up towards higher aspirations, to greater hopes.

"He shall realise, 'beloved Recorder,' that it is wise to cherish the memory of those that have gone beyond, so that they can be drawn into greater sympathy with him on earth. He will realise that to forget them grieves them, endows them not with happiness but with anguish, and at the same time his forgetfulness grieves him the absence of their loving care. He will realise beyond doubt that there is no wide gap, no great, yawning chasm between the grave and consciousness. He will realise that all live; that all are free, and that all are progressing; but, above all, will stand his firm conviction that there is no death; that there is no perishing; but that the soul is transformed—is born again with more brilliant surroundings, leaving a world where pain and sorrow seem to reign, for a blessed domain where happiness and joy shall be realised. He will realise that death means reunion with those he has missed; he will realise, 'beloved Recorder,' that loving guardian angels have filled his heart with a courage hitherto unknown to it; for he will know that death means unity with those he loved, and when the terrible moment arrives, he will be enabled to meet it with tranquillity and peace of mind. I do not say that there is settled conviction within him now; but this I do say, that his brain being an active one, his thoughts will unravel all their realisations quickly; and, 'beloved Recorder,' what he will realise thousands have realised. Soon that which he and thousands realise will be realised universally, and the first great lesson, unity, will be taught, and unity accepted, and by those will be taught that the great law of progression commences from the lowest form of life, ascending the scale of gradual perfection from the lowest insect or the lowest plant up to man; and that progressive laws follow man through all his worldly career, attend him to the grave and carry him beyond it.

"Theologians say that the grave forms the gap, or chasm, and that between the grave and God there is nothing intermediate. What! this immense void between the Almighty and His children, and not on earth recognisable? The unchanging universal knowledge will dispel this error, which has been for so many centuries continued alike by theologian and philosopher; the future of each and all shall be within the knowledge of all; a future blessed by the endowment of the loving God with new faculties, new senses, feelings more numerous and more exquisite, feelings of a higher life, of a newer existence. Angels from the inner heavens are here present—the guides and elected governors and pioneers—the highest of God's elected, downward through the endless spirit-state, embracing even the earth-spheres, all join in happy accord 'that God's will may be done upon earth, even as it is followed in the inner heaven.' 'Andrew Wynter' asks God's blessing to rest and abide with you. Good night."

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me; all full of inexpressible joy; all in the enjoyment of an unclouded happiness. There was no doubt of the welcome they gave me; tremblingly their lips uttered, "We have been enabled to let you join us," and I shared this unutterable happiness, so different from that which I considered happiness on earth; a happiness penetrating my soul with the fulness of delight; a calm, peaceful, assuring happiness, with the confirmed hope of a happiness lasting eternally. I longed to be in the presence of the living God; I felt that longing, oh! so strongly. I seemed to have given to me a love so great as to be nearly beyond endurance. Surrounded as I was by those loved ones who had left me on earth, I seemed to comprehend God better—to see His love on everything surrounding me. I perceived more distinctly the marvellous wonder of His great creation. I looked on the earth, and secrets hitherto unrevealed were laid bare to my gaze; I perceived secret ways which had hitherto remained sealed to me, even to its mighty depths into minds hitherto unexplained my gaze reached; the depths of the ocean kept none of its secrets from my sight; the earth and its uniform motion, its relations to the stars and the planets. Oh, the greatness of this sense of spiritual sight which my secretary is recording!

"But how faint and weak are words to describe all I experienced! All the countries in the world were laid bare to this wondrous vision; their customs, their pleasures, their hopes and their fears seemed alike known to me. "Like to these are these God's creatures," said one who loved me and had left me journeying upwards on the long road of never-ending progression, "like these are they made in the image of thy Maker, and conscious that God, their loving Father, has made the law of progression for them as well as for the most civilised and advanced nations;" and yet during the rapid survey of the world and its hitherto unrevealed secrets I was never out of the presence of my body; I could see it, sometimes further removed, and sometimes nearer to my gaze; I recognised it,—yes in the midst of this ineffable happiness I recognised the cold clay, and as the withdrawal from my body had been gradual, so my return to it was the same; the feeling of departure was extreme joy, tranquillity, and happiness, and then I seemed to draw my last breath with extreme joy; my soul recognised its coming freedom, as the soul rejoicing to be freed, it felt joy and happiness. But on my return, on the return of the soul to my body, it felt grievously sorrowful, and the first labour, of indrawing respiration and inducing heart-action, was a labour of pain and sorrow. I, then, have passed from the body, and it has been permitted to me that I should see those who had descended to meet me and comfort me upon my removal from the body and to join them. I do not realise that I have been beyond the earth, but this I do realise, that I have been enabled to exercise the spiritual sense of sight, and have also been enabled to remember my experience; and those experiences after mature thought, will find me much food for reflection until I enter the real life beyond. It has been permitted me to grasp the next great link of the endless chain of progression which lies in the removal of the soul from the body, and its first entrance into eternity. Although my soul could not, on account of its connection with the body, go beyond the earth, yet in that spiritual experience of gaze the whole economy of the world seemed open to inspection. I, then, can now realise that I have taken one step above many in knowledge; I feel that another phase of life has been permitted me, if not another phase of being; and if my soul felt such exquisite happiness by the extension of sight spiritual to that which was material, with what emotion will my soul be filled, when I am permitted to visit another world, and compare the second with the one I live in. Who then can describe the exactness of knowledge to which I can arrive? I feel now more plainly than ever that I must take reason for my counsellor and guide, and I then shall be able to penetrate beyond the planets, aye, even reach to the innermost heavens, where God the High, the Mighty, the Holy of Holies dwelleth; where I, too, shall behold mighty, wondrous worlds moving beneath me, obeying the impulse of His creative will. Oh may the Eternal, the All-Good, the God in the highest heaven grant that this may be!"

"And so, my dear P., we have made a sharp attack on an orthodox mind; already he is studying this great lesson of life—'Man know thyself.' He is, for the first time, grasping truth; truths that are eternal. He is entering on a scene that will have no ending; a thousand myriads of ages may pass in earnest meditation, and his soul will find after all that he has but turned the extreme edge of knowledge, for the highest angels of the inner heavens lay claim only to the rudiments; there is no actual reality of conception except in Him who is. There is but one perfect existence, the Principle, the Source of life, the King of kings.

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tended to publish the Control described above, at all events for some time; I simply went out of my way to offer grounds for belief to a doubter. I can assure my readers that, be he bishop, archbishop, dean, or deacon, I have not the slightest desire to presume on being his compeer. All men are my compeers, whether they exhibit the corduroy of the mechanic, or the purple and fine linen of the bishop, as long as they talk and act reasonably. The divine, whoever he may be, need not fear losing caste by knowing me, nor need he have feared my advertising him as a big cure from error, through Spiritualism. I simply wanted to show to the world, without reference to names, what ought to satisfy any reasonable mind of the fact, not only of spirit-communication, but of the still greater fact, that neither act, thought, nor deed is hidden from the keen eyes of these same men in the higher state.

The Control I have now published contains matter so entirely beyond the possibility of ken of either Recorder or sensitive, that I feel no hesitation in publishing it, feeling quite indifferent as to whether I shall draw out the actor in the matter from his shell, as I know full well that it will not be very long before he will require no drawing out, but will come out of himself. I am glad, according to the Control, that he acknowledges the wrong he did me in suggesting that I was palming off any weird ideas of my own. I profess not to be able to invoke "spirits from the vasty deep." I might call, but would they come? I am simply the conduit pipe; I am not responsible for any idea expressed, or for the control of any particular spirit. There are two or three spirits ever attendant on me; one my great guide, the leader of the coming era, and the other "Dr. C. H. L.," who never misses a seance. When I am in trouble or distress of mind I strongly pray for my guide's assistance, and I often get it. When I am ailing in body, my dear "C. H. L." comes and gives relief. There is much in the Control highly suggestive, that I leave it to my readers to digest and act upon it as far as their reason will allow.

SPIRIT-MANIFESTATION.

(A COMMUNICATION TO THE CARDIFF "CIRCLE OF LIGHT.")

We will speak to you this morning upon a subject that is much talked of just now. The results are seen, but the laws which govern those results are little understood. This subject is Mediumship, and how spirits work, and manifest themselves to your senses.

When a circle is held for manifestations of spirit-power, as a rule, all are but novices in the science of those influences and laws that go to make up and govern the manifestations. The consequence is often, as you know, twitchings and convulsive movements of sensitive persons.

In the first place, when a circle sits for the development of spiritual powers, the greatest care should be taken in observing and fulfilling the laws. In the next, no circle ought to be formed unless there be a well-developed mind to superintend—one that is capable of managing and seeing that all things are right, and able to place each person in their proper position. It ought to be distinctly understood that there are persons whose place is *not* in the circle, because their organisation is such that when they sit in a circle, instead of giving off the fluidic substance which the spirit is obliged to use in producing manifestations, they draw from the other sitters and from the spirits, leaving thereby nothing but weariness, headaches, and dizziness to all present, especially to the sensitives. These persons ought not, under any consideration, to sit near the place where manifestations are taking place, and in a developing circle they ought to be asked kindly to withdraw.

When a circle is formed, and for development especially, there ought not to be put to any control *test questions*. We will explain a little the difficulties that spirits have to overcome in getting into the sphere of the medium to control. Always have in a developing circle the same sitters, because the fluidic substance that emanates from the brain-centres we have to prepare, so as to clothe ourselves with this matter, and thus bring ourselves in harmony with your sphere. After that process we are obliged to experiment on different sitters, trying to discover the most suitable and the most susceptible organisation. As soon as we have found one, our next task is to bring their mind in subjection to ours. At first we excite *sympathy*. You no doubt have noticed that some mediums at their first sitting have burst into a flood of tears. With others there are different effects, according as the organs of the brain are balanced. We always select those persons who have sympathy largely developed in preference to the opposite.

After we have excited them in this way, if we find we are successful, we often try to put them into an unconscious state. When a medium speaks in that state, do not imagine at first that you have the entire individuality and mind of the controlling spirit. The controlling spirit stands near to the medium, trying to impress his thoughts and views on the brain of the medium, besides having to excite other organs of the head. Seeing these difficulties, you will not be surprised at finding some statements of a half-and-half character given through entranced mediums. At times, when the medium is more sensitive than at others, you may get very good evidence of subjects that are not in the medium's mind; but, doubtless, you have observed on some of these occasions a sudden break, and they are not able to give more evidence, owing to the controlling spirit having used up all the force that was supplied him from the brain centre, in consequence of which the impressions he wished to convey ceased. In such cases we give this advice:—On no account ask the control to strain a point to finish the evidence which was being given you, but wait patiently, and it will come with other and overwhelming evidence.

