



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

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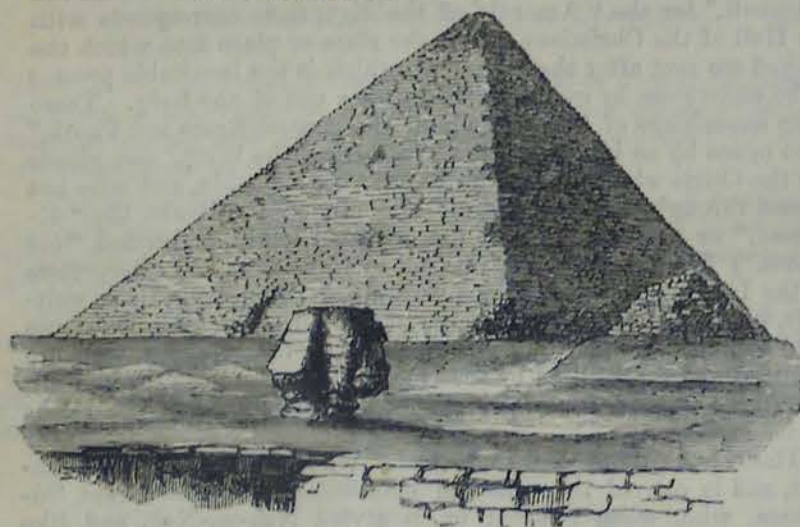
[PRICE 1½d.]

THE GREAT PYRAMID OF JEEZEH IN EGYPT.

By WILLIAM OXLEY.

X.

"Oh, sweetest peace! oh, sweetest death!  
 They sing, How fragrant is thy breath,  
 How glorious is thy magic wing!  
 Upon thy thought and prayer this soul will rise  
 To brighter, fairer regions 'neath the skies,  
 And her pavilions there be paved with flowers  
 More beautiful than these."



South-East View of the Great Pyramid and Sphinx  
 as they now are. (From a Photograph.)

My last closed with a reference to the practice of embalming the bodies of the ancient Egyptians, and a hint as to the reason why this custom so universally prevailed amongst them. There can be little doubt but that the Church of Egypt gradually declined from a high state of spirituality at its commencement, at which period a pure morality and all that constitutes a religious nature characterised its earliest adherents; but as externalism, or a rigid adherence to rites and ceremonies, gradually developed itself, which was expressed by the erection of colossal temples and the separation of a caste devoted to the services in connection therewith, the simpler forms of earlier times were superseded, and this process went on until "Magical Usages" (at first associated with spiritual communion and attended with beneficial results) supplanted the purer form of worship; and to this cause is attributed the decline and ultimate extinction of the Egyptian Church. For if openness to the spiritual world and consociation with its inhabitants is used for unworthy purposes and for any other motive than the advancement of the embodied human spirit in knowledge which pertains to its highest interests with regard to its future state, then the result is disastrous, and this abuse of such power is characterised as "magic," and if allowed to continue in this form, would end in the debasement of both embodied and disembodied spirits alike. In short, the history of the Egyptian Church has yet to be written, as undoubtedly the material for such history is to be found in abundance inscribed on the monuments and tombs in the Valley of the Nile; and when it is recorded it will be found that spirit-communion, and practices in connection therewith, form the chief element in that history, and without an understanding of this as the principal factor in Egyptian sacerdotalism, it is im-

possible to do more than "guess" at the meaning of the incidents so graphically inscribed on the walls of these ancient sepulchral edifices. But as this "Spiritism" is persistently ignored and wilfully caricatured by modern scientists, whose chief aim seems to be the elimination of everything that can throw light upon the important questions of human immortality and the after-condition of the spirit, the world must wait until the "historian" is prepared, by a study and experience of spiritualistic phenomena, to utilise the treasures placed at his disposal for the compilation of such a work.

I wonder if any out of the multitudes who attend modern churches, and participate in the ceremonials pertaining to worship therein, and in which edifices the Altar, or "Table of the Lord," is the most conspicuous object, ever dream of its origin, or why placed in the most sacred part, at the east end of the building? For the information of such, I state, that thousands of years before Christian edifices were reared, and before Christianity was born, the Table formed the most conspicuous object in the furniture of Egyptian tombs, and sacred edifices were known as "Tables of Offerings," upon which, at set times, the friends and relations of the deceased, whose physical remains were interred in some part of the building, placed votive offerings of food, flowers, or whatever affection dictated as likely to prove acceptable to the spirit, which, at certain times, and under certain conditions, visited the place where its former tenement was deposited, and on that table were placed these tokens of remembrance and affection which bound, by more than ties of memory, the embodied relatives and friends with the disembodied spirit.

The "Egyptologists" who have noticed this fact, which is too apparent to be passed over, for the most part conclude that these votive offerings (chiefly of food and flowers) were "superstitious practices," resultant upon the idea that the "ghost of the departed" came and fed upon the viands thus prepared and placed. It may suit the self-sufficient egotism of materialistic science, and scarcely less materialistic theology of the present age, to gibbly relegate the formalities of a system they cannot understand, to the religion of darkness, ignorance, and superstition; but not so to the student who is impressed with the idea that such an ecclesiastical system as characterised the Egyptian Church and nation, could not be based upon mere fancy or idle unmeaning fallacies; for such an one, versed in the philosophy of spirit-action, will discern that the long continuance of this custom was based upon a very different ideal from that supplied by the class I have mentioned.

Be it known, then, that there is a spiritual essence in all substances,—in the aroma of flowers and in the food which is taken by human beings, and it is the "essences," or spiritual substances, which are the real portions that the human organism incorporates into its system, and the residuum, from which the vital "essences" have been extracted by the process of digestion, &c., is rejected as excreta. Seen in this light, and following up the clue, the observance of this ancient custom was no unmeaning ceremonial, but formed an integral part of what afterwards descended to the depths of magical observances. In fact, they helped to form "conditions" for the seances, in which the spirit of the departed could again associate with those who still continued in the form.

I have seen a picture, painted by a medium who I know to be very innocent of Egyptian history, which portrays one of these ancient Egyptian seances. There is the "table," with the medium and a materialised spirit-form, with the officiating president and attendants or sitters, which picture is an illustration of what was unquestionably a part and parcel of the religious system of that



ancient people. The account of the visit of Saul, the Israelitish king, to the "witch of Endor," and the results therefrom, prove that "seances" were an institution in the times to which it refers, and shows that even modern "materialisations" were anticipated in the ages of the past.

Another rite, found in the rituals of the Roman, and scarcely disguised in some Protestant churches, viz., "Prayers for the Dead," may be traced to the Egyptian Church; as a request was frequently inscribed on the tombs for the prayers of those who should read. On one tomb, supposed to be built about nearly 5,000 years ago, is inscribed the following:—

"All you who live on earth, and who pass by this funeral dwelling, you who desire life for your race, celebrate the God of Amenti, and say, 'May Anubis, Lord of the Mountains, protect Hor-s-ankh!' Let funeral offerings be made to the virtuous Hor-s-ankh, son of Sebek-hotep!"

The above is a variation of the same, as expressed on the tombstones in Roman Catholic cemeteries of to-day, "Of your charity, pray for the soul of —."

As, in modern times, it is generally the custom to find out the excellent qualities and draw a veil over the infirmities and vices of a man when he dies, and to eulogise him by recording his virtues on his epitaph, so we find it in the Egyptian tombs. On one belonging to an important personage in his day, is found inscribed the following, which is only a small part of the record:—

"Exempt from all vices, virtuous in all his thoughts, his heart is right; no crooked way is in him. He renders justice to the poor; he was severe upon the fraudulent; he was the father of the weak, the sustainer of him who has no more a mother," &c.

Did time and space permit, it were easy to multiply instances and illustrations, but enough has been said to show, that nearly all, if not all, customs, rites, ceremonials, rituals, litanies, &c., pertaining to the churches of modern Christendom are found recorded thousands of years ago, and which still remain with a marvellous freshness, in the tombs and edifices of the great Valley of the Nile. There is literally to be found "the Valley of the Shadow of Death."

Even the favourite doctrines of Evangelicism are found recorded thousands of years ago, and one reading the ancient hymns, might fancy he was listening to the choral of his own times. Here is one, interpreted and copied by an Egyptologist, who looks with more favour on Egypt and her people, than most of his compeers:—

"Hail to Thee, say all Thy creatures,  
Salutation from every land!  
To the height of heaven,  
To the breadth of the earth,  
To the depths of the sea,  
The Gods adore Thy majesty.  
The Spirits whom Thou hast made exalt Thee;  
Rejoicing before the feet of their Creator,  
They cry aloud, Welcome to Thee,  
Father of the Father of all Gods:  
Who raises the heavens, who fixes the earth;  
Maker of beings, Creator of existences,  
Sovereign of life, health, and strength,  
Chief of all Gods, we worship Thy Spirit,  
Who alone hast made us.  
We, whom Thou hast made, thank Thee,  
For Thou hast given us birth.  
We give praises to Thee for Thy mercy towards us!"

Another reads thus:—

"Toucher of the heart, Searcher of the inward part, is His name!  
Everyone glorifies Thy goodness!  
Mild is Thy love toward us;  
Thy tenderness surrounds our hearts!  
Great is Thy love in all the souls of men!"

Another is as follows:—

"Let not Thy face be turned away from us;  
The joy of our hearts is to contemplate Thee.  
Chase away all anguish from our hearts.  
He wipes the tears from off all faces.  
Hail to Thee, Ra, Lord of all truth,  
Whose shrine is hidden!  
Lord of all Gods,  
Who listeneth to the poor in his distress;  
Gentle of heart, when we cry to Thee;  
Deliverer of the timid man from the violent;  
Judge of the poor, the poor and the oppressed;  
Lord of mercy, most loving,  
At whose coming men live,  
In whose goodness gods and men rejoice,—  
Thou art the Sovereign of life, health, and strength!  
Speak nothing offensive of the Great Creator, for even if the words are spoken in secret; the heart of man is no secret to Him that made it; He is present with thee, though thou be alone."

