

# The British SPIRITUAL TELEGRAPH,

BEING A

WEEKLY RECORD OF SPIRITUAL PHENOMENA.

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## SPIRITUALISTS.

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Arouse yourselves, a great work has to be accomplished ; the Christian churches have to be shaken ; the materialistic tendencies of the age have to be arrested ; and how is it to be effected ? By following the Spirit counsel as narrated in the following incident : —

Visiting a gentleman this week, whose lady is one of the finest drawing mediums yet developed in England ; in conversation we were stating some of the interesting instances we had had of Spirit visitants in connection with ourselves and friends ; when I had related to me, an incident which had occurred that day, in the room we then were. A friend had called that morning, and stated that she had been a writing medium &c. ; but that from various causes she had neglected the power : in the course of conversation, Bible direction was referred to, and it was said “suppose I try now.” A Bible was brought, the hand was moved, the Bible opened, and the finger rested on the page and pointed to the words : —

“STIR UP THE GIFT OF GOD THAT IS IN THEE!”

Was not that a warning and a direction to the medium ? Friends, let the words strike home to your intellects ; *do not pass it on to your neighbour*, the warning is to YOU ; it is a personal command. Say you—“My mediumship is very weak.” Stir it up. Say you,—“I am no medium.” I will not believe it till you have roused yourself, sat at a

table twice a week, at least half an hour for three weeks ; either by yourself or with a friend or two ; if you have no rapping, try writing, by placing a blank sheet of paper before you : and with pencil in hand, ask the blessing of God on what you are doing : the fewer the words the better, only *feel* the thought you put in words. If your hand move, let it do what it likes ; possibly it may make what would be called scribbling,—go on, it is the first lesson for your hand in Spirit-penmanship or drawing ; remember a penman usually tries a pen by scribbling before he regularly uses it :—stir up the gift of God that is in thee—If you have done so, and no apparent result, so far as you are concerned ; stir up the gift that is in thee, by occupying the same amount of time in *writing* your thoughts on Spirit power, in relating incidents you know of Spirit power, and sending them for publication. There is yet another way—do not be frightened at a laugh, quietly ask your friends have if they heard or read anything of Spirit-manifestations, and give them a little of what you know. Stir up the gift of God that is in thee—show yourself as one of that chosen band who “ show their faith by their works.”

Peckham. Aug. 1857.

J. JONES.

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## THE CUI BONO OF MODERN SPIRITISM.

### V.

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*Experi.* Our proposition is “ the facts ” (manifested as spiritual) are not traceable to known natural physics—I may go further and state, they are opposed to all our knowledge in that respect. The movement of a palpable substance pre-supposes force acting from a given direction, and upon the substance moved, while the law of gravitation attracts all substances to one centre, the earth—whatever in the slightest degree alters or changes these conditions, must therefore be opposed to natural law: is stronger than law: over-rides it, and is thus *supernatural*. I use the strict definitions of natural forces and attractions, and by their rules proceed to establish the extra-natural. Many times we have seen tables lifted into the air with hands resting on their tops, frequently without, often seen them run about the room without any visible aid whatever,—heard musical instruments played by invisible powers,—seen objects, tables particularly, turned over, feet upwards ; seen the same objects turned over to an angle, from which, under ordinary cir-

cumstances, they must have fallen quickly and noisily to the floor; instead of which we have witnessed them either return to their original position, or descend without damage, or sound; tell a man such things who has never seen them and he will set you down, or up, for a juggler, playing a trick by slight of hand, or he will doubt your statement; or failing these, set you forth as one demented. Yet these things occur so often with us, that you and I are tolerably familiar with them; but similar statements come from every quarter of the civilized and enquiring world; hence a large portion of its inhabitants must be demented also, itself one vast bedlam whose maniacs are, Judges, Governors, Lawyers, (not easily deceived) Clergymen and Scholars generally; professors of Logic; men of high standing; clear-thoughted; noble-hearted; occupants of palaces and cottages. The voices of these men, like the rush of flooding waters, sweep over all denial with one clear sound, bearing testimony to these extraordinary facts from, everywhere. Thousands of believers in the existence of Almighty power, testify the same, while unbelievers have been turned by countless numbers from their unbelief through witnessing these phenomena. In the wake of attestations such as these, and our own experience, can we come to any other conclusion than supernaturalism?

*Philo.* Some discussion has of late taken place among the learned concerning the principle of gravitation, showing at least in their minds it is not a settled notion. May we not leave these phenomena at rest till a more certain elucidation of attractive power is developed?