We shall now speak of Materialisation. Like other spirit sciences, it can only be thoroughly grasped and understood by persons spiritually developed. When a circle sits for materialisation, they ought always to be careful of the conditions, or the positive and negative influence. Always let those sit around mediums who have a superabundance of brain-aura, who throw out their entire sympathy towards the spirit-friends. The medium is a magnet to attract the fluidic matter around him, being for the time made a positive attractive power by the controls. It is always better for the medium to be away from the eyes of the sitters, because the influence that proceeds from the eye is most severe and penetrating, and detrimental to the building up of a material form. The matter which is drawn from the medium and sitters is condensed into a vapoury cloud, and the spirit who wishes to show himself then plunges, as it were, into this cloud, first making himself positive so that the matter may be attracted to him. If the spirit who is manifesting has a more powerful and positive mind than the medium, and if there be not a sufficient supply of the necessary forces from the sitters, then there is much more force attracted from the body of the medium, not that they take the flesh and blood, but they draw the spiritual substance from the medium's surroundings, and gravitation consequently becomes altered. In this case the body of the medium would become much lighter, for the weight, or gravitation, is transferred to the spirit-body. When the conditions are unfavourable, and when there is a deficiency of force, the attraction between the spirit-form and the medium is always greater.

Every person who may be admitted into a circle ought to be careful as to their state of mind before entering, for, truly, laws of the utmost delicacy are then brought into operation. The minds of the sitters have a *great effect* upon the manifestations; and often, when several go into a circle with minds made up to an exposure, things occur which give them the opportunity they seek. But they altogether forget that in the case of materialisation it is *mind* acting upon matter, in the endeavour of spirits to make themselves visible to your gaze; and when a number attend a circle merely of set purpose to expose it, *their* minds may have more power to influence, may drive away the spiritual forces from the medium, or may actually govern the medium's actions, and produce the very result they wanted. Of course, you can well understand that these sitters occupy more advantageous ground than the spirits.

These things can be proved even from nature, for when there are unfavourable conditions you never get beautiful flowers. You must in nature always provide suitable conditions for the development and expression of these lovely products. How much more, then, in the spirit-circle, where you are dealing with the influence of mind upon mind? No persons ought to be admitted to materialisation until they have gained an understanding of the laws that govern these phenomena. You ought to provide *SCHOOLS*, and let every investigator commence with the simplest rudiments of spirit-manifestation. Then let the mind try and grasp the knowledge of the laws that are brought into operation in producing these elementary manifestations, and thus would be laid a foundation for the study of other and more advanced phenomena. A circle organised in this manner, with minds that are spiritually developed, would get stupendous manifestations.

When no manifestations take place, it is very often more the fault of the sitters than it is of the medium. The medium is merely an instrument for the spirit-friends, who use him by their brain-power, but it is quite possible, as we have intimated, when the harmony is not complete, for the minds of those who are in the circle to use and control the medium.

Purify the circles; you will then get grander results. Uplift your aspirations, and assist the spirit-friends; then they will be able to come to you, and walk and talk with you the same as when in earth-life. Then the darkened rooms will no longer be darkened; the divine rays coming from the great source of light will enlighten all; the mind of the mourner will be made glad, and the angels, not in twos and threes, but in numbers, shall appear and manifest themselves to their friends. Get knowledge. Be scientists in the true meaning of the word. Place your sitters so that one mind will fit in with the other, that it may be as a chain with all its links complete; then exposures will be only a relic of the misunderstandings and neglectfulness of those who profess to understand the laws. These exposures will be a mark to show you where you have erred. "Tests" will be a thing of the past, because, in a circle such as we have mentioned, you will have no need of them, for there will be but one pervading desire, and that for truth.

These things will apply to other phases of mediumship as well. By developing the brain-aura, and improving the mental condition of the circle, the manifestations will become brighter, purer, and better, nearer the true ideal of spirit. Let the desires of the sitters be in concord, not for the seeing of wonders, nor with their minds full of suspicion, but a united circle, seeking and offering individually and collectively the best conditions they possibly can for the communication with the spirit-world which they wish to establish. Union between yourselves and the spirit-friends must be the main support, and earnestness for truth weaving in between the two a sympathetic cord. Remember, it is only by sympathy that friends can come and make themselves known. We would refer with pleasure to our worthy friend, Mr. Carson of Australia, with such brain-aura and sympathy for the spirit-world as he possesses, as an example of our meaning. Wonderful manifestations could be produced in a circle formed by a number of persons endowed with temperaments and mental powers similar to his.

This subject we hope will be studied, and the lessons of the past should be a source of deep reflection for the future. Trusting that we have both interested and instructed you a little, for the present we bid you—farewell.

January 30th, 1880.

A NEW CONNEXION METHODIST PSYCHOLOGICAL CLASS.

It is some time since we gave any news of the Rev. W. W. Howard, Methodist preacher, phrenologist, and healer. He has formed a class in connection with his chapel at Crook, and the report of the annual meeting has appeared in the *Auckland Times*. We extract from the secretary's report:—

At the formation of our class we set three distinct purposes before us:—First, we determined in our meetings to carry out the rules of spirit seances, so far as they were reasonable and common sense, and watch for spirit phenomena; second, we set ourselves to investigate the forces of mesmerism; and, thirdly and chiefly, to inform ourselves as to the best methods by which this strange force might be used for the purpose of relieving pain and curing disease. That was our programme, and that we have endeavoured to carry out. With regard to the first part of our programme, that is, the investigation of Spiritualism, we have carried out all the reasonable conditions that we know, and that were within our reach. We have sat in the ordinary circle; we have gone through all the preliminaries that are said to precede spirit manifestations; we have had professional mediums of the clairvoyant and speaking development; we have sat with the light up; we have sat with the light down; we have waited and watched for anything that could honestly attach itself to the work of disembodied spirits; but never in a single instance, although we have sat with few exceptions twice a week for seven months, have we had any indication of anything but what can be honestly and intelligently explained on the theory we hold—that of mesmeric forces thrown off by the sitters. We have never seen the table move, and we have very grave doubts as to whether it will move, unless it is pushed either consciously or unconsciously; then, of course, it will go fast enough. We have not been fortunate enough in securing the services of what is called a materialised medium, although we have made several applications. However, we intend, as a class, to advertise for one; we will pay any reasonable amount of money if they are competent to show us a materialisation. We do not for one moment wish to insinuate that those who hold the spirit theory are all deceivers. All that we have to say is that, after investigating the matter for a considerable time, the only conclusion we can come to from the evidence we have had, is that there is no such thing as spirit manifestations; that our explanation of the phenomena is the right one; and that those who differ from us must be mistaken.

It is amusing to observe the ways and means of those who do not know what they are about. The "class" has had to stand some "chaff" from persons ignorant of mesmeric healing power, and even some doctors in the district will coolly affirm that all their cures and proceedings have no basis in fact; and what will be the answer of the "class?" Why, that those sceptical objectors are ignorant of mesmeric processes; that they have not tried to succeed therein, or, having tried, have not adopted the proper method; and, therefore, they have no right to decide upon a subject that is at present beyond their ken. This would be the answer of the "class" to objectors to their mesmeric hobby, and the same answer is due to them from the Spiritualists for their objection to the phenomena of Spiritualism. They have a "theory" which is sufficient for them—let them hold it till they get weary, and when they have a desire to enlarge the horizon of their knowledge, no doubt they will be enabled to do so.

The Dialectical Society's committee in London did better than the Crook Methodists, but they did not sit as a committee. They divided themselves up into sub-committees, some of which succeeded much better than others. The uninitiated investigator of Spiritualism need not decide as to what is "reasonable" in the arrangements, seeing that he is in such a position in respect to the subject that his reason has no province therein. Wait till you know something of the subject, then "reason" on what you know: do not attempt to "reason" on what you don't know. This is the fault of the Crook Methodists—they profess to know too much, and fail to admit the fact that they know nothing, and act modestly in accordance therewith.

To advertise for a medium is a most vicious procedure. Possibly there are persons who, under certain circumstances, would be regarded as mediums, that, for the sake of the job would accept the "engagement." Nothing but disappointment, and possibly disaster, could come from such an arrangement. The "class" do not want to be convinced, but to seek a further opportunity of proving their "theory"—that there are no spiritual phenomena. They are so unacquainted with the whole matter that they think a "materialised medium" ought to be "competent to show them a materialisation," as if the medium had the slightest power to produce phenomena where conditions were not favourable!

Our advice to them is: Form small family circles where no impudent theories dare show their face. Get away from the baneful influence of a preaching shop, one of the props of which is open hostility to Spiritualism. Having thus met "two or three" together in the name of Truth, and obtained manifestations—even the moving of a table—then the little group would be initiated Spiritualists, and those of further development would be able to approach them and instruct and aid them further; but no Spiritualist or true medium can accept any engagement to sit for such a "class." If any one should so sit, Spiritualists would not consider their Cause of Truth responsible for the result of failure or "exposure."

We rejoice to observe that in another department the "class"

has been more fortunate, possibly because no vested interest in "theory" stood in the way.

The second object of our class was to investigate the forces of mesmerism. That there is a strange force circulated and developed by a number of people sitting in circles cannot be denied, and that it develops itself in a very strange and sometimes very foolish way is a fact. We have watched this developing force with much interest and profit. The close attention we have paid the subject we have made some discoveries; one in particular has been very distinct to us, that is, the subject of cross-mesmerism. By that I mean—you may take, for instance, an invalid and operate for curative purposes; another mesmerist, of a much different temperament and grade, may take the same person, but for want of a proper harmony between the operator and patient may be very much injured. We have had a very striking case of this kind, when a lady under the treatment of the class was very much injured by a powerful mesmerist operating upon her, who evidently was not in harmony with the treatment she had been receiving. But we find that if a number of people who set themselves for this kind of work will sit together in circles, the force in some strange way will harmonise that any member of the circle may operate upon the same person and nothing but the best results accrue.

If a sensitive lady can be injured by "cross-mesmerism," how much more so a spirit, or the influence proceeding therefrom? The whole circle in their case is "cross" as far as spiritual purposes are concerned, and even if they had the best of medicine amongst them in their present state of mind, "no mighty work" could be done "because of their unbelief."†

But the third part of our programme is the one we have taken most interest in, and in which I am happy to say we have been rewarded with great success—I refer to the efforts of the committee in using this force for the purpose of relieving pain and curing disease. When this class was first formed we decided to take only a few cases. We did so. Great relief was given in a number of cases. The committee was urged to extend and widen their operations. We intended at first to confine our work to the vestry of the New Connexion Chapel; however, we soon found that to be impossible; people came, got good, went away, told their friends and neighbours, and the committee were soon besieged by a beseeching people, anxious to have their pains relieved and their diseases removed. The thing grew to a proportion never anticipated; we very soon had to leave the vestry and go into the chapel, and you may have some idea of the proportions the work reached when I tell you that we had, at one time, almost four hundred cases in hand, and the number might have been doubled. The committee have worked hard, they have worked on the most unselfish principles; we have positively refused to be paid for anything we have done; people have come to us and offered to pay us almost any amount, but in every case we have sternly refused.