In one of the tombs is found the following, in reference to a departed one, who is supposed to have passed the ordeal of the Test and Judgment Seat:—

"There is found no fault in him. No accuser riseth up against him. In the truth he lived, and with the truth he nourished himself. The Gods are satisfied with all that he hath done. He succoured the afflicted; he gave bread to the hungry, drink to the thirsty, clothes to the naked; he sheltered the outcast; his doors were open to the stranger; he was a father to the fatherless."

From the above quotations, and many more which could be given if space permitted, it will be seen that the doctrine of "Justification by works" is the grand central idea running through all. It was not a question of creed or faith, but the scenes depicted in

the Judgment Hall, where the newly-arrived spirit is placed in the balance, and if found light weight, he is given over to the attendants, who convey him to Amenti, the region of darkness; or, if on the other hand, he is on the equal balance, he is "justified," and passes on to the Elysium fields of Rusta, the higher regions, as depicted in the following part of the chapter; all this clearly shows that the Egyptian system was based upon the belief that according to the action of life, while embodied in the form, whether good or evil, so was the spirit of the departed rewarded or condemned.

The immortality of the soul was a fact that was never doubted, and the importance that the ancient Egyptians attached to the well-being and position of the disembodied spirit in the future state of existence is well attested by the remains of their handiwork which they have left behind them; and the impress of their religion is still to be traced in the systems and religions of Christendom; not even excepting that form of religious thought and worship which pertained to the early inhabitants of Great Britain and Ireland, before the Roman and Saxon invasions, and which is now known as Druidism; for, from what knowledge can be gathered concerning the ancient inhabitants of these islands, the affinity between their rituals and mode of worship with that of Egypt is too patent to be ignored or questioned.

In one and all of the ancient religions, the monotheistic idea was at the base, which recognised the Great Supreme or First Cause as unknowable and incomprehensible, and that by a more or less complicated philosophy of Emanations expressed in Angelic Forms, the Creative and Governing Power of Omnipotence was brought down to human comprehension. This idea lies at the roots of the systems of the past, and although names, as applied to these "Emanations," have changed, yet it is the basic idea of all the systems which flourish in our own day and generation.

The Hermetic Books, or Bible of ancient Egypt, do not seem to be arranged with any special regard to historic development, agreeing in this respect with the Canon of the Hebrews, so far as it relates to the Prophetical Parts and the Hymns (or Psalms), and on this account it is more than probable that they were written at different times, and given through diverse amanuenses, and afterwards collected and arranged as a Canon. The authorship, as we understand the term, is quite unknown, and although called "The Book of Hermes," yet I have shown that this title is not applicable to a man, but it is a title meaning "The Wisdom of God."

The first is called "The Manifestation of Light." It opens with a scene in "Hades," which means the next world, into which all pass after leaving the body, and must not be confounded with the "Amenti," for the "Amenti" of the Egyptians corresponds with the Hell of the Christians, and is the state or place into which the wicked are sent after the judgment, which is the inevitable process to be undergone by everyone who passes out of the body. There is an assemblage of Gods, of whom the central figure is "Thoth," who opens by an invocation to "The Bull of the West," and pleads for the Osiris who is introduced into the assembly, and who has passed through the judgment ordeal. (In all the Books, the "deceased," or new comer into the spiritual world, is termed "the Osiris.") The term "Gods," applied by translators and interpreters to the Intelligences and Beings personified throughout these writings, is generally used in a supercilious and derisive sense, but I use it to express the quality of the Societies in the Heavens, who are focussed and represented by the One or Ones who are thus personified in the Sacred Drama, so graphically delineated in the Books under review.

Thoth is a title applied to the Chief, who is conspicuous throughout, and is one of the principal manifestators of the Great Supreme, who, when referred to, is styled Nuk-pu-Nuk, and, like Je-Ho-Vah of the Hebrews, signifies—"I am that I am." But when this Great Supreme speaks, and by His Word becomes Creator, He is termed *Pthah*. When He reveals His works by revelation—which revelation is recorded in the sacred writings, He is termed *Thoth*: and when he becomes incarnate and assumes the nature of man, and thus God-man, He is called *Osiris*. These 3 form the Egyptian Trinity, and are the terms used to express the "Great I AM" in action—as Creator, Revelator, and Saviour; as comprehensible by the finite human mind: and, consequently, *Thoth*, forming the second of this Divine manifestation, corresponds to the "Logos," who became flesh in the person of Christ, which precisely answers to the *Osiris* of the Egyptian. It was, because—to the Egyptian conception—Osiris descended into nature and assumed the human form, and thus took upon himself the weakness and frailties of humanity, that he was the great object of their worship and adoration; and, consequently, he was regarded by the later adherents of that system, as the "God who was made manifest in human form," and by this supposed fact, was enabled to become the Mediator, Redeemer, and Saviour of all who trusted in him. The modern evangelical doctrines, as propounded in the "scheme" of Salvation and Redemption, may all be traced up to the system which was the spiritual life element to the nation who peopled the Nile Valley thousands of years ago; but to them the "doctrines" had a very different meaning and application; as, in that religion, there was no place found for any "make-weight" by the "imputation of righteousness" through transference; for it was marked throughout by a stern and inflexible requirement of rectitude and pure morality on the part of the man himself; otherwise, as a spirit, he would be sent to the "Amenti," where, by expiation for his misdeeds while on earth, he must purge himself by suffering, before he could be released and progress to higher states. With such a creed, little wonder that practical



religion formed so patent an element in the Egyptian character, and that what we understand by the term "religion," was part and parcel of their constant and daily life.

Hence, in the dramatic scenes recorded in the Book of Hermes, the newly-arrived spirit stands confronted with "Thoth" as the Recording Angel. Amongst his other and multifarious manifestations, and as one who speaks with authority, he becomes "Instructor," and commands that a passage be opened for the freed spirit to pass on to higher states. In the 9th chapter of this Book, descriptive of this passage of the spirit through the "West"—(which refers to the resurrection—as the sun descends into the the darkness in order that it may appear again in new power,) it is recorded thus:—

"Oh, soul! greatest of things created, let the Osiris go!  
Having seen, he passes through the gate.  
He sees his father Osiris, and in the darkness  
Makes his way to his father Osiris.  
He is the beloved, and has come to see his father Osiris.  
To do the things (work) of his father Osiris  
He has pierced the heart of Set (Power of Evil).  
All the paths of heaven and earth are open to him;  
For he is the son beloved of his father.  
He has come from the mummy, a prepared spirit.  
Oh, Gods and Goddesses, give way!"

The closing chapters are glorifications, addressed to the Sun as the great Light and Life Giver, by the ascended spirit, who is prepared to enter the higher spheres and behold the creative power from another state.

The next book, containing 4 chapters, is called the Book of Faith, or, more correctly, it should be styled the Book of Mysteries. The 1st chapter (or 17th of the series) was found inscribed on the coffin of Queen Mentuhept, the consort of one of the kings of a very early dynasty. It is descriptive of the transformations of the spirit, who is compared to the Sun, and made conscious of creative powers, and speaking from that consciousness, declares the glory of the Great God, thus:—

"I am Tum, the only Being in Nu (the firmament).  
I am the Great God creating Himself.  
I am Nu, who am the father of the gods.  
I am yesterday, I know the morning.  
Let him explain it!  
Yesterday is Osiris, the morning is the Sun.  
"Victory and terror are in my hand.  
Millions of arms touch me.  
Pure spirits approach me;  
Evil doers and all enemies avoid me.  
"The Embodied Mysteries, the Gift of Concealment,  
Amen, is my name."

Then follows the justification of the Osiris before 9 great Societies or Spirits of the regions of Night and Death, personified as Osiris, Isis, and Horus, with others; after which is received the "Crown of Justification," as said to the Osiris:—

"Thy father, Tum, has bound thee with this good Crown of Justification, with the living frontlet. Beloved of the Gods, thou livest for ever! Osiris, who dwells in the West, has justified thy word against all thy enemies!"

The next book is entitled the Reconstruction of the Spirit in Hades. The vignettes represent the deceased holding out a mouth and palette, which means that he is to receive the gift of speech. In this state the new name is given, and the spirit becomes possessed of superior knowledge, as:—

"I have received my heart, and it is at peace within me.  
A mouth has been given to me to speak,  
Legs to walk, and arms to overthrow my enemies:  
The soul is not separated in the Gate of the West."

The next book is called, the Preservation of the Body in Hades, which means that individuality is preserved and that death does not destroy the *ego*, which is equivalent to the gift of eternal life of modern scriptures in the spirit-spheres, and in which the remembrance of earthly existence is awakened, thus:—

"My heart was my mother;  
My heart was my being on earth,  
Placed within me by the Chief Gods  
And returned to me before the Gods.  
Hail this heart of the Osiris, Lord of the West  
Say ye—Excellent is the Osiris, give him to Nahab!  
I flourish on earth, I never die in the West,  
I flourish there as a spirit for ever."

The remaining chapters, under the allegory of contending with animal and reptile forms, represent the victory achieved over the passions of the bodily existence, and, as a spirit, every part of the organism becomes transformed into angelic and deific qualities, for—

"The Osiris has escaped from all evil things.  
He it is who comes out sound;  
'Immortal' is his name."