*Experi.* Is it necessary to ask whether substances in their natural state incline to and rest on the earth? The special inclination of bodies, being inverted by unknown agencies appears to me, sufficient for our purpose. It is in thorough opposition to all we know, and see, of natural tendencies and amply supplies the logic of supernaturalism. To this there can at present be no answer. Unenquiring obstinacy may deny the facts; and natural philosophers rest so entirely on what they know, as to be unable to conceive facts attested by the thousands who are not cramped entirely within the narrow compass of specialities. What we see we know: what you and I and others have witnessed are to us facts, though the rest of the world deny them. Those we are discussing are unknown to any natural specified law — are opposed indeed to them in *toto*: and though some reasoners maintain they may be the result of unknown universal law, this is to place us only on the outer verge of probability, while the same principle of logic supplies supernatural agency under our definition,

The inversion of such natural laws as we are already acquainted with, are an addition of strength to our argument.

*Philo.* Do you forget the operations of that odyle force which Reichenbach discovered and whose subtlety is so exquisite—are scarcely yet known: eliminated continually or interceptedly, may it not exercise a potent influence on these phenomena? Our researches in that direction are at present very limited.

*Experi.* Granted, yet if the force exists now, it always must have existed coincident with man: or human nature is undergoing imperceptible changes, and man's instincts and perceptions becoming more acute. Unless however we can establish this, we are justified in supposing these phenomena ought always to have manifested themselves to as full an extent as now. But granting further that the force is necessary, it may be only instrumental: to show it cannot be absolute we must take up our second proposition, "That the phenomenal teachings are everywhere alike in their main aspects, where seriousness pervades the enquiry. This proposition at once transports us into the region of mind. While our first rather limited us to physical facts, correspondent with these latter—except a few instances—we always have manifestations of intelligence, even where parties use ridicule, as the known author Mr. Lewes, who went and asked how many noses the ghost of Hamlet's father had?—the answer being nineteen. You will remember Mr. L. thought he had discovered a "humbug," or some absurdity, that gentleman never considering the Spirits were, to use a popular phrase, as "wide awake as himself;" he asked a foolish question and received a ridiculous answer, just as you or I or any friend would playfully answer a companion. Unless Mr. Lewes, who is undoubtedly a man of ability and character, knew of any deception being practised upon him, he should have asked whence came the answer? If it did not come from the medium it decidedly did from some undiscovered source. It was an answer *apropo* to the Lewes' mind at the moment, and reminds me of an anecdote equally *apropo*. A friend of mine had the misfortune of a drunken father, who, in his cups, would annoy his family. One day he went to the house of a relative to demand means for carrying on his debauchery; being refused, he picked up a large stone, intending to smash a window: the obfuscation however of his brains prevented his aim taking effect: the stone went up at a different angle to that intended, or rather, it took a perpendicular direction and speedily returning to the top of the inebriates cranium, floored and stunned him. Now it appears to me Mr. L. suffered an ob-

fuscation of his usually clear intellect to accompany him on his visit: he threw the stone of ridicule and cunning for the windows of the influence, but not being able to see so clearly as he should, it descended and struck his own head; from the effects of the blow, he has not yet it appears recovered. Yet Mr Lewes is a philosopher, whose works entitle him to our esteem. Why dont he, as you and I have, search many times? We shall be grateful to him either to explode or substantiate by philosophical deduction the principles we are considering.

*Philo.* Like many others he may consider the subject below enquiry.

*Experi.* And like many others prove that he who aims at being wise has his weak side; that all philosophy never belongs to one mind and so furnish an additional reason for every man's endeavor to sift evidence for himself.—Till our next, I must now leave you.

W. TURLEY.

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### PROFESSOR GREGORY, ON SPIRITUALISM.

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The above distinguished Professor, unlike many of his class, does not feel disposed to deny Spiritualism because *he* is unable to explain it, nor does he think it entirely beneath his notice because it is unpopular or sneered at by the would-be-scientific, who make such a flourish in and about the nineteenth century." The subject has occupied his attention for some time, and though some "possibilities" yet stand in his way for accepting these phenomena as of spirit origin, yet the candid acknowledgement of his own experience and observations are, we think, worthy of a place in our columns.