A boy was brought to us who had not walked or had his boots on for some years; an improvement soon set in, and he is now able to have his boots on and walk about. A man had been off work a long time through some affection of the brain; it was a settled thing with his friends that he would have to be sent to a lunatic asylum. He was operated upon, and in a very short time recovered, and has been to work ever since. A boy had his arm broken; it was set, but severe inflammation resulted, and mortification took place. The doctor decided to take the arm off, but the boy got too weak, and of course nothing but his death was looked for; he was operated upon, gradually recovered, and, although the arm is not quite better, it is still on his shoulder; the boy is alive and going about. A woman had a severe attack of neuralgia; three of the committee visited her a few times and she was cured. Another woman who had suffered from the same complaint for thirteen weeks was quite better after two or three attendances. A woman says before she came to our meetings she was not able to go up the stairs in her house without resting half-way; she can now do her own work with pleasure; she has walked two miles to be present at this meeting, and will walk back at the close of it. Another woman writes that she has been a sufferer from chronic rheumatism for six years, not able to lift her foot or right arm for months, and, although she is not completely recovered, she says she is now able to do any kind of needlework. A number of other cases could be given, but there, I think, will be sufficient to show that we have done something, at least, to mitigate human suffering, and help off the load of woe that presses so heavily upon many of our fellow-creatures.

There are little matters that are being abundantly performed daily in the families of thousands of Spiritualists, and we are glad to see that the force of spiritual work is making such commendable inroads on the practice of this Methodist church. What harm would it be if the church went further, and taught the grand truth of spirit-communication—an undeniable demonstration of an assured immortality? To see a church "class" hampering their minds with a "theory" that shuts out this glorious truth, sounds to us far more like infidelity and materialism than anything that can be called religion. On Sunday evening Miss Brown, of Howden-le-Wear, near Crook, gave a trance-address at this institution; and the Scripture-reading selected was the last chapter of Luke, describing the conclusion of the earthly mission of Jesus by his appearing to the prepared ones after his crucifixion. He did not appear to any self-sufficient, sceptical "class," with its anti-spiritual "theory," but he appeared to those whose souls were prepared to invite his presence.

So is the law of spirit-manifestation at this present day; and we

* A "foolish force" is quite a new thing in science! It would appear that much more has occurred in this circle department than the secretary is willing to admit. Who were the fools from whom the "foolish force" was obtained? How did it act?

† "Have that he laid his hands on a few sick folk and healed them." Mark vi. 6. Showing that the "mighty work" of Jesus was something more than healing the sick. The Crook Methodists are pretty much in the same state of mind as the countrymen of Jesus, at whose unbelief "he marvelled."

‡ The Spiritual Institution, 15, Southampton Row, London.

cannot understand how any church can lay claim to being founded on the Gospel, which has not within itself all the features of spiritual life which the Gospel unfolds; more particularly this crowning demonstration of life and immortality brought to light—the return of the spirit to those yet left in the body.

The time is fast coming when any church that dares to hold up its head will not only cultivate powers of healing, but of spiritual manifestation in all forms, calculated to instruct and exalt the minds of the people. Then diseases of soul, as well as of body, will pass away under the influence of the Great Physician—spiritual Truth and Light from the higher spheres.

NOTES ON MY ILLNESS AND CURE.

To the Editor.—Dear Sir,—In writing the history of my illness and cure, I shall be obliged to trespass on your kindness by touching on general points irrelevant to it. To commence. On the 28th of Oct., 1876, I had the misfortune to fall over a piece of wood, which made me feel very ill for two or three weeks, and my back seemed weak from it, and the left leg felt at times quite numb. About a month after my fall I lay seriously ill with smallpox, being seven days without solid food. From that time until the 22nd of Dec. (same year) I could not walk. On that day I managed to get few a steps with a great deal of help from my husband, but at night when the nurse undressed me my left leg was cold, and, as it were, dead. She rubbed it for some time, and also well wrapped it up in hot flannels, but all to no purpose. The next morning my baby was born, and for several weeks I lay very ill. When I first sat up my left leg was found to be paralysed. It was galvanised every day for two months, but without any good result. After that I got about on crutches.

Soon after this my dear mother had a very serious fall (falls in *this* house are of frequent occurrence with us), and she never rallied from it. She lived several weeks, but never seemed the same woman after, and in May, 1877, she passed away. This was, as dear "Ski" said, great trouble to me; in fact, I and several others did not think I should survive her long, but not long before she passed away she told me she did not believe I should always be in the state I was then. Just three months after her departure I was awakened from my sleep by a loud knock in my room; my husband was awakened at the same time. In the fright each asked the other what they did it for, but it did not proceed from either of us; and from that time until about a week after loud knockings came at our chamber door. We thought the first night our servant was taken ill, but on opening the door all was perfectly still. Each night the sound became fainter, and the last time it was very faint indeed. I always had an impression that it was my dear mother, and that she had some message for me, and by what she said at the seance mentioned in my last (but which was spoken so very low that I could not be sure about it, and that is why I did not mention it)—something about "trying before"—confirms me in my previous opinion.

Early in January, 1878, I had another serious illness, which confined me to my bed for about a month, and to my room six weeks, and for some months I could not sit up at all, my husband being obliged to carry me from place to place. This lasted about six or seven months, when my back got a little stronger, so that I could crawl about a little, but not without pain, my legs being both helpless, and one (the left) so numb that any amount of pinching gave me no pain. I also had a large swelling or bursa on the left leg, which I will tell you more about presently. My husband's brother visited us about that time for change of air, and a fortnight after, his body was carried from our house to its last resting-place. This is the "William" mentioned in my last. Poor fellow! I could not trust him entirely to paid nurses, and that is what he alluded to at the seance.

Nine months after this my beloved eldest child went to the summer-land, and had it not been for the inward conviction that she was near me, I do not think I should be here to tell you this. I was utterly prostrated, and the first ray of comfort I got was from taking in the MEDIUM. I had asked my husband to sit with me for manifestations some time before our beloved child passed away, but he always feared for my health, thinking, because I was so delicate, it might prove fatal to me; but after our little one left us I told him I would sit by myself if he would not help.

I then had an impression to write to you, dear sir, which I did, and you very kindly answered me. You also asked me to write again, and in the comfort I got I am sadly afraid I trespassed far too much on your kindness to me. About this time I begged of my husband to obtain, if possible, from you an introduction to Mrs. Hollis-Billing's Saturday evening circle, which he forgot to do when he was in town, so I wrote you, and you very kindly sent a ticket by return which enabled him to attend the same week. "Ski," at the seance told him he wished to see him alone, and the following week Mrs. Billing very kindly granted him a private interview with "Ski" (at my seance with him "Ski" mentioned this circumstance to me, and said, had it not been for my husband going to that seance when I was so impressed that he should go, I should never have got well). After asking about my husband's health, "Ski" said, "You have not brought your squaw with you, chief!" my husband said, "No, she could not come." "Ski" said, "I know she could not, her spine is bad; but she will get well, chief." After talking some time, my husband said to him, "Three months ago to-day, 'Ski,' I lost a dear treasure, can you tell me anything about it?" "Ski" said, "A papoose, chief," and Mrs. Billing said, "Who is Mary?" My husband said, "That was her name." "Ski" promised to set her up, which he did, and she gave wonderful proofs of her identity. One thing she told him that he knew nothing of until he came home, and I confirmed it; she also sent messages to me.

I had at this time been lying for three weeks with acute indigestion, and could only take a little beef-tea or wine, beside my medicine. "Ski" said to my husband, "Tell your squaw not to take any more medicine." My husband said, "Well, I don't know whether it would be any use to tell her that," so "Ski" told him to get my friends, my *spirit* friends, to help me not to take it; but, strange to say, before my husband

returned from town that night, and of course before I could possibly have known what had been said, I felt a great deal better, so much so that I was sitting up on the sofa on my husband's return, and when he gave me "Ski's" message, I obeyed it word for word, and from that day I felt better.

I think it was about this time you kindly came down to see me. You told me you had been impressed to do so; and do you know, dear sir, I believe it was my darling child that impressed you—my little angel "Polly." You then mentioned Miss Houghton to me. I did not see this lady until some time after. Do you remember you asked "Ski" about me, and he said Miss Houghton could do me good? Well, one Saturday morning I was so impressed to write to her that I could not possibly rest until I had done so (my darling's work again). Well, she sent me a very kind answer to my letter and promised to come down. She mentioned Mrs. Billing's name in her letter, and said that lady had asked her (Miss H.) on the Friday, *the day before my letter was written*, if she (Mrs. B.) came down to see me would Miss H. come too, and they had agreed to come. "Ski" named the day when the first visit was to be paid, and when they arrived at our house my husband was obliged to carry me in to see them, for you may be sure I did not care to crawl in, for I may here mention I often, when crawling, used to fall down, and have, as you may suppose, hurt myself very much sometimes.

Miss Houghton, under control, promised to cure me in three months. "The Doctor" described my case, as near as I can remember, as inflammation in the spinal cord, from the shoulders to the lowest bone in the spine, and from there down the left leg into the knee, also paralysis of the ligaments—and said it was a difficult case. Other things were also mentioned, such as bad digestion, &c. He then commenced to work (I may here mention that my back was so tender, especially the lower part, that I could not bear it touched). "The Doctor" described the pain in a very quaint manner, but certainly very correctly, viz., "like putting your finger in your eye." For the first month I felt worse—much worse, in fact; and I thought—If there be sufficient power in this to make me feel worse—certainly, if I wait, I may get better. A bone was described out of place in my hip, which "the Doctor" promised to set; but he said until the inflammation had abated it would be impossible to do it, as the pain would kill me. One day he told me he thought the next time he would be able to set the bone, and that day I got so under the influence that I scarcely know what was done, but I know my leg had some good wrenches; and, after "the Doctor" left, Miss Houghton found me very faint and bad (and certainly very stupid), and for about three hours after, the pain was so great I could not bear anyone to come near me; but, strange to say, the bursa on the leg had disappeared.