The next book is called Protection in Hades. It is descriptive of the "fire test" through which the spirit passes, and, emerging therefrom, rejoices in having escaped the second death.

Then follows the Book of Celestial Diet. The 12 chapters contain a description of the food by which the spirit is sustained; for the Osiris repeats:—

"I go to the East of heaven,  
I eat as they eat, I live as they live;  
I have been made a lord of the age, and have no limit,  
For I am an eternal substance."

Next follows the Book of Manifestation of Light, which opens with the chapter of Coming Forth as the Day, and the vignette shows the spirit advancing to the sun's disc, which means the regenerate life.

This book is intelligible when understood as explanatory of the process by which the spirit is imbued with power to return to earth by virtue of having ascended to the highest spheres; for he asks and receives permission:—

"Oh, ye Lords of Truth without fault,  
Who for ever are cycling with eternity,  
Let me pass to earth!  
I am a spirit in all your changes,  
And by your magic spells I prevail,  
Because I know your names."

"O Soul, greatest of created beings, let me come!  
I have passed the gate and seen my father Osiris.  
I am his beloved and have seen my father Osiris.  
Every door in heaven and earth I have opened.  
From the dead I have come forth an instructed spirit."

The next is the Book of the Metamorphoses. As a Spirit of Light, vivified by Love, the ascended soul discourses on the changes of state, and, assuming the feminine form, speaks of the divine action of love bringing forth life-atoms, thus:—

"I am the woman, the orb of light in darkness,  
I have brought forth my orb to the darkness,  
And the darkness is changed to light.  
"I am the pure Lily, coming from the luminous One,  
I give forth messages, and Horus follows them;  
I am the pure Lily, coming from the fields of the Sun."

Under a variety of transformations, the spirit, made conscious of Divinity within, enters into the All of Memory, when the recollection of past experiences is revived, thus:—

"I am the Sun, who proceedeth from Nu,  
My soul is the God.  
I am the Creator of perception:  
Lord of Years, Eternal Ruler: I am created for ever.  
I have been young on the earth; young in the fields,  
For my name is, Incorruptible!"

"I have grasped the hand of Osiris;  
By effort I go, and I have come speaking,  
Let me open the writings!  
I have come out of the Day, and walked on my feet.  
I know the secret road to the gates of Aahlu.  
On earth my body is embalmed."

The next is the book called the Protection of the Soul. The chapters of this book contain a glowing description of the release of the spirit from all earthly ties, and yet with freedom to go whither it listeth; and then he becomes a Revelator:—

"I come, let me spiritualise myself  
And make myself a soul!  
And for the writings of Thoth I prepare myself!  
I have come, and brought the palette and ink,  
In my hands I hold the writings of Thoth,  
And reveal the mysteries of the Gods.  
I make myself the scribe of the writings,  
And that which I have written  
Thoth has declared to be a good book."

Then follows a description of the Boat of the Sun, which carries the spirit from Hades to the Spheres. During the voyage, each part becomes vocal, and speaks thus:—

"Anchor.—Tell me my name!  
Response.—Lord of the Earth Concealed, is thy name.  
Rudder.—Tell me my name!  
Response.—Trampler on Hapi, is thy name.  
Hold.—Tell me my name!  
Response.—Darkness, is thy name.  
Rope.—Tell me my name!  
Response.—Attached, is thy name.  
The River.—Tell me my name!  
Response.—The Visible, is thy name."

The above is only a portion, but the beauty of this allegory can only be seen by correspondences. Thus, as water is symbolical of Truth, the vessel or bark represents the "state of reception." And as the spirit passes through the stages of the regenerative life, he sees himself or herself reflected in all surroundings, so that the very thoughts and desires take form and shape, and are represented in outer phenomena; so that the spirit sees and recognises its state, and consciously becomes the life element of all its surroundings.

The rest of this book contains an account of the knowledge obtained by the departed one of the various spirits who rule in the Spheres, and, by virtue of this knowledge, becomes one of and with them. Thus:—

"Oh! divine Land of Corn and Barley,  
I have come to thee.  
I stay my arm from working ever in thy service,  
Thou who art called the Ruler, Purity, Pure Lady;  
For I have anchored and passed beyond thy waters."

The ascended spirit advances to the Sun-world, where he is received and welcomed, and, in the form of a dialogue between Horus and Ra (Son and Father), the history of his ascent is revealed, and the temptations or allurements of the senses are described as enemies that he has overcome and subdued:—

"The Oxychynchite (or Traveller to the Sun-world)  
Of Oxychynopolis, and of An (the Sun-world).  
Had nets prepared for him. Say ye, who has done it!  
Lift up your faces, ye Gods of the Empyrean Gate  
To the Osiris! Let him be a Great God!"



Next follows the Book of Entering into and Departure from Hades, followed by one of the most remarkable of the series, and called the Hall of the Two Truths.

It contains a description of the Great Judgment, where the spirit is confronted by 42 assessors, but appealing to the Great God, the Lord of Truth, Placer of Spirits, and giving a satisfactory statement of the sins not committed, the Osiris (spirit of the departed one) is proclaimed free from guilt, and the Great One pronounces the verdict:—

"Hail, ye Gods in the Hall of Truth!  
Let the Osiris go! for he is without fault,  
Without evil, without sin, without crimes.  
He is welcomed by the God, as he desired;  
He has given food to my hungry ones,  
Drink to my thirsty, and clothes to my naked."

But he cannot pass out and onward unless he gives names (*i.e.*, knows the qualities of the angels amongst whom he is), for—

"I will not let you go over me, saith the Sill, unless you tell me my name!"

"Weight in the right place" is thy name.

"I will not let you go by me, saith the left door Lintel, unless you tell me my name!"

"Returner of the True" is thy name.

"I will not let you go by me, saith the right door Lintel, unless you tell me my name!"

"Returner of the Judged Heart" is thy name."

And so on, until the Planks of the Door say,

"We do not let you pass by us, unless you tell us our names!"

"Sons of Vipers" are your names.

*General Chorus.*—You have known us,—pass on!"

In concluding this scene, Thoth, as the Reckoner of the Earth (or the Recording Angel), comes forward and pronounces the justification "that Osiris has been justified for ever." (The counterpart of this wondrous chapter is found recorded in the 25th chap. of Matthew.)

Following this, are the Books of The Gods of the Orbits, the Passage to the Sun, and the Festival of the Gods, in which latter Book the various Constellations in the Northern and Southern Arcs are personified, closing with a glorification of Osiris as being in all the universal Lord.

The next in order is called The Mansion of Osiris, which extends over some 17 chapters, and is the longest of the whole series. But I reserve a description of this profound and majestic book for my next.

To many, the contents of these books will be unmeaning jargon, and unless the esoteric truths contained therein are illumined by an inner light, they must needs be mysterious and unintelligible; but to the ancient Egyptian, who had been instructed in spiritual things, and initiated into the mysteries of his religion, they were not so, but were treated with as great a veneration, and cherished with as deep a regard, as the Bible is by the most enlightened Christian.

All truth, of whatever grade, till known and understood, is mysterious, but mystery passes away when the human spirit is enlightened and instructed in the realities pertaining to the state to which it intuitively aspires, and which it recognises as the home of its rest after wandering through the vicissitudes of its earthly career; and these books contain a revelation to those minds which are capable of comprehending it; and further than this, they contain a prophecy of what was to follow in future ages, which is waiting to be interpreted and adapted to the language and ideas of succeeding generations.

They are truths as old as Eternity, and young as Time itself, but dressed in a new garb; they will be presented, and are being presented, in symbols that will attract by their beauty, and that will be made understandable by all who wish to delve beneath the surface of outward seemings and appearances, so that the apparently dead letter of these ancient records, like the mummies of Egypt (to which, in their outward appearances, they correspond), being laid aside, the undying Spirit of Truth which it embodies shall become a living Reality.

*Higher Broughton, Manchester.*

(To be continued.)

## HISTORICAL CONTROLS.

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

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

GEORGE CANNING.—May 28, 1879.

The medium in trance, not under control, spoke thus:—

"They are all here again; more than I have ever seen here before; they are greeting him, and waiting for the presence of my body; they are bright, happy souls, glorious in their obedience to God's will: these bright ones are all around you; these holy ones are surrounding you; these obedient ones appear, knowing that you welcome them here, and surround you, and will, until you are called to rest, surround you. Oh, you must be blessed! They held acquaintanceship on earth; their friendship still continues. One is bending over my body; I submit it to his guidance."

I could somehow feel that the influence was good. I felt a sort of calm, soothing sensation, and the medium seemed to be almost insensibly controlled, the change taking place so quietly. Under control he spoke as follows:—

"A bright company of happy souls have commissioned me to give you loving greeting. Accept also the greeting of him who is now addressing you; of him, that is himself, as I now am, as I was on earth, under different conditions, never altering, but now advantageously progressing, adding to the growth of that which is primal, 'the Soul'; 'the Him,' 'the personal conscious being,' not the perishable part, known and claiming identity through the senses, but the living, breathing, unseen personality, 'the Him,' that is now addressing you. Oh, what a remarkable, physical fact is embraced in this assertion! so wonderful, so high, and so mysteriously profound in its nature, that the best and highest developed reason fails in recognising this important truth, and in its denial, wandering further and further from this haven of happiness into mysterious mazes; eventually losing itself in the vainest conjectures! The time is dawning, brother, when men's earnest inquiries into the nature of their own souls will be unattended with vain, conjectural, and badly-formed ideas; pride will be put aside, and untrammelled reason will be enlisted and trusted to as a reliable aid to these inquiries. Brother, what subject so engrossing, as to endeavour, if but faintly, to realise the soul and its future career? Reason, or the expression of mind or soul through matter, proves that the soul exists. This may be unsupported by scientific demonstration, but reason acknowledges the fact. The soul claims an identity as the chief of the three compounds forming the earthly man; of which compounds it forms the chief of the simple nature's *unchangeability*, because immaterial; having but one principle of action, on account of its unchangeability, simple matter either in its physical essence or under any other modification of being. The proofs that the soul offers and presents through matter are being urged on every created, intelligent soul on earth; but worldly surroundings, and wicked teachings, and other causes, tend to stifle the soul's highest aspirations whilst in the flesh, and would, if possible, deny the soul the proof of its distinct existence,—succeeding in no one single case.