Some time since he addressed a letter to Mr. S. B. Brittan (Editor of "*The Spiritual Age*,") which elicited some remarks from Mr Newton in the *New England Spiritualist*. Mr Newton being anxious to avoid the charge of "counting game before he caught it," represented the Professor as an opponent, which resulted in a letter from him explanatory of his real position. We extract the following from the *New England Spiritualist* for July 25th, in which his sentiments are expressed at greater length, together with Mr Newton's copious reply. The professor says:—

In my letter I attempted to show that there is a great analogy between

certain spiritual communications, or other facts, and the phenomena of clairvoyance.

I showed, farther, that in several cases, I had found persons in a clairvoyant mesmeric state to be good mediums ; indicating, not only an analogy, but a connection between the two sets of phenomena.

I pointed out the fact of the occurrence, in other cases, of *unconscious clairvoyance* ; that is, of clairvoyant visions, arising before the mind's eye of the subject, not only without any act of volition, but while the subject was at the same time awake and engaged in ordinary conversation on other matters. I instanced the case of a lady who, while in a room full of company, in her own house, and while conversing on other matters, saw the burning and loss of the Amazon steamer, which took place 500 or 600 miles off at that moment, with all its details. Now, of course, she was conscious of seeing what she described, but she had no consciousness of how she came to see it, nor any desire or volition to do so. This I call unconscious clairvoyance.

But during the phenomena, the subject was also awake and conscious of all about her, and could reason on the strangeness of the vision.

Hence I conclude that two distinct mental operations were going on at the same time, and the same subject has often exhibited this fact. But I know of no explanation of the possibility of such twofold mental action, except that of supposing the two halves of the brain to be capable of acting separately ; and one of them without consciousness, or at least without volition. We know that the brain is, in fact, double ; that the two halves are two brains ; and my conclusion is, that they may and do, occasionally, act separately, that is, receive separate and totally distinct impressions, which are conveyed to the mind.

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I trust you will see that my sole object is to ascertain the truth. My feelings are entirely in favour of Spiritualism, but I cannot feel thoroughly and logically satisfied until facts and arguments are produced which render every other theory untenable.

Since I wrote to Mr. Brittan, I have been fortunate enough to see many very striking facts, for example, at the house of Mr. Rymer. I have not, indeed, yet seen the highest class of phenomena, but what I have seen has still farther confirmed me in the opinion that the hypothesis of external disembodied spirits, as the cause of the phenomena, is by far the simplest and the best. I cannot, however, as yet give to that hypothesis the form of a strict, logical demonstration, irresistibly compelling every candid mind to the adoption of that belief. But I am

bound to say that in the present state of my experience in the subject, it is not a probability, but a mere possibility that interferes. I admit that probability is on the side of the out-and-out Spiritualists, but I wish to see that probability, already very great, converted into a certainty.

Some of the facts adduced by Mr. Rymer in his lecture recently published, as well as many of the statements and arguments of Major Raines in the paper above referred to, are very striking; and Major Raines, who seems to have investigated the subject most carefully, makes a nearer approach to demonstration than I have yet seen. I think that when I shall have seen as much as Mr. Rymer or Major Raines I shall probably feel the demonstration complete: but the question is, will it suffice to satisfy any candid mind?

Finally, I wish it to be clearly understood that I am not one of those who deny facts because I am unable to explain them, nor one of those who raise up mere hypotheses in opposition to facts. In the present case I have observed certain facts, such as what I call unconscious clairvoyance, accompanying ordinary mental acts, and the question forces itself upon me, how far these facts may be capable of explaining certain phenomena of mediumship independently of Spiritual agency.

I have shown that Judge Edmonds asserts the possibility of a medium who receives genuine communications from without, receiving also spurious ones from within, but does not tell us how to distinguish the two cases; and that Major Raines clearly perceives the same difficulty which he notices almost in my own words. Consequently what you call my hypothesis, but which was really only an inquiry into the bearing and extent of certain observed facts, is in all essential points identical with the difficulty noticed by Major Raines, and with the fact vouched by Judge Edmonds.

I only desire to know fully and precisely how these writers get rid of this difficulty; and I believe if I could see Major Raines argument at full length I should be satisfied.

Believe me to be,

Yours very sincerely,

WILLIAM GREGORY.

P. S. I may mention that a friend of mine deeply interested in Spiritualism, lately died. Soon afterwards at a circle at my house his presence was announced, unexpectedly to me, as I was looking for quite a different result. I asked the time that had elapsed since his death, which I did not know. The answer was five days. On

inquiry I found that five days expired at the hour of the meeting. No one present had ever heard of him except my wife and myself, and we had not known the date of his decease. I have had several communications from him.