The next day my "dead leg," as "the Doctor" called it, would move anywhere; I could lift it up without help. This I at once communicated to Miss Houghton. After this I began to improve, but one day, unfortunately, I took cold in my ankle after being magnetised, and had a bad inflammation in it. This, of course, gave me much pain. "The Doctor" had told my husband—"As sure as you're alive, sir, she will be walking about soon.—I think in a fortnight; at all events, before the new year—that is, if she does not take cold, but if she does, I will not be answerable for it." So, when the new year approached, you may be sure my husband felt very anxious, and when it only wanted two days to the new year hope seemed to leave him. Not so with me; I felt sure it would be all well, and that day I sat like one in a stupor until the evening, when I crawled into a room adjoining the one we had been sitting in, when my eyes fell on my crutches. Something seemed to whisper to me, "Get on them." I argued against it, "There is nothing near on which to lift myself up," when I saw my little Polly's chair. I crawled to it, got on the back, and so lifted myself on the crutches. I thought I would call my husband to see me, but instead of that I walked on them to the door, opened it, and said, "Now, who can say I cannot walk? but I can't get down this step." I had scarcely said it before I was down the step and around the room, my husband, as you may suppose, looking on with wonder. He asked me which leg I walked on. I told him the left chiefly, as the right was in too much pain. He said he thought in the excitement of walking I did not notice which leg I walked on. I told him the pain was so great in my right foot I could not rest it on the floor, but, to give him further proof, I would do it again. I then held my dress so that he could see my feet, got on my crutches, held the right leg off the ground, and walked round the room on my left leg. This took place on my husband's birthday, and he said it was a good birthday present for him. About ten days after I tried (in the morning) to walk without help, and did not succeed, but in the afternoon I got right across the room without any help whatever.

"Ski" says he often comes to see me, and most certainly when my husband and I have been sitting for manifestations, I have felt what has seemed to me someone at work on my back, and "the Doctor" has told me, "We work on you when you sit for manifestations," meaning by "we," I suppose, himself and "Ski," for he always tells me "Ski" is with him.

I would like to say that, had it been possible for human aid to have done me any good, I feel convinced I should have been well long ago, for the medical gentleman who attended me could not have possibly been kinder, or taken more trouble with me, and the physician he brought with him to see me told my husband all had been done as it should be, and that he (my husband) must be as kind as possible while I was with him, for he would, at least, have that to console himself with after.

The question often arises—Why have I been restored in this wonderful manner? and the answer comes to me from "just behind the veil," not only from dear, good, faithful "Ski," but from my beloved mother. "We have not done it for nothing; you have a great work before you, my child." God, in His mercy, grant that when that time arrives I may be found a faithful servant to the Cause.

I would wish to express my best thanks to Miss Houghton, Mrs. Billing, yourself, and dear, good "Ski" for the kindness you have one and all shown me, and I am, as you may suppose, anxiously awaiting my call to work.—I remain, dear Sir, yours respectfully,
M. SKILTON,
London Road, Brentford.

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

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

TUESDAY, MAR. 2.—Select Meeting for the Exercise Spiritual Gifts.

THURSDAY, MAR. 4.—School of Spiritual Teachers at 8 o'clock

FRIDAY, MAR. 5.—Social sittings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 27, 1880.

NOTES AND COMMENTS.

THERE is a great change in the nature of the Controls. This week the spirit who speaks gives an account of what has taken place in the private apartments of some distinguished person. If B—e and this divine would confirm the reports that have been published respecting them, then these Controls would appear in a new aspect. There is nothing impossible in the expectation, and no doubt it will be realised.

By request, the Controls of the Cardiff Circle gave their views on "exposés," which will be found in another column. It is an excellent article, and indicates the superior plane of the circle. Form schools, gain knowledge, unfold your reason, cultivate your brains, refine the aural fluids—these are the great lessons set before Spiritualists, and they are only worthy of the name who have wisdom sufficient to take them up.

WE have engraved a beautiful portrait of Mr. W. H. Terry, the eminent Spiritualist of Melbourne, which we will print, with a memoir, in an early number of the MEDIUM.

MADAME DE STEIGER's interesting article is in fulfilment of what "Ski" promised when Mrs. Billing opened her seances in London. Spirit-manifestation is only in its infancy, hence the need of such mediums as Mrs. Billing amongst us, who work for spiritual development, and not alone to give exhibitions. It will be observed that the photograph which appeared was of a person not in the lady's thoughts. If all the lower forms of manifestation were entirely given up, and if mediums and circles sat exclusively for development for six months, quite a new order of spiritual work would be the result. Circle-goers are so contented with the faulty means already employed, that they aspire to nothing better. We are glad that "Ski" was enabled to keep his promise, and give us an earnest of what is to be done in the future.

WESTERN, as well as Eastern theologians, may learn a profitable lesson from the article which we quote from the *Times* as to the impurities which have crept into Buddhism in China and Japan through mistranslations from the original Sanscrit. Are we quite sure that the literature which we Westerners call "Scriptures," is not in a similarly defective state, and that the many sects, divisions, controversies, and even infidelity itself, are not due to the muddled form in which the ancient wisdom is presented to us in King James's Bible? It would be well to collate the various Bibles of the world, and to this desirable end the translation of the Bhagavat Gita, in our columns, is a valuable aid. The time is upon us when a new dispensation of spiritual light is expected, and one of its indications is this attempt to understand that which has been already written, by novel methods of interpretation derived from the due exercise of men's reason spiritually prompted.

THE cure of Mrs. Skilton, and her able and touching account of it, surely must convince every reader that the spirit-world is in

this work, and that our friends who have left the body watch over us and can communicate with us. Mr. Skilton got from his child in Mrs. Billing's circle information with which he was not acquainted, but beyond that the weight of spiritual evidence is to be gathered from the history of the case. We are in the habit of receiving letters daily from strangers, who like Mrs. Skilton are in need of help or advice. Well we remember her first letter coming to hand, and the conviction of importance that took hold of our mind respecting it! From that time all engaged in the case—that excellent medium, Miss Houghton, and that large-hearted, true woman, Mrs. Billing—spirits and all seemed to work with a will towards the desirable end which is so far achieved. Mrs. Skilton is a woman that is worth saying. Her soul's aspirations are for truth and human progress; and we will be much disappointed if her agency does not very much extend a knowledge of Spiritualism. This is one solitary instance of the value of the Spiritual Institution, which is of great use to our Cause in many ways that never come to light, as this case has.

STUDENTS of the Gita would be benefited by a careful study of "Christianity and Solar Worship," translated from the French of Dupuis by Mr. Partridge. It is a rich mine of learning and antiquity. The elegant and elaborate work of Mr. Melville—"Veritas," is somewhat beyond the reach of many; but it gives a variety of richly-engraved plates, illustrative of the astronomic phenomena, and is a valuable aid to the study of the other works. Form schools, and help one another—at least, one evening in the week. The spirits of the olden time will come to your assistance.

OUR duties in seeing the Bhagavat Gita through the press necessitate our reading it repeatedly, and at every succeeding perusal we perceive fresh beauties. Spiritualists could not do better than commit this poetical work faithfully to memory, and meet together in class to aid each other to discover its meaning. To that end the Comments given this week will be of much value; but much space would be required to unfold all the wisdom contained in the two scenes already given. The true nature of the genuine Spiritualist is unfolded by *Krishna*, and we hope the publication of these divine words in this, our day, will attract to our low and darkened sphere the gloriously-exalted spirits who lived in the past, and who, having gone through many tribulations, are now arrayed in garments of heavenly purity. Spiritualists who meditate on these ancient writings will bring to their circles and souls influences that we all stand in need of at the present time. Henceforth, let our Spiritualism be a religion.

AFTER the letter of Mr. Mould (which we printed last week) was in hand we received from Mr. J. C. Wright, trance-medium, a glowing account of the same seance. The spirit that materialised before the eyes of the sitters appears to have been "Pocha," who had an orange presented to her at an early part of the sitting, and when materialised she put a portion of it, with "her tiny hand," into Mr. Wright's mouth. He thus concludes—"I fully realised the complete genuineness of the phenomena, of which I was sceptical before." If our intelligent and spiritually-enlightened friend, Mr. Wright, has had previous sittings with Miss Wood, why was he sceptical? Are the screws not convincing? and is it necessary that the spirit materialise outside the cabinet to supplement the screws, or possibly to show the folly of using them? When our kind friends favour us with a report of a materialisation before the eyes of the sitters, they need not waste time and space by dilating on the screws and tests, for such convincing phenomena have no relation whatever to these materialistic and doubt-engendering contrivances.

WE thank "X.Y.Z." for £5-note, safely received, and just in time to be of signal service. Thus from day to day our hands are upheld. We again thank our unknown friend.

MR. E. W. WALLIS has excited a deal of interest at Falmouth. We are receiving many inquiries by letter. We hope Mr. Truscott's loss will be made up to him.

A NEW work on Spiritualism is in the press, and its publication will soon be commenced in periodical parts. It is, as we understand, the work of two mediums—a husband and his wife. The lady, under the influence of Milton—with whom co-operates a gifted band of theologians, poets, and artists—writes the Parable, "Back to the Father's House," and the gentleman is actuated to produce exquisite pen-and-ink drawings of picturesque scenery, which are being reproduced by the autotype process. One of these drawings will appear in each part, and as the literary matter is of high interest, the work will be one of the most attractive, in every sense, which has appeared in connection with this Movement. Each photograph of spirit-drawing will be worth the whole price of the part in which it appears.

MR. ALEX. DUGUID, of Kirkcaldy, is expected in London in a few days, and it is probable that a meeting to receive him will be held at the Spiritual Institution on Friday next.

MR. T. M. BROWN will be in Liverpool in the beginning of the week. Address—Care of Mr. W. Clarkson, Scarfield Street, Wavertree Road. On Wednesday he will go to Southport. Address—General Post-office, Southport, till Saturday. Mr. Brown will respond to invitations from Uttoxeter, Longton, and other places in the Potteries in a week or two.

THE MYSTICAL LAKE OF THE BUDDHISTS.