"It is a bold assertion, but the hope of the soul's hereafter is a mercy vouchsafed by the Almighty Parent to all His living created souls upon earth: trifled with, trampled down, hidden away, forcibly kept back, and by the lips denied, it still remains a conscious present fact. There are thousands upon thousands, dear brother, upon earth that fear a never-ending future, and who, by their actions and words, deny the truth that lies in their hearts; fighting, wrestling with it, yet fearing it always. Such is the infidel, such are his feelings. Tax them with this that lies so closely hidden within themselves, and they will scornfully and satirically deny your allegation: but the all-searching eye of God detects the hidden truth, pities the denial, and will comfort the souls of the doubters by dispelling their fears. Oh, if man would but live justly and act in good fellowship, then indeed would be a death-blow to so-called scepticism; then would this battle of falsity against truth cease to be; then would recognition take the place of sturdy denial; then would the aspirations of their real selves be acknowledged and be followed.

"From the birth of the soul in the body, dear brother, it becomes subject to the spark of divine love that forms its very existence, entering into unalterable and primal laws, the progression of created souls. Intelligence increases from the pleased and pleasing expression of the babe in arms up to its first lisped words, in which it recognises the earthly author of its being: intelligence increases as time passes onwards; intellect expands as the soul recognises itself, growing beyond the power of its capability of expression through the body, and then, when vigorous manhood approaches, earth and earthly surroundings have their proper claims, their permitted claims, upon the earth; but these surrounding circumstances of the soul upon earth have also their limits, and the soul is made the chief custodian to work the boundary lines,—an awful responsibility.

"It is when the soul passes the limits that earthly surroundings should have, that it wanders, hopelessly lost; it is then that the aspirations of the soul are satisfied; it is then that they are denied; an earthly love has taken their place; earthly surroundings have broken down their banks and govern impetuously. Earth's surroundings attack different souls in different manners; in some, the soul denies the still, small voice for ambition's sake; in another, unconquerable greed is the new love; in another is the intense longing after fame. All virtues and all vices have the free will of the soul allowed; when men are lost—when they have passed the safe bounds where hitherto they had been safe and happy—then commences a mysterious battling between the compound nature, a wearied sense of dissatisfaction, and, side by side with this, a semi-revealing aspiration for a purer state, for a higher existence in homes of permanent and never-failing beauty; earthly enjoyments weary, but there are semi-revealed enjoyments indistinctly conceived, yet conceived sufficiently distinct to be recognisable; the hopes of higher, of purer enjoyments in another world, conceived sufficiently to distinguish them, as being above any gratification within their reach on earth. The voice tells them of giftless delights, of the unchecked happiness, and the gloriously rewarded employment in eternity; it tells them,—does this small, still voice, that the enjoyments of earth-life are fading and imperishable; it tells them that they are wilfully perverting the soul from its duties, from the very purposes that the soul has to effect whilst the soul remains on earth in the body; it tells



them that their capabilities will never reach to that extent as to turn truth into a lie; it bids them consider their God, and to turn from the errors of their folly; it bids them reason, that a being with such hopes, with such aspirations, was not brought into being to perish as the beasts of the field, but that they were brought into being, and their earth-life was to be a pilgrimage of trial, preparing them for an eternal state, which by this high inspiration of the soul on earth, would be fulfilled to its very letter. Men go on day after day, waging the unequal fight, until the fiat of the Almighty rings forth, 'To-day thou shalt surrender the body which I had chosen for an habitation for the soul, and which thy years of earth-life have degraded.'

"A hard judgment, but a just and merciful expiation is required. There is no suspension of the primal law of progression, for the knowledge of a sin is progression, and contrition and expiation are progressions; the soul still abides in that universal law. I maintain that the hope of the hereafter is the property of every soul in the flesh, but that worldly surroundings and the false teachings of man-made rules prevent their general acceptance. I assert that the sceptic's arguments are arguments used against the reason of the sceptic himself using them; that the soul hath made known its will—hath proclaimed its dissent; but that an earthly influence has stifled its pleading—not, mark me, in isolated cases, but in every case without exception; that means, that there is really not existing on the face of the habitable earth a reasoning consenting sceptic or infidel—no, not one. I admit the possibility, that the reason may become so subverted, so clouded over, as for a time to believe in the often-used argument supporting the theory that 'there is no God, no future;' but if the soul's influences are awakened for a minute, they return with redoubled force under other circumstances, under other opportunities, when time is afforded them; more especially when the body surrenders its functions, then are the soul's influences felt, and awful is the feeling. O God, make the belief of the soul's indestructibility, of the soul's conscious active individuality, of the soul's eternity, universal; oh, let it become the universal belief.

"Some friends and associates of my own accompanied me here, one of whom I loved on earth; he who, in my day, stood at the head of the law; he who spoke to you a short time ago; he whose address was recorded by you. I am speaking of John Scott, Earl of Eldon."

As I had, a few days previously, had a short control by King George the Third, full of his last earth-memories and sufferings from old age and insanity, and with a promise to return and give me a seance with his earlier life-experiences, I was under the impression that he had returned; so I asked—"Is this His Majesty George the Third come back again?"

The present Control said—"I am a George, but was never a king. My name is George Canning. I have a few important remarks to make to you before I cease controlling. I am jealous and fearful of the departing power of controlling, and I would make the most of the power whilst I can."

Just at this juncture I thought what a good test it would be if George Canning would give some of his classical quotations, for which he was famous, and I wondered whether he would recollect some of them. To my surprise he said—

"You asked me just now whether I had forgotten my Latin quotations. I have forgotten nothing; but my power of expression is materially diminished, still as a quotation fitting to forward my views upon inevitable mortality, I will endeavour to remember."

Here the Control had the most fearful difficulty in pronouncing the Latin words, and as I did not know the attempted quotation, I could not help him mentally. Possibly some of the readers of this record may be able to throw some light upon it.

"*'Omnes fata trahunt serius oclusve caligo subit et triste silentium, sed vates tenebras discutit invi virtutem quæ vetat mori.'* Thoughts of my young days on earth are with me now—thoughts of the intense application which was, dear brother, a peculiar attribute of mine. I remember at Eton our sham legislature; when assembled, the seniors of the school dividing themselves into two parties, choosing a speaker to keep order, holding arguments, appointing tellers and counting out most rigorously. All these were happy days then; happy thoughts now. Oh, I remember how vigorously I advocated some of our measures. As a boy, it was I who first proposed that paper which met with such a favourable reception. I mean the 'Microcosm, or the Little World;' and they were worthy lads besides myself who contributed to its pages. Frere was one; I was mixed up with Frere, more or less, during his life. I think the essays or numbers of this paper amounted to forty (more or less), that were published, and received favourably. Yes, Frere, whom you have mentioned, was then, like me, a happy, careless, progressing soul, swayed by love, unattended by care. Yes, our criticisms were subjects of great interest to us lads. It is always a subject of great interest to me, to view the blossoming form of youthful genius—to contemplate its promising growth and vigorous expansion. I realise my feelings then even now, just as if time had gone back. I said, 'The Microcosm was written for the small, but we prophesy that it will be perused with pleasure in the great world.' And then came, or rather comes to me now, the remembrances of Alma Mater, at Christchurch, Oxford."

"I of course was not long there before my application to my studies became noticeable, and I obtained the Chancellor's prize. I think then I was only sixteen years of age, at any rate I was a freshman. It was for the best Latin poem, the subject being, '*Iter ad Meccam religiosâ causâ susceptum.*' But the happiest incidents of my college life were the friendships I made there; I

made friends there whose friendships continued throughout my political life. I do not intend to go through every incident of my political life; but remember, this has been to me a great pleasure—the controlling once more; and this pleasure will be by me, if accompanied by permission, repeated again; but if there are incidents of my parliamentary career either in or out of office, if you wish, I shall be most happy to elucidate them. As regards my friendship with William Frere; that, as you have stated, continued even up to the time of my going abroad; of course you were referring to him as one of my coadjutors in that paper which you named,—a paper whose principles I advocated conscientiously all through my political career—"an anti-Jacobin."

"There is, however, one part of my career for which I have sorrowed. I particularly wish you to record the sorrow as of the past. Of all things that should remain under the government of the will, is temper, and I allowed my temper to carry me far beyond the bounds of discretion. I am referring to the incident of my quarrel with Lord Castlereagh. I conscientiously thought him inadequate to carry out the duties of the War Department, over which he presided. Unfortunately, this suggestion was given during his absence. It was given to the Duke of Portland, who was then at the head of the Administration—at that time the Scheldt expedition came to its termination, reflecting, indeed, but little credit either on those who formed it or on those who carried it out to so disastrous an end. Then it was that Lord Castlereagh became acquainted with my suggestions for his removal, and by daylight on the 21st of September, 1809, we met on Putney Heath. Lord Yarmouth attended as friend to Lord Castlereagh, and my friend and companion Charley Ellis was present with me as my second. I received Lord Castlereagh's second shot in the fleshy part of my thigh. But, my dear brother P., it was not merely to relate to you its results, that I have referred to it, but it is my intention to refer you to the solemn reflections that were mine the day preceding the meeting. I knew that I was about to meet a man skilled in the use of the weapon that he would use; I realised that perhaps to-morrow would be my last day on earth; I realised that in the full flush of health, surrounded by every happiness, it might please God that I should be removed, and, with my wife, I visited her sister and brother-in-law, the Duke of Portland. The duchess, and my wife, Johan, were daughters of General Scott.