W. G

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### SUNDRY SPIRIT POWER CIRCLES.

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I am so engaged that I have little time to write, and even then, not grammatically, or well put together: but as I understand your desire is truth; that I claim: for nothing but what I know to be authentic shall ever come from my pen.

In the first place, allow me to inform you how I first became acquainted with these surprising manifestations.

About the year 1848 or 9, a friend of mine had, by marriage, a relative, then about 12 or 13 years of age, an assistant in household duties. She was very unwell, and got little relief from medicine. I recommended my friend to try Mesmerism, and after some months had elapsed he commenced and shortly found his niece improved from the manipulation. Continuing these, she, in a few months became clairvoyant for medical treatment and in that state entered, as it seemed, into the body of the patient and prescribing for them—much to their advantage. She sometimes gave prescriptions in Latin, which greatly surprised us, as her education had been very much neglected.

Laying on the sofa—unconscious as it seemed to us—she would request us to let her go! Why do you want to go? we enquired. She replied, “My friends are waiting for me.” Your friends! we exclaimed, who are they? “My celestial friends,” she replied.

We looked at each other smilingly, and said, celestial! Pray what is your friends names? She mentioned several, including Swedenborg. We looked at each other, not knowing what to think for the moment: presently I said, well, you must tell me what I am to do for the pain in my knee, and then you shall go. She prescribed a certain powder to be taken every other day about 12 o'clock. We then said, you may go now: without waking, she arose and went through the usual ceremony of a meeting of friends; she walked to and fro in the room with closed eyes, in converse, as it seemed to us, with some one. Her manners were unlike herself in her normal state. We placed things in her way but these she always avoided.



These things went on for some time, but the American wonders had not then reached us. After a time, my friend met with a paper, treating of the knockings in America. It occurred to him—Could my niece accomplish this? I'll try if her celestial friends will aid her. He put the enquiry to her, but for some time, no progress was made. One night, when all was in bed, a knocking was heard in the niece's room: they thought she was ill and wanted assistance. On entering her room they found the knockings continued: they placed her hands across her chest and held them there, yet the knocking continued; and from that time many and wonderful are the noises that have been heard.

Soon after this, she was told to go to Mr. Owen, and convert him. They went, but he would not give hear to such nonsense when first introduced, yet on hearing the expressions of wonder by those present, he at length consented to look on, which ended in him becoming more inquisitive. He made further investigation into the subject and then paid a visit to Mr. Hayden, who had not been long in this country, and finally became convinced of the phenomena.

I must admit that at that time I did not feel fully convinced; I called on Mr. Owen, stating my opinion: he then, as well as myself, made further investigation and you know, from his proceedings, with what result.

I assembled a few friends and sat for some evenings without success. At length we heard faint knockings, and the next meeting, a friend brought a large band box, on which we heard the raps more distinctly. The next meeting, a fist globe was placed under the box to prevent the effect of electricity, as we supposed it to be; but we soon found reasons to remove the globe as the box began to move on the glass so that we began to fear it would be broken.

Placing the box on the table, I requested it to move it quite off the table, which in a few movements it accomplished, itself going one way and the table in the opposite direction.

On the following Sunday, one of the party, being at home and thinking of the strange movement of table and box at my house, took it in his head to try the experiment himself, and not be deceived by anyone, so calling his wife, one or two of his children and a servant girl, they placed their hands on a round table; in about a quarter of an hour, it began to move, caper and dance about the room to their great surprise. They sent for me, and I not being at home, my son went. He had not been present at any of our sittings but had repeatedly heard me describe the mode of operation. On his entrance he was startled with the

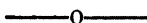
movements, but remembering my instruction, he obtained the name of the Spirit, its age, and how many years since it left the body. It was the Spirit of my friend's father who were present, but I have not asked permission, so do not feel at liberty to give their names, though it is well known throughout our neighbourhood.

On the next evening I obtained similar information from the wife, respecting the death of her mother: they had no knowledge of the time of her departure, as she had resided a long way in the country, yet the information obtained proved correct. My friend made no secret of the Manifestations and numbers gathered nightly to see, amongst whom were not fewer than 20 mediums developed. If I had time and had his permission to record all that has taken place at his house as well as at my own home, it would fill volumes. I still hold meetings, but the weather being so fine, only a few attend. As the winter draws near and the weather cold, attraction indoors will induce the enquirer to examine that which he now thinks only Andersonism.