"O the treasure in the lotus!"
 There is a lake—a flowery lake (1)
 Hid 'mid celestial hills,
 Fed by the sun-kissed rills,
 Whose fountains heavenly music make
 Like Memnon at the morning-break,
 Whose rapture thrills.
 This lake mine eyes have never seen,
 Although I ever long
 To hear its mystic song,
 That chaunts one Word that well I ween (2)
 Would open to me the meadows green
 Where white-robed angels throng.
 Meadows, whose sweet Amrita (3) dews
 Make fresh the mystic rose, (4)
 Whose heart with radiance glows;
 And from whose calyx golden hues
 Steps forth that form we each would choose
 To charm our earth-born woes.
 This lake—a paradise of flowers
 Of everhanging grace,
 New comers fill each space,
 And no one knows from what far bowers,
 Gemmed with what fragrant balsam showers,
 Comes each new face.
 And those sweet flowers can never die,
 Love keeps them fair,
 Breathing that air,
 For which we longing wait and sigh,
 In hope that it may soon come nigh,
 Or we be wafted there.
 Each kindly act, each fervent prayer,
 And every aspiration here,
 Becomes a flower within that mere;
 Takes its own place in beauty there,
 Making that mystic lake more fair,
 To memory dear.
 Each lofty thought and act on earth
 Is imaged as a beauteous flower,
 And made eternal by the power
 That haunts that lake where joy has birth,
 Where blooms the out-come of all worth,
 Our future dower.
 Hasten then to fill that crystal mere
 With flowers that never die,
 Whose odours fill the sky;
 That every hour while lingering here
 Upon our earth of gloom and fear,
 Great hopes may bloom on high.

Lucerne.

A. J. C.

NOTES.

(1.) In Schott's "Essays on Buddhism" there is a legend of a lake in the "land of Enlightenment," in which every longing for the paradise of Amrita (Amrita, or celestial immortality,) produces a flower in the celestial lake, which daily becomes more beautiful, as the self-improvement of the person whom it represents advances. (See "Isis Revealed," I, 601.)

Flowers have ever been symbolic of the higher affections and aspirations. The writer was once told by an Indian guide, in a trance communication, that prayers became flowers, and were immediately conveyed in silver canoes from sphere to sphere ever upwards.

(2.) The "Ineffable Name," renewed in eastern mysticism, the knowledge of which secures access even on earth to the land of "peace which passeth knowledge," in which the spirit becomes reconciled through internal knowledge (which Spinoza alludes to when he says: "Mentis enim oculi quibus res videt observat que sunt ipse demonstrationes") to the universe and its mysterious laws, and arrives at that supreme state in which the object and the subject become one, in which alone true power, self-government, peace and blessedness, become possible. Goethe expresses the same truth:

"Was Kann der Mensch im Leben mehr gewinnen
 Als dass sich Gott-Natur ihm offenbare?
 Wie sie das Feste lässt zu Geist verinnen,
 Wie sie das Geisterzeugte fest bewahre."
 What can man further gain from life
 Than that God-Nature should reveal?
 How She changes all matter into spirit,
 And eternally preserves what is spiritually born.

(3.) Amrita is the sacred drink of the Hindus, the soma drink, which gives immortality to gods and men; it is the ambrosia of the Greeks, and the eucharistic wine of the Christian churches. In all the mysteries a sacred drink was given to the initiated, as a symbol of truth and a pledge of immortality.

(4.) There is a meadow in South Tyrol where, it is said, grow magic roses, which can only be seen and plucked by the innocent.

Miss E. A. BROWN had two very interesting seances at the Spiritual Institution on Friday and Sunday evenings. She has gone on to Northampton, and will lecture in Birmingham on Sunday. Early next week she will go home, so that letters may be addressed—Howden-le-Wear, R.S.O., Durham.

"The Promotion of Spiritualism and the Prevention of Exposures," will be the subject for consideration at the conference to be held at the Hackney Spiritual Evidence Institution, 6, Field View, London Fields, E., on Sunday, March 7, at 6.30 p.m. J. Burns, O.S.T., to preside. Admission free. Tea at 5 o'clock; tickets 1s. each, which must be obtained before date. Several physical mediums present.—C. R. WILLIAMS, Sec.

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CELESTIAL PHOTOGRAPHY.—"SKI" THE OPERATOR.

To the Editor of the MEDIUM AND DAYBREAK.

Dear Sir,—Permit me to send you a short account of a very interesting seance at which I had the happiness of attending this evening.

I venture to do so because I know from the first you have always felt an interest in Mrs. Hollis-Billing's especial mediumship, and would be glad to receive confirmation of your opinion that her mediumship is most rare and valuable.

Much seance-visiting is entirely against my spiritual creed. I trust it is not a bigoted one, as in my present crude stage of spiritual development I find my spiritual needs are better responded to by abstaining from general seances and ones which are open to diversified influences.

It has been, therefore, a pleasure and profit to me to form one of a small number of sitters who have met regularly to listen to the spirit-voices of "Ski" and "James Nolan." The same sitters attended regularly, and on no account whatever were any others admitted when once the circle was formed. This circle, I must premise, was formed under the spirit-guidance of "Ski," for reasons which were afterwards revealed to the sitters. These were purely spiritual ones, and no worldly considerations entered into the scales whatsoever.

These meetings have, therefore, been characterised throughout by the utmost harmony and peacefulness, and at no time has ever been apparent the usual selfishness of sitters, only anxious and eager for their own turn and attention. In this case interest for, and with, and in all has been the dominant feeling, and what was interesting to one was interesting to all. It is needless to say that under these conditions we have been favoured with some most intensely interesting communications—teachings which, besides embodying philosophical, prophetic instruction, held much that, if the world were in a condition to receive and profit by, would be of inestimable value to the human race.

However, we know our planet is moving into higher spiritual conditions, so that what is now known to the few will then be the wisdom of the many. These meetings, I sincerely regret, will, ere long, be ended, as Mrs. Billing is leaving the country. This being the case, we were especially directed by "Ski" to attend a farewell seance, at which "James Nolan" announced his intention of showing his face to us—to whom, for many weeks past, he has spoken such noble and grand thoughts, that one and all of us must feel a debt of gratitude—one that in this sphere we can never repay; in the next our spirits will meet, and he will then learn, as we cannot tell him now, how much he has enlightened and strengthened us.

"Ski" informed us that he intended to take the management of the seance, and, with his aid, "James Nolan," besides showing his face, would assist "Ski" in his work of showing others to us. Therefore "Ski," being occupied in his particular work, could not show his face. Had any other spirit been able to occupy "Ski's" post at the time, doubtless he would have done so: but everything is done in order and with reason by "Ski," and he says frankly at the time what he can and what he can't do.

The light in the room was now low and evenly diffused. We could perfectly well see each other's faces, which were irradiated by the yellow glow of the lamp—quite a different light from the white hue of the electric light used by "Ski" to illuminate his spirit-pictures.

And now I will describe shortly this most interesting seance.

After arranging ourselves in the usual half-circle, the curtain was drawn between the back and front drawing-room, and Mrs. Billing retired behind the curtains. She said she never became entranced, and remained entirely as usual, except that she could not see any of the manifestations herself. These began as usual by spirit-voices, and then "Ski's" gracious, friendly one telling us he was doing his utmost to show us "the faces." A small space was left for that purpose between the two curtains by another one being pinned up in front—a regular peephole in fact, and a fine field for sceptics. It is needless to say we were all loyal, simply because we knew, and sceptics would have been ignorant and would have believed any impossible reason but the right one.

At this aperture there appeared several faces to the satisfaction of several of the sitters. I propose, however, only to describe the one that gave satisfaction to my mind: not that I was not equally pleased and interested, in one sense, in the others, still I am in no position to judge of them as correct likenesses as I was in the one that appeared for me.

Just before the face appeared "Ski's" voice said, "This one is coming for Madame de Steiger." I did not at all expect anyone to come to me, for I have not many friends in the spirit-world: but immediately my mind jumped to the conclusion as to who it would be, and I was totally wrong, for the face that did appear was not,

I thought, the one who had often spoken to me at those seances, but another, very near and dear. I was quite unprepared for it, and, I admit, it was a very strong and novel sensation, but a sensation no doubt. A face appeared—not a did or lifelike, but, if I can so describe it, an illuminated photograph, life-size, of an individual utterly unknown to everyone present, medium and all. They had not, I know, ever even seen a photograph of that face: and yet there it was, as clear to me as any large photograph, against the wall. There was this difference, that the face was younger than when last I saw it in earth-life.

It appeared for a few seconds, making the personality clear and decided to me; to the others it was, of course, only a very distinct face, but that of a stranger.

Then "James Nolan" showed his face—that of a calm, refined, and intellectual young man. The strong self-illumination, however, of each image prevented one from telling the colour of the hair and eyes: they were in fact absolutely like illuminated life-sized photographs.

This to me was deeply interesting, and also far more reliable and beautiful than most of the materialisations that I have had the opportunity of witnessing.

"Ski" does not say that the images or simulacra we saw were the real forms and faces of the spirits themselves, but that they are photographed by him through electric force, and illuminated by electric light, and brought into the earth-sphere and that particular spot near his medium to show us. "Ski" was the operator at this end of the line, the spirits at the other willingly acceded, and I conceive that, that being the case, each face appeared reflected in light as "Ski" arranged his battery at this end. He, "Ski," seemed deeply interested in the whole proceedings, and to be as pleased as a photographer in this world is, when the sitters declare the likeness good.

In my mind it was the most ethereal and spiritual, as well as convincing, method that could be adopted by the spirits—that of sending their photographs to us.

I must, however, state that, in my case, of which alone I feel I have any competent right to speak, the impression I received was not that it was an externally-illuminated photograph, but an internally-illuminated spiritualised likeness of the individual, with that peculiar lustre and purity given by the reflection of moonlight or modified electric light. It was neither a picture nor a real spirit, but a reflection photographed for our sight of a spirit looking into the camera at the other end of the line—to me as satisfactory a test of spirit-identity and individuality as is possible to receive, when you know it is given under perfect conditions, as, in my case, I know it was.

Does it not open out an idea of a wonderful event that may lie in the bosom of the future? and that is that it may be in the power of those who pass away under certain conditions, and when we are far more advanced in natural science than we are now, to send us from time to time celestial photographs, and that another link may yet be added to us in that chain, which may ere long bridge the grave, and which has, certainly, already robbed death of all its terrors.

"Ski" always takes the greatest possible trouble to explain things to us, and dislikes anyone thinking that things are supernatural, or miraculous, or impossible. Science or wisdom, he tells us, will unlock all secrets, both now and in the future, and that, if we keep pure hearts, lead pure lives, and have prayerful spirits, all knowledge can come.

He, as a spirit, is working hard and nobly for that time, and no small share of that work has been spent in talking to and teaching us at these circles, and preparing us for the still more advanced thoughts of "James Nolan."

They will be with us in spirit still, and though, when their medium goes, they will not have yet awhile any organisation so suited to them as Mrs. Billing is, still we shall hope that their spirit-voices and teachings will long remain among us and perhaps once more be heard again amongst us.—I remain, Sir, yours faithfully,

ISABEL DE STEIGER.

Kensington, Feb. 11.