"There is one thing that is not historically recorded, and that is, the reflections Lord Castlereagh made on the honour of my father-in-law, General Scott. His eccentricities passed beyond reasonable bounds, I will allow; his extraordinary good fortune at every game of chance was peculiar, I admit; but his honour was never doubted until Lord Castlereagh chose personally to insult me, by making unworthy allusions to his fortune, and to the means by which that fortune had been acquired, and a portion of which I had received in marriage with his daughter. The amount which I received with Miss Johan Scott was something over one hundred thousand pounds."

I here remarked that history had recorded his noble act of self-denial when he refused to avail himself of the will of his father-in-law, who had entirely excluded his daughter, the Duchess of Portland, from any share of his fortune because she had married a peer.

"You have been pleased to refer to my not noticing the clause in General Scott's will, by which the Duchess of Portland forfeited her share of the fortune, and you have designated it as handsome conduct on my part. Well, I will admit your views. But talking of wills puts me in mind of that same fatal 20th of September, when, accompanied by my inseparable friend Charley Ellis, and also by the Most Hon. William Henry Cavendish Bentinck, Marquis of Titchfield, afterwards Duke of Portland (by the bye, that was a strange transition of the Lord George Bentinck latterly; I have seen and spoken with him). Have you ever seen the present Duke of Portland? I will give you a proof:—his library contains some—nay, more, in fact—old books, some very scarce, some very unique—more than any other library in this country; the marked characteristics of this library being that the bindings of all are new, yet in perfect accordance with the cotemporary binding of the volume originally. The bindings of the country in which the work originally appeared are faithfully repeated; this is as easy to prove by some who will read your records, as it is hard for others to believe.

"But to continue the subject on the matter of wills,—my will, with all its serious reflections. Ere I give them, you can of course judge what I realised when it was read over to me,—these my friends looking lovingly at me; I the most pleasant outwardly, more so than any then present. Hard enough to bear are the reflections of mature age over such a task; how hard, then, was it to me, surrounded by every earthly comfort and enjoyment. The calm voice of the solicitor slowly and deliberately reading over the last will and testament of the Right Hon. George Canning, of Gloucester Place, Brompton. I remember it well; the words fell like drops of molten lead upon my brain: 'I give and bequeath to my dear wife, Johan Canning all and singular my personal estate and effects whatsoever and wheresoever and of what nature and kind soever, subject to the payment of my just debts, funeral and testamentary expenses' (I must smile; although so near my death I did not fear death; I only regretted leaving those I loved)—'to and for her own absolute use and benefit; and I hereby nominate, constitute, and appoint my said dear wife and the Most Hon. William Henry Cavendish Bentinck, Marquis of Titchfield, executrix and executor of this my will, and guardians of my



children during their minority; and I hereby revoke all former and other wills that have at any times heretofore been made. In witness whereof I the said Right Hon. George Canning have hereunto set my hand this twentieth day of September, 1809."

"I lived a lifetime on that day; it was part of my expiation. I also inserted a clause praying that my wife, Johan, would either pay to my mother £2,000, or I should prefer her securing an annuity of £300 for her life, subject to her own good heart, but in no way binding her to follow, but as the request of one who had prematurely been compelled to leave her. This would have been had I been shot.

"Do you know that I have spoken of this expiation causing me a sorrow; that has passed. I feel now that the very meaning attached to misery was made known to me on that day. May He who watches over all His creatures help you in your work; may God incline the hearts of the readers of your records to think—to reason—then shall that great change come forward unmistakably; then shall the souls, tasting the invigorating freshness of truth, rejoice in their freedom, and give praises to their God. May He bless you—I pray He may bless your labours, and send those to whom your soul can hold communion to meet you, so that fitting companionship may guide and govern your footsteps leading to your home in eternity. May God bless you."

This is certainly a beautiful Control. All the Controls of late seem to lead up to one great idea, which is the eternity of life, the expiation demanded for every sin committed on earth, and the progress of the soul to a higher and purer state after that expiation has been accomplished. This expiation may wholly or in part be accomplished by either a good and pure life on earth, or by heavy suffering. These Controls cast to the winds all the men-made dogmas of original sin, everlasting punishment, and vicarious atonement. It casts to the winds the absurdity of wiping out the misdeeds of a life by a simple belief at the last moment of a something incomprehensible. I have noticed that of late the controlling spirits enter less upon the events which marked their earthly career, and which, as a rule, are more or less perfectly recorded in history. They now give less of their earth-actions, and more of their spiritual individuality, which is not recorded historically. All this is particularly noticeable in this Control by George Canning. Of his political career he gives next to nothing, save and except his memorable duel with Lord Castlereagh; but he gives anecdotes of his boyish career, and his feelings in the anticipation of what might have been an encounter fatal to him. He gives a reason for that meeting much more probable than the one historically assigned, viz., political differences.

After I had ceased recording, I had a long talk with him on the subject of his son, whom I knew as Indian Viceroy, and with whom I had been brought into contact in various ways. Much that passed would be only interesting to myself. There was one remark made that may be interesting to the readers of this. The Control said, talking of his son,—"He filled the post that I was about, at one time, to fill, viz., Governor-General of India." This, I believe, is a fact, and that George Canning either had embarked, or was about to embark for India, at the very time when Lord Liverpool's death caused his recall.

These seances are becoming more interesting to me daily. Apart from their opening up the grand mystery of life, they afford a grand amusement in rubbing up my acquaintance with history, ancient and modern.

#### FAREWELL TRANCE ADDRESS, BY T. M. BROWN, OF HOWDEN-LE-WEAR.

Delivered at Barrow-in-Furness, May 20, 1879.

##### INVOCATION.

Eternal Father, we approach Thee again in the attitude of prayer, knowing that Thou art always ready to listen to the supplications of Thy children. We need not tell Thee our wants; Thou knowest the inmost recesses of our souls; but we need to place ourselves in the position whereby we can make ourselves humble suppliants at Thy throne, preparing for the reception of Thy blessing. This evening we feel Thy presence, that Thou art with us, that the Divine light which emanates from Thee permeates our souls. With adoration we approach Thy sacred majesty, and humbly at Thy footstool beseech Thee to assist our devotions, and open our minds for the reception of that truth which will renovate us and raise the recipient to the higher grade. O, our Father, we thank Thee for Thy truth. We are pleased to see that Thou art working with Thy angels, and we look for the time when man shall be inspired and raised to the higher condition of loveliness. Guide us, O, our Father, with Thy counsel, and, at the end, receive Thy children to that residence of truth and love, for Thy name's sake. Amen.

##### ADDRESS.

The subject for this evening's discourse is, "Is Spiritualism a Scientific Fact, and if so, Will it tend to make the World Happy?"

I must, in the first place, Mr. Chairman, make a little explanation of what I consider to be Spiritualism. There are numbers of people who ignore the facts of Spiritualism, and object to them, whilst at the same time they are Spiritualists. Now, what is a spirit? It is an essence emanating from the Divine Essence, individualised in the mortal, or clay tenement. If man possesses the image of the Divine at all, it cannot be in the outward form, but it must relate to the inner spiritual life; and if God is a spirit, as we presume that He is, then that image must exist, decidedly and emphatically, in the inner life of the individual. There never was a time when spirit was not, and man coming into the earthly plane

is a part of the Great Whole, individualised as he is seen at the present moment of time.

An individualised spirit can hold converse with a kindred spirit, on the earth-plane,—you prostrate yourself at the shrine of the Eternal on the earth-plane. This is Spiritualism in its first stage, and man is cognisant of the fact that he can hold converse with his fellow man on the material plane; indeed, without this faculty of communication there could be no progression. But man cannot only hold converse with his fellow-man, spirit to spirit, but you have your electric telegraphs, and your submerged cables, by which means you can communicate with individuals that are thousands of miles away; you can converse with individuals you have not seen; you can converse with your fellow-man, not only at this place, but at a distance. Does this not prove that spirit can communicate with spirit? If a multitude can converse with others at the opposite side of the Atlantic, and can impress views on individuals that are thousands of miles away, is it a thing inconsistent with reason, or improbable, that the human mind can converse with the human spirit only a little distance apart,—as the spirit-world is nearer to you than those with whom you communicate in America or Australia? Yet you admit the fact that this power of communication is true, while you ignore the fact that there is communication with those on the other side of the grave, who are hovering around you. I say Spiritualism commences on the material plane, and it is no more improbable for you to converse with those that are departed from this life, than for you to communicate with those far over the seas. You see the thing is reasonable and logical too; and if men would attend to these facts, instead of ignoring and objecting to them, and take the whole matter into consideration, they would find it is just as possible to converse with the spiritual world as with those on the other side of the Atlantic.

As to what Spiritualism teaches, it would not be wise for me to enter into the subject fully on this occasion; but after explaining what I consider to be spiritual communication, it is my duty to consider whether Spiritualism is a scientific fact. What is science? There are a variety of opinions as to what it really embraces; but I have nothing to do with opinions; I will give you my own version of it. Science is the advancement of the mind; that potency of mind for embracing outward truths, trying to find the relationship that exists between one truth and another, and having discovered these truths, to show them to mankind universally. That is science. Then the question arises, What has Spiritualism to do with it? I think it has a great deal. I am quite aware that those who investigate the sciences, ignore the fact of Spiritualism; but they may be indebted to spirits on the other side without knowing it. There never was a time when spirits did not aid the human mind to penetrate into the lower caverns of the earth, to penetrate and accumulate facts of science and art, and to bring their truths within the grasp of human nature.