LONDON.

E. T.

P. S. I have not informed you of my conversion by the moving process, or at least the staggering I received at my friends house, which is of itself very curious. Some other time, if you desire it, I will send an account of it.



## **Notices of New Publications.**

**CHRISTIANITY THE LOGIC OF CREATION, BY H. JAMES**

*Published by W. White, 36, Bloomsbury Street, London.*



*(Additional extracts, continued from last week.)*

"If you have read Swedenborg's luminous exposition of the laws of spiritual existence with due attention, you will have learned that all our natural affection and intelligence is derived to us from spiritual association. I have no self-love nor brotherly love, no love to my own body nor to the world, no love to parent or child, to brother or sister, to friend or neighbor, to man or woman, which is not a strict inflow to my heart from spiritual societies, celestial and infernal, with which I am connected by my natural generation, this is, by all my past ancestry. Neither have I any natural intelligence, any sense of good and evil, true and false, sweet and bitter, hard and soft, light and dark, but what comes to me from similar association. In a word, my nature is a simple inheritance or derivation to me from my past ancestry: it is nothing more and nothing less than an aggregate image

and reflection of all the so-called good and evil men and women, to whom in endless complication I owe my sensible production. Thus to all the extent of my purely *constitutional* limits, that is, to all the extent of my physical and moral nature, I am a mere helpless product of the invisible spiritual world, without human character or dignity. Indeed, I am so wholly constituted as to my affection and thought by spiritual association and influx, that I should even be without my distinctive human form if it were not for God's profounder grasp of me, or the quickening operations of His infinite spirit within our nature. Had I had no profounder life than that which binds me to nature and society, were I not related to God more profoundly than I am related either to my own body or to my fellowman, I should have remained mere dove or serpent, mere horse or lion, mere sheep or tiger, to the end of the chapter: that is, I should have remained just what my spiritual association made me, a living animal without true freedom or selfhood, without any Divine quickening, and consequently without any power to rise above the lot of my nature."

From the above it is pretty evident that this author admits his dependance upon those "Spiritual societies," being, as he says "a mere helpless product of the invisible spiritual world." We thank him for the admission: but when he tells us, as we shall shortly see, that all the good they can do for us "is strictly contingent" upon our being "utterly unconscious of it," we shall venture to halt a little before we endorse his opinion. We will however present it to our readers for their consideration. On page 140 he says:—

Thus if any nasty spiritual person should contrive to come to us through the reeking chinks of our still unscientific mental sewerage, saying that he has been divinely relegated to a certain charge over our servile and constitutional interests, over our natural affections and intelligence, let us tell him in return that he is a very precious ass to affect a mission of that nature, since all the good we do each other in such connection is strictly contingent upon our being utterly unconscious of it. And if he go on, on the other hand, to allege that he bears any, the faintest conceivable relation to our real and immortal parts, or to that life which is alone worth our thought because it alone comes from God, let us greet him with a *cachinnation* so hearty and derisive, as shall bid him instantly disperse, nor ever shew his foolish face again within the breezy realm of cockcrow. Understand well that no human being, angelic or diabolic, touches us except circumferentially: never in the regal and transcendent plane of Life, but only in the servile plane of Law. In so far as I am a fixity, that is to all the extent of my relations to nature and society, of my physical and moral existence, I am intimately dependent upon angel and devil. I have neither health of body nor sanity of soul but by a preponderant influx from heaven; nor have I decease of body and insanity of soul but by a preponderant influx from hell. Thus if I had no commanding life in God, I should be the mere chance puppet of these warring influences, and go on myself to swell the ranks of angel or devil to all eternity, as my own inherited

tastes might decide. What I feel bound then by my supreme loyalty to the Divine life to do, is, to shake my cordial fist at both angel and devil, bidding one and the other alike to observe a respectful distance. I will have no private relations with either of them. If between them they can contrive any benefit to my *common* nature, physical and moral : if by the growing subordination of hell to heaven, and of heaven to the Divine, the ordinary level of our natural and social existence becomes elevated, I no doubt, like every body else, will prove a grateful participant of that boon : but I will accept no special advantage from either quarter. In fact, I would not give one fig to call all the good that gladdens any heaven my own ; nor would it cost me one pang of self-reproach to find myself charged with all the evil that festers in any hell : simply because I am profoundly sure that in both cases alike the possession would be only apparent, not real ; that is to say, would attach to me exclusively on the side of my moral or *quasi* freedom, and not on that of my spontaneous and genuine freedom."