P.S.—I must add that I do not venture at all to say that these pictures we saw were produced exactly in the manner I have described, I only gather it from what "Ski" explained: and also I think that, such was the general idea of the sitters, we were witnessing actual celestial photography; but the reflection being thrown on the air, and not on a substance, gave it the appearance of a certain amount of roundness and solidity such as a photograph would have if it were not photographed on paper but on the atmosphere, and the chief point was the likeness.

BUDDHA: DISCOVERY OF SANSKRIT TEXTS IN JAPAN.

Japan has had many surprises in store for us, but certainly none, it would seem, more astounding than the discovery of Sanskrit texts in its ancient libraries; and yet we are told that Sanskrit scholars had long been upon the alert, and had for years been making inquiries as to the whereabouts of these literary treasures that are now coming to light in Japan. Japan is Buddhist. Out of its 34,383,300 inhabitants, 100,000 only seem to belong to the old Shintō religion. The rest are all followers of Buddha, though divided into numerous sects. The heart of Buddhism beat in India, and it was from India that the life-blood of that religion flowed in all directions to the very extremities of the Asiatic continent. About the time when Nero was bent on exterminating Christianity in the West, the Emperor of China opened his vast empire to the religion of Buddha, and received its missionaries with open arms. From that time onward—i.e., from the middle of the first century of our era—India became the Holy Land of China. In

spite of the difficulties, which even now seem insurmountable to our most adventurous travellers, ambassadors and pilgrims made their way from China to India undismayed by the dangers of the road, and they brought back to their native country, not only statues of Buddha and sacred relics, but thousands of Sanskrit MSS., which were translated into Chinese by the combined labours of Indian and Chinese scholars. Several of these Chinese pilgrims have left us accurate descriptions of their travels, and it was the translation into French by the late Stanislas Julien of the *Travels of Hsuen-thsang* (629-645 A.D.) published in 1853, which filled Sanskrit scholars with the conviction that some of the masses of MSS., which had been carried from India to China, must still be in existence in the temples and monasteries of that country. It was chiefly due to the late Professor H. H. Wilson that a systematic search was instituted in China for the recovery of Sanskrit MSS. Mr. John Bowring and Dr. Edkins did all in their power to carry out Professor Wilson's instructions. The whole correspondence on the subject is published in the *Journal of the Royal Asiatic Society*, 1856, but, unfortunately, the result was nil. Though there was an enormous amount of Buddhist literature, translated from Sanskrit into Chinese, the original Sanskrit MSS. seemed all to have vanished.

Sanskrit scholars, however, were not disheartened. On the contrary, they turned their eyes from China to Japan, as the last hiding-place of these MSS., which, 1,800 years ago, had been carried away from India to China. Though Buddhism did not reach Japan direct from China, but from Corea, it was known that Buddhist priests came from Japan to study in China, and that several of them had been pupils of that very Hsuen-thsang whose travels in India, as translated by Stanislas Julien, had given the first impulse to the search for Sanskrit MSS. in China. Some years ago Dr. Edkins, the learned Chinese scholar, who had formerly assisted Professor Wilson, sent a small vocabulary, printed in Japan, to Professor Max Müller. It contained Sanskrit words, explained in Chinese, and transliterated in Japanese. This proved that at one time or other, Sanskrit had been studied in Japan. Another piece of good luck followed soon after. One of the greatest Buddhist communities in Japan sent a young Buddhist priest, Mr. Bunyia Nanjio, to Professor Max Müller at Oxford, in order that he might learn Sanskrit and Pali, and thus be able to read the sacred writings of Buddha in the original. Professor Max Müller urged his pupil to make inquiries through his friends at home for Sanskrit MSS., and in December last, a learned Buddhist priest, Sauntai Tahikawa, sent the Professor a book containing one of the sacred texts of their religion in the original Sanskrit. The Sanskrit was written in the old Nepalese alphabet, each word transliterated with Japanese letters, and translated into Chinese. He requested Professor Max Müller to read the text, correct it, and send it back to Japan. Though the Sanskrit was written in a difficult alphabet and full of mistakes, Professor Max Müller was able to lay a correct copy, with translation and notes, before the members of the Royal Asiatic Society, at their meeting yesterday. It turned out to be the hitherto unknown Sanskrit original of a Sūtra, translated into Chinese 400 A.D., possibly 200 A.D., and contained a description of the Buddhist Paradise, which with the Northern Buddhists took the place of Buddha's Nirvāna. It may be hoped that new treasures will be forthcoming from the same quarter. Anyhow, this one discovery has proved two important points—first, that the Chinese translations of Buddhist texts, when compared with their Sanskrit originals, are full of misunderstandings, sometimes affecting the very essence of Buddha's teaching; secondly, that the Buddhism of Japan, being chiefly founded on the Mahayāna school, is on many points in direct opposition to the original teaching of Buddha, and that no greater boon could be conferred on the 30,000,000 of Buddhists in that country than to have the simple words of Buddha translated for them into Japanese direct from Sanskrit and Pali.—*The Times*.

AN OLD FRIEND'S OPINION OF DR. MONCK.

Dear Mr. Burns,—I was glad to see your general appeal on behalf of Dr. Monck, and I hope it will have the effect of inducing Spiritualists generally, but more especially those who have been privileged to witness the astonishing manifestations which have been given through his instrumentality, to make a noble and immediate effort towards the relief which is so urgently needed. Although many kind friends have come forward handsomely, the subscription list is not yet at all adequate to the claims and requirements of the case. I trust it may never be said that we have been ready enough to avail ourselves of the opportunities granted through Dr. Monck's mediumship, of witnessing or learning, through unimpeachable testimony, the highest and most convincing manifestations yet recorded, and yet that when the instrument has been so far sacrificed by the process that his life has been for some time past trembling and oscillating between the two worlds, and his worldly means have been utterly exhausted for the benefit of the Cause, we have been so indifferent, and ungrateful, and false to our better nature, as to desert him in the time of his utmost need, more especially as assurances have been given that his re-creation would be followed by the development of still higher phases of manifestations, which would be given in the light, without a cabinet, and subject to the inspection of all who may, with a sincere desire to investigate for the sake of arriving at the truth, wish to ascertain somewhat of the wonders and mysteries of the spiritual philosophy.

Having for many years been privileged to enjoy the personal friendship of Dr. Monck, which enabled me to watch with great interest the gradual growth and development of his varied gifts, a great number of the phenomena having occurred at my own residence in the presence of numerous witnesses, residing in Bristol, Clifton, and elsewhere, under the strictest test conditions, and some of them in the presence of the representatives of the local press, by whom they were subsequently reported, I can add my testimony to the general mass which has been accumulated regarding the genuineness and reliability of his mediumship; and when he was subsequently called to exercise his gifts in various other parts of the kingdom, his Bristol friends felt they had sustained a great loss in consequence of his removal.

By placing Dr. Monck in an independent position as an unpaid medium at the present trying crisis, the exercise of his increased powers would prove of incalculable benefit to the Cause generally; and if there were no other and higher inducements, this alone deserves the serious consideration and the most earnest endeavour of all true Spiritualists.

Dr. Monck is impressed with the idea that if the means were furnished to enable him to work out the inventions which have been given him through his guides, this alone would place him on that independent footing which would enable him to carry out the foregoing intimations. These inventions have been pronounced by several eminent manufacturers to be of great commercial value.

Great praise is due to those mediums who have so kindly volunteered their services on behalf of their suffering fellow-worker; but there is one thing which, possibly, may not have occurred to them. May we not ask the question: "Is there no balm in our spiritual 'Gilead'?" Are there no healing physicians there, who might, by a combination of their spirit-forces, under superior guidance, effect the restoration of their suffering brother to health and strength? It was so of old time, and why should it not be successful now? At all events is it not a subject for consideration?—Yours faithfully,
GEORGE TOMMY.

DIFFERENT COLOURED SPIRIT-LIGHTS.

Dear Mr. Burns,—As spirit-lights seem to be engrossing attention just now, my friend and I thought it well to give some of our experience on the same subject. In the first place we know all our spirit-friends from the colour of light or aura they bring.

Some come with a pure silvery white light, others with pink, blue, mauve, red, and golden. We can always tell the individuality of the spirit from its colour, which never fails. We see these lights in broad daylight, in bright gaslight, and in darkness, also with eyes open and shut. My friend and I seldom see them at the same time, so we think they must be of spiritual origin. When conditions are very good we see a large bright silvery light (it looks like the moon to us), with a bright star close beside it, and lately when we have seen this moon-like light, a figure is trying to develop itself. Most beautiful perfumes we smell then, and the influence that prevails is indeed heavenly. We think this large light must be spirits of a very high sphere, and we seem as though new life is poured into us. We do not see the lights at the same instant. Again we see several circles of lights combined in one. For instance, the inner circle being silvery white, surrounded generally by pink, golden, blue, red, and mauve. Our idea is, that this light denotes spirits of different spheres; but we should feel grateful to hear what others think on the same subject.

One night last week I went into a dark room. I saw in about twelve inches square a cluster of bright diamond-like stars, which remained two or three seconds.

Dear Mr. Burns, all communications from our dear angel friends and the beautiful lights come spontaneously, for we never sit for them. I must tell you that my dear friend and myself are most always alone together, and are generally in a calm, harmonious state. Should you think fit to put this into the MEDIUM I will send you next week a poem on spirit-life.—Yours in the cause of truth,

E. MAYNARD AND MRS. TOWNSEND.

Weatherley Cottage, Chingford, Essex, Feb. 18th, 1880.

[It is to be observed that the "spirit-lights" alluded to above are of a different kind from those which were described at the commencement of this discussion. The lights then spoken of were of a physical kind, to be seen by all, whereas those described by Miss Maynard are only seen by those who are gifted with a power to observe spiritual phenomena invisible to the ordinary sense of sight. We hope to hear from many circles on their experiences of these interesting manifestations.—Ed. M.]

SPIRITUAL DEVELOPMENT UNDER CHLOROFORM.

Mr. A. Duguid, Kirkcaldy, reports that his wife's mother, Mrs. Arnot, "left us for the higher existence on February 5th. Her last few days amongst us were very pleasant, and she was to the close of life consistent and true to the teachings she received from the ascended brethren. She was the first of our circle translated, and a strange proof of spirit identity has come to us through it. There is a married daughter living at Banchory, three miles from this town; Mrs. Arnot died at eleven o'clock in the forenoon, at which time this daughter was in bed, about to be confined; she was very ill and the doctors in attendance thought it wise to administer chloroform. She passed under the influence thereof at twelve o'clock, and while doing so told all those present that her mother was dead, for she had seen her, and that the baby was with her mother. No tidings of the mother's death reached the daughter's house till four o'clock in the afternoon, and on no account was she told after coming from under the influence of the chloroform. It is noteworthy that she spoke of having seen her babe in the spirit-world as well as her mother, which was quite consistent with fact, as the infant died in the doctor's hands, and was in the spirit-world while the mother was still under the influence of chloroform. The question remains, Did the chloroform produce clairvoyant lucidity? All she said was quite in accordance with facts of which she was not externally cognisant, and not the rambling ideas of one whose reason is disturbed. She never exhibited any mediumistic qualities before. The doctor is greatly taken up with the incident, and would corroborate all of the above." He ought to report it to the medical journals.