It has been said that man shall not live by bread alone. I do not know, Mr. Chairman, whether I could give you the theological definition of the word, but I will give my views on the subject. Now, man does live by bread at the present moment; but Spiritualism and spiritual minds and forces teach me that the time is coming when man will live without bread; first he will live without bread, and at last he will live without the amount of nutriment which he receives from the earth, and gradually, as time works on and as spiritual science advances, there will be no perishing for lack of food—that on which he is absolutely dependent now. Spiritualism will so enlighten the human mind, and man will so understand the laws of life that he will accommodate himself, and be just as able to live without food for six or twelve months, as he is now able to do without for six or twelve hours. I know some of you do not believe it; but if you don't like it, give it me back, and I will give it to somebody else. However, what I can see is, that the time is coming when spiritual science will have progressed, and man will be able to live, to a great extent, without the food that perishes, as at the present time. You may think it improbable, but look, there is not a particle of food which passes into the stomach, and is digested, and is passed on to form blood, flesh, bone, or sinew, but what is extracted from the earth or atmosphere. If, by the discoveries of science, there could be some new mode instituted of taking the gases from the atmosphere direct, and attain the same end as is accomplished now, it would be by the aid of spiritual influence. Science teaches me this fact.

Now there are islands on which the human race shall tread that are at present unknown; and on these islands it will be not only practicable for man to pass on and inhabit them, but where there will be no food to keep him alive (I mean such as he eats now), and where he will live by the food he can gather from the atmosphere. And as science progresses and knowledge spreads, man will be able to adapt himself to these exigencies, and live without the things which he lives upon now. Man lives by bread, but whilst it is necessary that he should live by this food, is it not a fact that the very food which strengthens and sustains him, is at the same time destroying him. How many are there that cannot be sustained by the food which they take? Why so? Because the very food which is taken to strengthen is destroying the very power of digestion, and although it is necessary, just in proportion as a man eats to strengthen him, he will succumb to that other proportion which acts in destroying him. When spiritual truth is advanced, and science is understood, man will be able to adapt himself to the outward world, and what is not to be had from the material world will be gathered from the atmosphere. Do you think it impossible? Well, my brothers and my sisters, is it not a conceived and settled idea that the spirits exist on the spiritual



plane without this food, and if it is a fact, and you admit that it is so, that the spirits do without food, could not the denizens or inhabitants of the earthly plane do without it if they knew how? Certainly they could. That is what Spiritualism teaches.

Again, in reference to a knowledge of this material globe, science has been at a loss; navigation, which is the result, has failed to penetrate to the remotest part of the material plane. No doubt I shall startle you with what I tell you. Even in my day people were trying to discover what was on the other side of the North Pole, but up to this time these efforts have been unfruitful,—icebergs, inclemency of weather, fields of ice and snow have hindered progress, and to-day these obstacles stand as a gulf, as a fixed gulf. I tell you that they will be overcome by the aid of spiritual forces, and you do not believe me. If I had the time, and individuals whom I could impress my plan upon, I could make them understand how to get to the other side. Now, I repeat, that if ever the North Pole is penetrated it will be by the aid of Spiritualism. You may go so far, and then the icebergs and hundreds of other difficulties on the vast sea will impede your progress, but Spiritualism shall not only pass through these—shall not only give the means for a man to overcome these hindrances—but will be on the other side, and meet with a different race of beings, hitherto unknown. By the ingenuity of man these icebergs will be dispersed, and that, I say, accomplished exclusively and entirely by his spiritual ideas.

I know this is curious to you, but to my mind it is practicable. If you can't believe, excuse me for saying it, but the time will come; for instance, now, your navigators, discoverers, or explorers, your Franklin, Livingstone, and others, when they have passed into spirit-life, they find themselves free to go away without wings, and see the barriers that they could not pass; and they will gather knowledge from the spirit-life and impress someone—it may be a medium, or not—with their plans, and they will find it easy enough to pass the cable to the other side of the globe.

I must pass on to the next part of my question,—Is Spiritualism a scientific fact? and if so, does it tend to make the world happy?

But why is man not happy? Everybody likes to be happy. Certainly there are a good many evil spirits, or devils, about, but even they desire to be happy; there are those who are of a fiendish disposition, they have a wish for happiness. To accomplish happiness is a quality in our human nature. I grant you that man does not always go in the best course to obtain it; but however perverted he may be in his ideas of justice, however erroneous he may be in his judgments, the same power to accomplish happiness is there. See the vast concourse of people at this moment in trouble; there may be the cursing and clashing in the world; but still each individual seeks his own happiness; and while the world is plodding, ignorance is the great bane of society. Those that seek happiness often seek in vain; but the fact that they are seeking happiness still carries out our point.

Why is man not happy? That is a very important question. I purpose to explain a few reasons, and I commence by stating that the great hindrance to man's happiness is ignorance. And if Spiritualism did not tend to enlighten the human race, and to teach man more of the laws by which he is governed, it would not be worth having; but it is a fact that it points out the evils with which he is surrounded, and places before him the facts whereby he may remedy those evils; and, seeing the way to do it, he may so accomplish the great aim of life. I have no disposition to find fault with humanity; but whilst I admire the way he has to go, yet I lament the sufferings which man has to pass through in reaching the goal. There may be some here who understand phrenology and mesmerism as well as Spiritualism. It has been said by some that mesmerism is greatly in advance at the present time, but I say, fearless of contradiction, that although the world boasts of acquisition of proficiency and knowledge on scientific subjects and physiological acquirements, yet it is, in the manner of speaking, just in its infancy as regards a knowledge of human nature. Why so?

You have a town here—a crowded town, perhaps; a man passes through the streets and is subject to mesmeric influences, but he is not cognisant of it. Why so? For this reason: he has not learnt that there are but two classes in society in the earth's population, and if you will allow me to separate them, I will do so. There are two classes of individuals: the one the subjective and the other the positive; one mesmeric in their power and influence, while the others are the subjects to that influence. Well, now, what does this imply? The one part of a community has an influence on the other. It is possible for the mesmeric power to so overcome the others, that they can scarcely know their individuality. Man succumbs to influences, but he does not know how. He passes through the streets, and he meets a lady or a gentleman, and he does certain unaccountable things; he would say it was the devil tempting him, while at the same time the devil might have been a hundred million miles away. There is a mesmeric influence of which he has no conception. The world has yet to learn of these forces, and when man has learnt the effects, he will trace the effects to the causes; and not only that, but he will, by the advancement of spiritual science, be in control of the forces with which he is surrounded. Some individuals, from childhood to manhood, have been and will be the subject of mesmeric influences with which they are surrounded. If this be a truism, search it out and combine it with the knowledge you may already have, and study it thoroughly.

Take another illustration, for I want to be practical. How is it, I ask, that your child whom you educate at home receives the alpha-

bet and can be taught the rudiments of first subjects with ease, and be kept in health? You teach your child to four or six years of age, and you have impressed on its mind the alphabet, simple reading lessons, addition, and multiplication; you see that child receive it all greedily, and you say he or she will make a clever man or woman some day, and with this idea you send your boy or girl to a school, and when he or she has been there two or three years or less, you see the child has made very little progress, or perhaps seemed duller. You are astonished, and say you cannot see how it is, and gradually that child begins to decline in health, consumption sets in, or some other thing overtakes it, and perhaps the boy or girl succumbs; or if it does not die, it passes on and never makes any great advancement in knowledge. Now you cannot account for this, and you go to the schoolmaster and consult him. What does he say? Your son has not got brain, he will never advance, he does not seem to have it in him,—and so he explains. This is my explanation:—you send your child to be taught by a lady or gentleman with whom it would be just as possible for the child to be fitted with wings as to learn anything. Why is this? It is because of a detrimental influence, and his mind's faculty is blunted, his cavity of reception is closed, every tendency seems to decline, and the health of your son or daughter is destroyed.

You know that spirit is progressive, and that God, the Eternal Father of all, has so constituted the human spirit that it should progress; therefore would you not conclude that progression would be a natural thing, and that man should try and obtain knowledge? Man ought to improve mentally, spiritually, and morally, in the knowledge he obtains. What are your students like? Well, to use a peculiar expression, they are more like chalk men; they have pale faces, sunken eyes, depressed appearances, irritation or palpitation of the heart, are deficient in knowledge; the human brain, physiologically, phrenologically, and psychologically, is tending to dwarf and dwindle humankind before they come to the proper development. Take your colleges—I don't know if you have any here, but I know there are some in London and Manchester—I have been watching some of them for years, and some of the students too. We will take a number of students in a college, say 100, studying for professions; how few of them excel in their studies at college. Take doctors as an example: see the sickness and diminution of the human structure, for I am sure there is more now than ever there was. How is that then? There must be a cause for all this.

How is it that out of two or three hundred in one college, only a certain proportion will pass? All have the same tuition, and the same masters, may be; and yet a great number fail;—how do you account for it? It is not the fault of the individuals, but the influences around them; if their minds were mesmerically arranged, the result would be far better. Man cannot understand his surrounding mesmeric influences; hence he blunders, ignores, and “pooh poohs” the very truths and facts of his human nature. Then Spiritualism, I say, will teach you to understand the forces of life, and the relationship of influences around you, and when man understands these things, there will be a great acquisition of knowledge.