Again he says :—"And after all our sceptical discoverers seem by no means sure of their discovery. The way they run after additional evidence, the fervour with which they receive every reiterated joggle of the mahogany, illustrated ere-while by spirits more ardent, but incalculably less mischievous ; the glee, in short, with which they hail every trivial proof of a haunted side to our baser nature, of an underhand and sneaking ghostly interference permitted through the crevices and rat-holes of our still most disorderly natural and associated existence : all this shews, I say, that they are even yet incompletely assured, and regard spiritual existence much less in the light of a truth than of a probability. Who can say that minds of this cast will ever be satisfied, even when they go into what they call the "*spirit-world*:" who can say that even then they will not go about for further evidence and testimony, and, like the sieve of the Danaides, never know when they shall have got enough? \*

But however all this may be, I want you distinctly to observe that the spiritual world is utterly void of claim to our rational regard, except as ministering to our exclusively *finite* side, to our purely *constitutional* endowments, as distinguished from our proper life. It has no direct relation to our life but only an indirect one through our physical and moral natures, through our natural and social existence.

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\* I count several beloved and admired friends in this movement, who predict excellent results from it. While I rejoice that their own ample and powerful wills shield them individually from the mischiefs which inhere in an undue familiarity with these ghostly Jeremy Diddlers, these spiritual ticket-of-leave men, I all the more abhor and deplore the frequent and fearful disasters which ensue to feeble organizations.

## Poetry.

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### DUTY'S GUERDON.

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"Besides this earth, and besides the race of men, there is an invisible world and a kingdom of Spirits: that world is round us, for it is everywhere; and those Spirits watch us, for they are commissioned to guard us; and if we were dying under pain and shame, if scorn smote us on all sides, and hatred crushed us, angels see our tortures, recognize our innocence, (if innocent we be) and God waits only the separation of spirit from flesh to crown us with a full reward. Why then, should we ever sink overwhelmed with distress, when life is so soon over, and death is so certain an entrance to happiness—to glory?"

JANE EYRE. By CHARLOTTE BRONTE.

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"It is an exquisite and beautiful thing in our nature, that when the heart is touched and softened by some tranquil happiness or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly. It would seem almost as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the Spirits of those whom we loved in life. Alas! how often and how long may these patient angels hover around us, watching for the spell which is so seldom uttered and so soon forgotten."

DICKENS.

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Yes! The dear one whom I number  
With my thoughts of Heav'nly bliss,  
Hover'd round me in my slumber  
And my spirit bore from this

Dark world of sin and sorrow  
Upward, up toward Heaven's portal:  
Strength methought I seem'd to borrow  
From that Angel-guide immortal.

Who my spirit—form enfolding  
With heart responsive throbb'd to mine,  
While th' Angelic spheres beholding  
Gazed my soul with joy divine.

Twere indeed a glorious mission  
 To write that new Apocalypse,  
 But O the wonders of that vision  
 Can ne'er be told by mortal lips !

O the rapture which did fill  
 My being in that wondrous trance  
 O the music which did thrill  
 Thro' the Heavens' vast expanse !

"Rest thee now, thy toil is done ;  
 Here no sin nor sorrow enter :  
 Light, and Life and Love are one ;  
 God the everlasting centre.

Mortal, this shall be thy guerdon  
 If but thou thy duty do."  
 Something like to this the burden  
 Of their song, which ever grew

Clearer, deeper, more divine :  
 And my soul confessed it true,  
 "Mortal this the guerdon—thine  
 If but thou thy duty do."

T. S.

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## DEITY, THE LIVING GOD.

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God the great source of all that is or ever was  
 The intelligent Creator, our thoughts surpass ;  
 Infinite wisdom's his—Omnipotence his span,  
 All nature proveth this ; finite the creature man.  
 Man in his first estate, perhaps threescore and ten,  
 At death's decree or fate, must be born once again :  
 'Tis then the finite soul, is borne from mortal man ;  
 Unto the immortal—the universe to scan.

Seann'd by the human soul, Eternity's expanse,  
 Each splendid sphere and globe is God's—not made by chance  
 For wondrous skill presides—lovely and more sublime  
 Than chance could ever make—or even works of time.  
 Man in thy earthly sphere, improve each passing day ;  
 Reflect on Christ the Saviour, who taught the living way.  
 Love each human being—as brother—rich or poor ;  
 And thus achieve the crown, 'twill shine for evermore.

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