OBITUARY.—MR. H. C. DAVIS.

On February 3, Mr. H. C. Davis passed away in the 68th year of his age, after a short illness. The deceased was a man of superior character—steady, kind, intellectual, and progressive. His mind teemed with ideas and plans for the improvement of humanity. In former times he was associated with the Freethought movement, but when Spiritualism came before his notice, seven or eight years ago, he found it congenial to his love of intellectual liberty and mental development. He will be remembered for his work in the St. John's Association, Clerkenwell, where he co-operated with Mr. Steel. Many of his views he latterly expressed in verse, and a small collection of his compositions was recently published. After 47 years of married life, Mrs. Davis keenly feels the loss of a faithful and kind companion, who over so many years led a life so meritorious and blameless. His end, like his life, was calm and happy, and conscious communion with the spirit-world fitly terminated a career which had long been in sympathy with man's highest interests. He now works from the vantage ground on which the angel of transition has placed him.

MR. HOWELL'S MEDIUMSHIP.

Dear Mr. Burns,—I was pleased to see the letter of Mr. Stevens in your issue of Feb. 20th.

It is much to be regretted that the spirit of Spiritualists seems so much given up to pet theories rather than grand solid foundations. Why should they not live and work on the "give-and-take principle"? The want of cohesion amongst them is a weakness which so many wonder-mongers only will submit to, and so soon as the "philosophy," rather than the morbid desire to see table or other physical manifestations becomes a paramount principle amongst us, we will ever be subject to those bickerings and selfish idiosyncrasies which tend to degrade our platform rather than bring it into a prominence of respectability. The work of management lies with the thinking minds of our Movement, and the influences which will bring a respectable principle into operation must be guided by minds above the petty jealousies and bickerings of that eternal spirit of selfishness. "Unity is strength," is a power which applies to all principles, and nowhere is that more required than amongst those who profess a tabored principle. Hence the universal brotherhood of man may be effectively (perhaps more so) displayed and enunciated from a few platforms with greater power and force than when the mind-forces of the sitters are stunted and deformed. Mediumship is for the world; its promulgation is effective where the sympathies of the audience are *en rapport* with the controlling influence behind the medium; and how can this be effective when the medium goes to a cold, merciless circle where a few sitters are waiting to pump out of him the beautiful philosophy of the nether spheres without money and without price, expecting the poor medium to live on thin air, and in his leisure moments fatten on bean brose? Would to heaven Mr. Stevens's list might be effective, and then will our platform be more secure, on a more solid and lasting foundation.

I hope to be again amongst you in London some time in April, when I trust that the power of principle will cement you all together in a harmony of loving rivalry to work together with that "long pull" and "strong pull" in fulfilling the mission of combating the anti-Christian principles of prejudice and bigotry in high places.

WALTER HOWELL.

5, Clayton Street, Upper Moss Lane, Manchester,
Feb. 21st, 1880.

SPIRITUALISM AND THE CORNISH.

A correspondent, writing on Feb. 20, observes:—

This week's paper has just reached me. Poor Wallis, I pity his troubles, but quite anticipated them. If I know Cornish aright, they are warm-hearted, hospitable, and more than usually spiritually-minded, but they are also blind to spiritual truths. Wesley's name is deeply revered by them, and at present Spiritualism is, I firmly believe, utterly abhorred. Amongst the villages of Cornwall are to be found hundreds of earnest Methodist preachers, who, by mesmeric power and loud if not learned language, hold a complete sway over the minds of their less cultured congregations. What they lack in argument they make up for in zeal, and such is the utter prostration of intellect found in the rural populations, that they dare not, for very fear of the devil, read any literature but what is recommended—or say permitted—by their reverend pastors and masters.

It may amuse you to hear the following: Two years ago, when I was rusticated in the South I was the means of introducing Planchette to a few friends near Falmouth. Very soon the horrible news was circulated that a machine was in the village for dragging up spirits from their graves! and once when I endeavoured to explain to an elderly villager some of the noble truths of Modern Spiritualism, she closed her ears to my utterances, and muttered again and again the orthodox words of magic power, "I loves my Jesus!"

And so, I say again, "Poor Wallis!"

As far as newspaper criticism is concerned, I think there is but little difference between the North and the South. With a few honourable exceptions they all play hoses at us for want of knowing better; and we must, of course, expect this. But Mr. Wallis's remarks anent the action of the clergy, is to my way of thinking a sufficient reply to the letter of "Theologian" which appeared in your paper the week before last, as well as to the somewhat puerile effusions of good-hearted Mr. Enmore Jones.

The materialist is open to reason, whilst orthodoxy is too often a noxious compound of inflated ignorance, arrogance, and pretension.

The one has unlearned the vile lessons of a materialistic church; the other carries Jehovah and His court in his waistcoat pocket, and looks on a Materialist as one beneath the condition of the grove ling worm.

FALMOUTH.—To the Editor.—Sir,—During some recently-delivered lectures on Spiritualism in this town, I was induced to attend some two or three, during which I had placed in my hand a copy of your MEDIUM, and found therein a paragraph charging Falmouth with looking on Mr. Wallis and his friend as "awful characters." I can vouch for it that expression is not unanimous. Although I am not one of those awful Spiritualists, I cannot but admire Mr. Wallis's great traits of Christian character in contrast with his self-styled veritable opponents, who, by their conduct, have brought themselves into disfavour with some of their own fold. I would not remark on control influence, with which I am unacquainted, but whatever it may be, Mr. Wallace is under an influence of a continuous stream of educational eloquence, to the suppression of all appertaining to demoralisation, or what an infallible pastor calls demonisation. My mind's eye has been opened to the hidden grandeur of what is in store for those whose faith is in good works carried into practice before creeds, wishing to live in charity with all desirous of the advancement of truth.—I am yours, X. February 14th, 1880.

MR. SILAS PARKES, Spennymoor, says he orders his MEDIUM at the post office, hoping that his procuring it through an agent will tend to make it known, and increase the sale. He gives particulars of a vision he had in the dark seance at Binchester conference. An ancient mansion and its stately inhabitants were seen, and their acts observed. This clairvoyant gift should be cultivated in a small circle of sympathetic sitters, but promiscuous seances, and unfavourable sitters should be avoided. The faculty is at present in an undeveloped state.

LITERARY GLEANINGS.

In the issue of the *MEDIUM* for the 30th ult. I gave an extract from "Notes and Queries," giving an extraordinary account of long sleeping. In the issue of the 14th inst. the following additional evidence relative to the same subject is given in the following words:—"I think the letter on long sleeping has reference to the case of Samuel Chilton, of Tinsbury, in Somersetshire,—the 'sleepy man,' which is described at some length by Dr. Wm. Oliver, of Bath, in the "Philosophical Transactions of the Royal Society" (No. 304, p. 2,177). On Aug. 17th, 1867, he fell into a sleepy fit again . . . and continued in it until Nov. 19th. Dr. Oliver visited him twice, together with Mr. Woolmer, apothecary, of Bath, and various experiments were made, such as running large pins into his flesh up to the bone, and squirting strong caustic of ammonia 'almost as strong as fire,' up his nostrils, &c., which fully satisfied the doctor he was no impostor. The young man's mother did not approve of these experiments, and removed him to her own house, and would suffer no one to come near him, for fear of more experiments. His awakening was only temporary, for he fell asleep again on the same day, and continued so until the end of January following, when he awoke perfectly well, and returned to his former occupation of husbandry.

A correspondent in a northern weekly newspaper asks the following query:—"Will the scientific theory of ghosts account for the following strange story?" "An English gentleman accepted an invitation to stay in an Irish country-house with connections of mine. He arrived—found a large party of guests and a warm welcome. On retiring for the night the lady of the house made an excuse for giving him so small a room in consequence of the number of visitors staying with them. There was a clear light in his room, the night being a fine summer one. He had not long been in bed when he was startled by seeing the figure of a monk walk across the room and disappear. (There was no door where he lost sight of the figure.) He was so alarmed that his rest was entirely gone, and as soon as possible he got up, and at the earliest opportunity asked his hostess to allow him to leave at once, explaining his reasons. She was very much upset by the story, and admitted that she had put him into the room, which was called the haunted-room, the house being so full of visitors that she had none other vacant. He knew nothing of the former history, and therefore could not have imagined that he saw a 'family ghost,' the story of which was, that at the time of the Penal Law against Catholics a priest had married a couple in the house, which was illegal, and had never been seen or heard of again."

In *Truth* for the 5th inst. appears the following:—"Mr. Pepperell, who summoned Mr. S. C. Hall for perjury in connection with the late trial, was ordered to pay four guineas—the defendant's costs. Having refused to pay, he was summoned for the amount; but when the case was called it appeared that a lady had paid the amount for him, and turned on inquiry to be Mrs. S. C. Hall. A very kind and gracious way of terminating an episode."

The "Life of Christ," by Canon Farrar, has now reached its 25th edition. "OBSERVER."

ENTERTAINMENTS.

The *Streets of London*, now revived at the Princess's theatre, has many attractions for those who delight in the realistic. A house burned down on the stage and a real fire-engine, which comes dashing on, drawn by horses, is highly gratifying to many. The moral of the piece is to exhibit the genteel scoundrelism by which so many contrive to live in affluence, and the warm-hearted honesty and generosity of those in humble life. Though some with æsthetic tastes may object to the play on artistic grounds, yet it is a wholesome entertainment to those who can enjoy it, calculated to spend an evening harmlessly, and inculcate lessons that have a decidedly improving tendency.

Mrs. WELDON's benefit at the Aquarium on Saturday evening was well attended, and her choir sang well. In addition to her army of singers, there is a large instrumental band. Mrs. Weldon, *bâton* in hand, takes the stand of the conductor—her back to the audience, her face to the orchestra—and guides the numerous singers and players through their difficult task. To see a woman perform this duty is somewhat rare, but to see her do it well is highly pleasing. Mrs. Weldon was most cordially received, and her choir thus conducted won an encore during the short time we were present. While conducting the orchestra Mrs. Weldon had occasion to sing a solo part at intervals, and the power with which she did this was the most pleasing feature of the entertainment. For our part, we would rather hear Mrs. Weldon's sweet thrilling voice in one song than listen to band and choir ever so long.