Now, I want to be serious; I want to ask, Why is it that man and wife are not happy? Some of you are ready to give replies, I know. How is it that there is turmoil and dispute between man and wife? It is for the very want of the spiritual knowledge of which I am speaking. I would say to the young people present: Let this be a thought before you take a lady or gentleman to be your wife or husband: whether there is a physiological fitness between you, whether there is an affinity to yourself, and next, whether there is a spiritual relationship between you; and if you are satisfied that there is, you will join in harmony—the one will tend to renovate the other; and if not, well, one will succumb, and they will pass through a miserable existence on the material plane. I have often said: If you show me the children, I will tell you by the sight of them whether their parents were in affinity. Is it not time that we Spiritualists should launch out and teach the rising generations to study the relationship of minds; because in this generation there are discrepancies. I have heard princes and queens and princesses say that they are in misery, with all their wealth. Why? Because they have not understood the mesmeric influences which ought to combine the one with the other. The spirit will be oppressed until there is a unity in the ties of life—until the influences are in harmony with individuals.

I throw out these hints to you how to be happy, but there are several points on which I should like to treat if I had the time. I have made these suggestions, and if you will take the matter home you will find what I have said is true. This is my last meeting, and I have endeavoured under the circumstances to instruct and cheer you, and the time is coming—I know it is coming—when these great ideas will be accomplished and understood, and not, as now, considered ridiculous. The world will embrace them, for the millennium is sure to come—it is advancing; but Spiritualism, I say, must be the pioneer in this great movement; the other ships will be led by it on the great ocean.

Then the great work will go on, and the great Almighty shall look down and bless it; but can He do so while there is bloodshed and war? No; these must be removed, and then the light and grand glory of the Lord shall be revealed: the light shall shine on the truth and overcome all obstacles; then the millennium will have come, and the spirits of the human race will be glad they have had an existence; they will rejoice that they have power to bring on and on those great Truths, to the grand fulfilment of the glorious existence beyond.



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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.

SUNDAY, JUNE 29.—Address, at 7.

TUESDAY, JULY 1.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, JULY 2.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, JULY 3.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, JULY 4.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 27, 1879.

## MR. MORSE AT EDINBURGH.

From friends in all parts of the country Mr. Morse has received kind letters of sympathy on account of the brutal attack made on him by the Edinburgh students. As it is impossible for him to reply to all who have addressed to him words of kindness, he desires us to convey his thanks to those kind friends whose words have cheered and encouraged him. Not that Mr. Morse desires it to be understood that he regards the attack as an insurmountable infliction. Far from it: he is ready to stand up in his own strength; yet at the same time the sympathy of friends is agreeable, as it helps to make up for the sad loss of nerve-power sustained in the cowardly encounter of the students.

It is worthy of remark, that no one at all depreciates Mr. Morse's mediumship in the slightest degree because of the fact that his guides declined or confessed their incompetence to deal with the subject proposed—which, after all, was not a subject for discourse, but a botanical term, referring to the disposition of leaves on the stem of a plant, and therefore only capable of a very short definition at the most. Such subjects are an indication of contumacy on the part of the proposer, and such persons should not be encouraged by their proposals being entertained. These technicalities are no better test of inspiration than the many other subjects upon which Mr. Morse and other mediums have discoursed with the greatest satisfaction to all.

Speaking of other mediums, it reminds us that Mrs. Hardinge and Mrs. Tappan, under the influence of their guides, repeatedly refused to entertain subjects of a similar character. At York, Mrs. Tappan was asked to discourse upon the properties of coal tar! Of course she did not attempt anything of the kind.

We desire to add one word to Spiritualists and mediums. Far too much of this test business occurs in Spiritualism. The challenge is thrown out on every hand to puzzle the medium with technicalities, and to suggest means whereby phenomena can be produced by trickery. Sensation is aimed at, rather than lofty spiritual purposes. The working of the Cause is reduced to the appearance of a catch-penny trade by which the public are tempted in from a morbid curiosity. If this curiosity cannot be satisfied by something more marvellous than the childish aspirations of the sceptic can suggest, then he denounces his entertainers as humbugs, the show is pronounced a sorry affair, and the showmen swindlers.

The practice that has so long prevailed cannot be too soon laid aside; it has never done the Cause good. The curiosity-mongers never make Spiritualists. When their shallow minds are gratified they retire into the bosom of the sensual world to which they belong. Mediums and meeting-holders, having this trashy motive in their mind's eye, can never confer on society an unmixed spiritual blessing: hence the failure of "organisation," as it is wrongly called, to make the Spiritual Movement a success. Spiritualism requires a continual series of reforms to make it progressive and true to its assumed principles. Mediums get into a rut wherein their interests seem to lie, and meeting-holders court success by the imitation of the baubles which predominate in society around them. Our Movement too soon loses its spirituality, and becomes a little speculation of a too worldly kind.

These mishaps that befall us from time to time are to arouse us from the mesmerism of external influences, and cause us to open our eyes to the light of spiritual methods. The process is a painful one, and often the innocent one is made the instrument of removing abuses. But as long as it is a service to the spiritual world, and calculated to promote the welfare of the Cause, the task is eagerly entered into by every true servant of the spirit, however painful the experiences attending it may be.

## MORE ORATIONS FROM "GEORGE THOMPSON."

A short note from Mr. John A. Wilson, Chicago, dated June 2, is as follows: "I write you these lines to say that 'George Thompson' has just delivered, on 'William Lloyd Garrison,' the finest eulogy that mortal ever listened to. Next Sunday, he will speak through our medium again, subject, 'The New Government.'"

"George Thompson's" former oration through Mrs. Richmond was so highly appreciated by the readers of the MEDIUM, that we hope we shall have the pleasure of laying before them the one on "Garrison." We have received and distributed a large parcel of the *Spiritual Record* weekly, each number of which contains an oration by Mrs. Richmond. Subscription 8s. 6d. per annum.

## NOTES AND COMMENTS.

MR. TERRY, in the *Harbinger of Light*, is admonishing Australian Spiritualists on the folly of exhibiting spiritual phenomena to those who are not prepared to profit by it. We are glad to see that our brother is hard at work on such a practical issue. It is up-hill travelling, however, for sceptics will even pay guineas to see manifestations they don't believe genuine, when they would not think out the truths for themselves "without money and without price." We do not think that the existence of the phenomena can be deprecated as the cause of imposition. Use these manifestations intelligently, and counterfeits would find no favour.

THE treatment of the Pyramid subject by Mr. Oxley gives almost universal satisfaction; but that there are those who may object to some points, there is no one more certain than the author of the papers. He writes conscientiously in accordance with his lights, and for that all must thank him, whether they agree with him or not. Though it would not be expedient to interrupt him while he is in his position on the rostrum, so to speak, yet there is no reason why other views of the matter should not also be presented. These articles have attracted to our paper an entirely new set of readers, and so have extended the audience of spiritualistic hearers. The Pyramid philosophy is confessedly capable of being expounded from various planes, apparently in antagonism, yet all in harmony when looked at from the apex.

A BEAUTIFUL harmony pervades the articles published this week. The suggestions in Mr. Brown's discourses are apparently realised facts in spirit life. The "Pyramid" and "Glimpses" touch on similar points, and the power of spirits to converse by unspoken thought is illustrated by the "Control."

For the first time, we this week present our readers with a discourse through the mediumship of Mr. Brown. The report, which might have been mended in some places, was not submitted to Mr. Brown's guide, so that we desire him and our readers to excuse any defects which may be noticed.

## FRIENDLY VISITS FROM J. BURNS, O.S.T.

TO KINGSTON-ON-THAMES.

SUNDAY, JULY 13. Lyceum, Brick Lane. Secularists' Sunday Evening Meeting.

## THE CAUSE AT ACCRINGTON.

On Sunday, the Cause of Spiritualism was publicly opened out in Accrington by two lectures, delivered in the Theatre Royal, by J. Burns, O.S.T. of London. The chair was occupied in the afternoon by Mr. E. Foster of Preston, who, as the local paper said, is well known as "an anti-vaccinator and believer in mediums." Mr. Foster conducted the proceedings with firmness and judgment.

At the close of the lecture upwards of half-an-hour was devoted to questions and objections. All passed off well. The audience was as large as could be expected, and most select. There were well-known friends of the Cause from various towns—some had come a great distance.

In the evening, Mr. Councillor Blezard, of Burnley, presided, and did his duties admirably. The audience was again deeply attentive, and their behaviour during the lengthened discussion at the close was commendable. A Mr. Pollard in the audience produced a direct drawing through the mediumship of Mr. D. Duguid, and described how it was obtained. It was then handed to the chairman that he might read the inscription on the back, which also recited the facts and bore the initials of Mr. Andrew Leighton, late of Liverpool. This testimony from a somewhat sceptical investigator had a marked effect on the audience.

Next day it was found that the effects of the meetings had been exceedingly good, and the friends feel that they have been repaid for their trouble; and the admission money met all expenses. Mr. Burrell, who has lately come to live at Accrington, from Burnley, was well sustained by his old friends, particularly Mr. Thompson, of Burnley, who worked so unselfishly at the time when Mr. Colville and Mr. Burns visited Burnley. Dr. Brown and Mrs. Brown, Mr. Briggs, and other Burnley friends were present. Mrs. Burrell and Mrs. Crawshaw extended a kind hospitality to many visitors from a distance.

It appears that it was through Mr. Foster that Mr. Burrell first heard of Spiritualism, and was introduced to Dr. Brown's circle. The influences are most happily interlinked, producing an organic structure of a useful and permanent kind. Active work in other towns is contemplated during the approaching winter, the friends being encouraged by the recent lectures at Preston and Accrington.