To the Hackney friends and investigators into this great truth (Spiritualism).—Mr. A. Savage has taken a room at 398, Hackney Road, the Homœopathic Dispensary, where he will commence to hold a seance on Friday, 27th inst., at 8 p.m., and every Friday, same time, until further notice.—RICHARD CARROLL, *pro* A. SAVAGE.

A CORRESPONDENT writes in grateful terms of the valuable aid rendered in cases of sickness by spirit-friends. One member of the family is a medium. No circles are required, and yet the results are astounding for their phenomenal power as well as beneficence. It is well to have a medium in the family.

To the Editor.—Dear Sir,—Having just read, in the *MEDIUM* (January 16), the letter of John T. Norman, wherein he refers to the works of Thomas Paine, and, believing Mr. Norman to be a lover of all works tending to, or advocating, mental liberty, I have pleasure in recommending to his notice the following, which, should he find any difficulty in procuring in England—and I think he will—I shall be most happy to lend him for a limited period: "Bible of Bibles," "The World's Sixteen Crucified Saviours," "Some mistakes of Moses," "Studying the Bible," and "Superstitions in all Ages." These works were written and published in the States. Yours truly, Jno. E. Wilson, 7, Ormond Road, Rathmines, Dublin, 12th February.

GOSWELL HALL, 290, GOSWELL ROAD.

On Sunday evening next, Feb. 29, Mr. Morse will occupy the platform. The subject of the address to be, "Spiritualism: its Results and Prospects." It is hoped there will be a good muster present to hear his excellent controls, as we have not often the advantage of his valuable services. To those acquainted with Mr. Morse's mediumship little need be said to insure their presence.

Thursday, March 25, has been decided upon for the "Happy Evening." An attractive programme is being arranged, to consist of songs, duets, recitations, &c. It is not yet complete, therefore friends willing to volunteer their assistance are requested to communicate with the secretary, 224, Albany Road, Cumberwell, S.E. Tickets for the evening 1s. each, obtainable 15, Southampton Row; Mr. J. Swindin, 34, Pancras Road, King's Cross, or of any of the friends connected with the Movement. H. J. STEVENS, Secretary.

DEVONPORT.—To the Editor.—Sir,—I was much pleased to see, in the *MEDIUM*, Feb. 6, that your correspondent, "Omega," intended, if possible, to rally the Spiritualists of this town (Devonport), with a view to united action of some kind. I have not the pleasure of knowing your correspondent, but, through the *MEDIUM*, beg to suggest to him the formation of a book-club as a step towards what he intends. A list of names and addresses would not fail to make Spiritualists known to each other. Should this idea meet the approval of "Omega," I here give him my name and address as one for his list.—T. GAYLARD, Odd Fellows' Hall, Devonport.

OSSETT.—Our faithful co-worker, Mr. Charles Hallgath, in remitting his subscription for *MEDIUM*, opens his large heart in kindly words, for which we thank him. He is now the only reader we have in that district, where once we had many, and yet our number of readers, in the aggregate, increases. Do men become weary of Spiritualism because the road to the Temple of Light appears to them endless? Truly, it is the voyage of eternity, but the man who goes to sleep on the way is to be pitied. Arouse ye, Ossett friends! Help on the Cause with your work. Let your light shine, and feed it with information. We require your kind support, and you require our weekly messages of knowledge. We do our part; do yours.

PROGRESS AT LEICESTER.—Silver Street Lecture Hall.—On Sunday morning last we had a good gathering of members and friends. Several good tests were given by Mrs. Wightman and Mrs. Hawkins, as well as trance-speaking. Mrs. Gutteridge, of Loughborough, paid us a visit, and we were delighted by the little foreign spirit, "Rosa," speaking through her. In the evening the audience was more numerous, and a local medium, under spirit-influence, spoke for one hour from the first line of the 42nd hymn, "Spiritual Lyre," "We do not die, we cannot die." The best of attention was paid to the address. Everyone seemed very anxious to know what the spirit had to say of its heavenly home. So very different the impression seemed to be from what is generally produced from the pulpits of the churches.—R. WIGHTMAN.

QUEBEC HALL, 25, GREAT QUEBEC STREET.—On Sunday evening last the meeting was well attended. The reading of "Margery Miller," by Miss A. Waite, caused quite a sensation. The after-meeting too was excellent—so harmonious—several tests were given. On Tuesday evening Mr. Burns lectured, Mrs. Hallock in the chair. On Saturday, at 8, the usual seance; Mr. Hancock, as usual, will be there at 7.30 to speak with strangers. On Sunday evening, at 6.45, the usual service: Miss A. Waite will read, several young ladies will sing, after which an address by some friends. On Monday evening, Miss Waite's vocal and elocutionary entertainment; Mr. F. J. Wilson, Mr. Iver McDonnell, and others take part; last week it was excellent. On Tuesday next, I beg and entreat of the members who feel an interest in the work at Quebec Hall, to attend at 8. On Sunday, March the 7th, the quarterly tea meeting will be held—particulars next week.—J. W. DALS.

QUEBEC HALL.—To the Editor.—Dear Sir,—In response to an invitation in last week's *MEDIUM*, a meeting of the members of the Marybone Association of Spiritualists was held on Tuesday. Mr. Collings having been voted to the chair, several of the members spoke of the great good effected by the society. It was stated that many have been convinced of the truths of spirit-communication, are now holding circles at their homes, and are bringing friends to enjoy the benefit of their experience, thus showing the progress made by the efforts of the association. The financial position was then considered, which proved satisfactory. Through the exertion of our esteemed Bro. Dale the association is free from debt, with a small balance in hand, which will be presented to the Spiritual Institution. It is earnestly requested that the members will endeavour to be punctual in their attendance, as it is only by united effort that we can expect success. The friends unanimously expressed their thanks to Bro. Dale for his exertions on behalf of the association, which brought a very pleasant evening to a close.—J. C.

MR. A. KYD, Baden, writes: "The explanation in the *MEDIUM* of Orthodox Spiritualism that seems to bother a wise head or two, was hitting the right nail on the head. Orthodox Spiritualism is truly, as the term implies, the soul's straight road in mental luminous rapture to the Fountain of Light, its eternal Parent-head, without the toll-siding of formula, dogma, and creed of mundane origin and character; but all which obstructions are slowly giving way to this marvellous progressive Light, in so many various forms from the spirit-world in defiance of all opposition, and enabling the truthseeker to better understand the supernal laws of Nature, as those equally of inspiration, trance, and materialisation. Moreover, to perceive that the real heaven is not that boundary of our vision in upper space called the sky, but the interior and living reality of things. To open the door, then, freely, with straight-thinking, to 'the spirit that knocks,' is the real Orthodox Spiritualism—'Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me' (Rev. iii. 20). In reviewing my now twenty-five years' experiences in Spiritualism, it is pleasing to remember that my own reason was never at variance with yours, freely and openly expressed, at all times and in all places in support of the truth. Your career has indeed been beset with thorns and difficulties innumerable, like the martyrs and champions of old in spirit-control and keeping."

MR. J. J. MORSE'S APPOINTMENTS.

LONDON.—Feb. 29. Goswell Hall, Evening at 7. Subject: "Spiritualism—its Results and Prospects."
NEWCASTLE-ON-TYNE.—March 7 and 8. GLASGOW.—April 11 and 12.
NORTH SHIELDS.—March 10. KEIGHLEY.—May 9.
LIVERPOOL.—March 21. CARDIFF.—May 23, 24, and 25.

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

MR. E. W. WALLIS'S APPOINTMENTS.

NOTTINGHAM.—Feb. 29. GLASGOW.—March 14.
BIRMINGHAM.—March 7. NEWCASTLE.—March 21 & 22.
MORCUMBE.—March 12, probably. MANCHESTER.—March 28.

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

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

MRS. ESPERANCE'S SEANCES.

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

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

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LECTURES FOR FEBRUARY.

Sunday, Feb. 29, at 6.30 p.m. "Does the Bible teach that Man is Immortal?" ... Mr. M. Fidler.
Admission free. A Collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

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

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

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

GLASGOW ASSOCIATION OF SPIRITUALISTS.

164, TRONGATE.
Mr. Jas. Walker, President. J. Coates, Secretary, 65, Jamaica Street.
Feb. 29, at 11.30 and 6.30. Mr. Anderson, Local Trance-Medium.
March 1, at 11.30. Committee Meeting, at 6.30. Mr. James Walker will occupy the platform.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, FEB. 29.—GOSWELL HALL, 290, Goswell Road (near the "Angel")
Conversation and Seance at 11 a.m. Address by Mr. Morse at 7 p.m.
Secretary: Mr. H. J. Stevens, 224, Albany Road, Camberwell, S.E.
Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.
TUESDAY, MARCH 2.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
THURSDAY, MARCH 4.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, FEB. 29, ASHTON-UNDER-LYNE, 1, Bradgate Street. Meeting at 6 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
KEIGHLEY, 2 p.m. and 5.30 p.m.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
OLDHAM, 126, Union Street, at 6.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
MONDAY, MARCH 1, LIVERPOOL, Perth Street Hall, at 8. Lecture.
TUESDAY, MARCH 2, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SHEFFIELD. W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.
WEDNESDAY, MARCH 3, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM.—Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.
DERBY. Psychological Society, Temperance Hall, Ourzon St., at 8 p.m.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
THURSDAY, MARCH 4, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

A READER.—Do not send anonymous letters to an editor if you desire respectful attention. We cannot reproduce Chinese characters in the MEDIUM, having no types of that kind. For a Chinese grammar apply at a leading bookseller's.

THE Rev. W. W. Howard, of Crook, is giving his autobiography in an Auckland paper. He is of opinion that all social, secular, and spiritual inquiries and reforms may be dispensed with if the ground can be occupied with abundance of "Hallelujah Lassies." What fanaticism! Of course retain the "lassies" by all means, but if an enlightened mind in social, secular, and spiritual matters be added to their exuberant animal spirits, they will be all the more useful members of society, and agreeable companions to all, except, perhaps, men of the Howard stamp, whose ambition it is to be the gods and leaders of such "lassies."

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Should his health return, and if he can succeed in securing a livelihood by means of some spiritually suggested inventions, which he has patented under the advice of competent manufacturers, who assure him of success, it is his intention to devote himself as an UNPAID medium to the investigation of Spiritual phenomena in the light, from which results of the highest value may be expected. Contributions therefore to this fund, the committee think, will promote the cause of science and place at the service of Spiritualism the kind of mediumship now most wanted.

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