### WHAT SHOULD BE THE PRACTICAL OUTCOME OF A TRUE RELIGION?

Reliance on a power superior to our own is, as it were, the kernel of religion. As long as this reliance remains, we need have no fear that the tide of modern scepticism will ever successfully undermine the strong tower of trust in a Divine Being. The form of expression which belief in a superhuman power may take at various times—at one time representing a personal Devil as the necessary counterpart of a bloodthirsty God, who is a "consuming fire" to his foes; or again, the God-conception as now idealised in the hearts of earth's worthiest and most enlightened sons, this form of expression varying as it does in accordance with the characteristics and idiosyncracies of the minds through which it percolates—springs from no mere phantom of a bewildered brain, but is the product of the same principles which inspire the uneducated bigot and the cultured freethinker who acknowledge a God.

And when we, as Spiritualists, have once grasped the noble idea of the supremacy of an Almighty Being, and of the perfection of His wisdom and goodness—now that the dark clouds of a false theology no longer dull the lustre of His matchless character, which we are at length enabled to see cleared of all those deformities wherein it had been steeped by human ignorance and designing priestcraft—we catch such a glimpse of His majesty as must fill our souls with delight. Children of such a Father, we feel at once our dependence on Him for all our blessings, and at the same time our immeasurable distance from Him, when we look at our shortcomings and failures in His service. Distance also we feel in the sense of space, for well we know that "no man hath seen God at any time," (and yet, paradoxical as it may appear, "He," by His messengers, "is not far from any one of us"): no spirit who has communicated with this world has affirmed that he has looked on God. We can scarcely conceive that Deity can be visible in any concentrated form; in fact, the Pantheistic notion of God seems to contain much truth. Hence, to our minds, now that, for them, the veil of superstition has been rent in twain, the very idea of mortals claiming to know His motives, to scan His purposes, to dispense His pardon, or to pronounce His judgments for Him, is as blasphemous as it is childishly absurd. "God's ways are past finding out:" let us be content to wonder and adore, and, acknowledging that there is one God over all, let us seek to live as befits His children, ever striving to do His will on earth, for thus can we best serve and honour Him.

The "practical outcome" of this belief in God will be, that, besides endeavouring to live a holy life ourselves, we shall always make unceasing efforts for the good of others. If we cannot do this personally, beyond setting a good example to those around us, we can, by supporting the Spiritual Cause, do much towards furthering the coming of our Father's kingdom. "Thy kingdom come," should be no idle word when uttered by a Spiritualist. If anything, in an age fast drifting towards materialism and infidelity, can tend directly towards the spread of true religion (unhindered by creeds or sects) and godliness, it must be the onward march of Spiritualism. It is a duty devolving upon every Spiritualist, it is a solemn responsibility, having freely received to freely give. It is but fair that those who have "sown unto" us "spiritual things," should "reap" our "carnal things." We do not want to see priests in Spiritualism, but we do long to see its agencies properly supported. Only when this is so, will Spiritualists generally present a bold front to the world. Casting aside minor differences, stifling all feelings of bitterness, let Spiritualists, one and all, profit by the Belgian motto, "*L'union fait la force*," "Union gives strength," and succour the Spiritual Institution speedily in its present emergency.

"CAMBOR."

### JUBILEE CONVENTION—PRELIMINARY MEETING.

In accordance with the proposition made by Col. Greck, at the Sunday evening meeting on June 15, it is hereby announced that a meeting will be held at 15, Southampton Row, W.C., on Thursday evening, July 3, to make the necessary arrangements for the Jubilee Convention, and appoint an executive to carry the proposal into effect. All Spiritualists in town or country are cordially invited to attend. Proceedings to commence at 8 o'clock.

### THE MEETINGS AT THE SPIRITUAL INSTITUTION.

Mr. Towns had a very good meeting on Sunday evening. On Sunday next, Mr. Burns will deliver an address. To commence at 7 o'clock. 15, Southampton Row, Holborn.

MISS HURT, the well-known medium, of Paris, may be consulted (in French) on Monday, Wednesday, and Friday, from 1 p.m. to 5 p.m., at 15, Southampton Row, W.C.

THE Loch Leven pic-nic takes place to-day, instead of yesterday as announced. The information respecting this change reached us too late for last week's issue. Respecting the desire that has been expressed that we should attend, we may remark that we do not wish to intrude upon our friends in the North till we can present ourselves amongst them with a "cruckit oxtar."

MR. BERRIS T. HUTCHINSON, Cape Town, sends us a few copies of the prospectus of his Athenæum Hall. He has already offered the use of that commodious building to Spiritualists or progressive teachers who may be able to pay a visit to Cape Town. We shall be glad to hand a copy of this prospectus to anyone who may feel interested in knowing what particulars it gives respecting the Athenæum Hall.

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### GLIMPSES OF SPIRIT-LIFE.—XVI.

(Communicated to the Cardiff "Circle of Light.")

A little boy, a member of the circle, recently passed on to the spirit-world, and the following is a record of his experiences therein, given by those spirits under whose care and guidance he is. The communications are taken down in writing by an amanuensis, word for word as they fall from the lips of the medium, who is, at the time, entranced by the communicating spirit. The series commenced in No. 462, and all the numbers are yet to be had.

### HIGHER AND INTERPLANETARY SPHERES.

We now proceeded on. Before us we saw a magnificent tract of country, mansions that glistened like gold, and trees which gave forth a radiant light, and appeared as if endowed with intelligence. Everything seemed to express life in all its glory and beauty. The rippling brook discoursed sweet music; the rustling of the leaves was as volumes of indescribable harmony. The ideas emanating from the mind came like dewdrops to a thirsty tree. We observed a number of advanced beings who were here gathered together from all parts of the earth: some who in earth-life had been what are called idolaters, others who had been Jews, others followers of Osiris, and representatives of all the different religions and peoples of earth. In this sphere they required no instruments of music. By careful training in the application of sound, they had acquired the power of producing the most delightful harmony, which corresponded with their harmonious conditions, and enchanted all who heard it. Very ancient spirits, who had lived on earth long before the time of Jesus, dwelt in this sphere. We observed that their organisations had reached a state of development in which there was perfect harmony. They travelled very rapidly, and had developed their will-power immensely.

Herbert was present with us here; but he only perceived things from the interior, as his outward organs, or external senses, were not able to receive and transmit to the mind these grand impressions; these impressions were tabulated on his inner consciousness, and when his outward organs become developed, his mind will gradually be opened to all he saw and heard. Many other wonderful scenes which are stamped upon his consciousness will in this way be gradually brought to his knowledge. The mind cannot at once grasp Nature's storehouse, with its marvellous cells and unimpaired treasures; we are only permitted to see them little by little, in order that the lesson may be well learnt.

We now passed into a still more advanced state. The intelligences who dwelt here had formerly lived in India, where they had established a great religion, ideas derived from which had found their way into all parts of the earth. These beings were very bright and powerful, and were acting in unison with the advanced intelligences of the Order of Osiris, the grand object which they seek being the entire emancipation of Nature's children. Our guide informed us that when they lived on earth they were subject to spirit-influence, being far more susceptible thereto than people are in these days. The atmospheric condition of this sphere was very magnetic, and was a little concentrated, so that powerfully magnetic spirits could manifest themselves easily to the inhabitants. It was not they themselves who brought to the world that great knowledge which has since, in various forms, become scattered amongst every sect and people, but higher intelligences by whom they were guided and controlled as instruments. In consequence of their susceptibility to spiritual influences they have progressed most rapidly, and have gathered knowledge and applied it so as to arrive at a state of perfect harmony with the highest power.

The home of these spirits seemed to be enveloped in fire, displaying magnificent colours. The appearance was most gorgeous, and, our guide informed us, was in consequence of the flexibility of the surrounding elements, which they are enabled to control with great ease and rapidity. This appearance of fire was likewise owing to approximation to the Intelligence from the Divine Mind. We especially observed the diversity of forms there, and how grand and noble they appeared. These lofty beings are endowed with the power of creating the forms by which they are surrounded. Ideas that emanate from their minds become a reality to them, and take varied and visible forms, so that you could perceive the diversity of minds by looking at their surroundings. Here there could be no secrets, as each mind projected its thoughts, which became perceptible to all.

The spiritual atmosphere here we found congenial, and invigorating to the intelligent power, as well as to the external or physical. We observed that they had great reverence for Deity. They could see more clearly into those great subjects than the inhabitants of any of the numerous spheres we had visited. When absorbed in their contemplations of Deity, the surroundings assume a beautiful state, which it is impossible to describe to you. The influx which



they attract from higher sources passes onward and takes different forms in other spheres, and finally passes to earth. We wished we could stay here, as it was so sublime, being far beyond our conception of the great forces and powers of Nature. We observed they had intercommunication with beings from other planets, who visited them in their majestic splendour, arrayed in shining garments, and who appeared to bring with them an expression as of Deity itself. Hence we found that our conception of Deity had to become more exalted and enlarged. Standing with humility in their presence, they appeared to radiate around, reflect and stamp upon all things the image of God. Here time is not; a thousand years is as but a moment.

We should like to be able to bring to the minds of your circle the grand thoughts and sublime feelings which stirred within us while we were in this sphere. What we have pictured to you is but a faint and feeble shadow of the great reality.

The guide now requested us to put ourselves in condition to visit some of those beings who had been influencing the world. We followed the directions we received, and soon were able to bend our way to these bright spheres. We felt enchanting influences vibrating upon us, causing most delicious sensations. At length we found ourselves amidst a number of bright and lofty intelligences. They were endowed with powerful minds, and to them "matter" was a force which was under their complete control. They required not hands wherewith to build the grand mansions and temples which met our view, since these forces were so much under their control that according to the expression of their minds and the greatness of their intellect, so would be the home which they possessed. It is beyond our power to give you any proper conception of the wonderful architectural designs which we saw, and the manifestations of these powerful and harmoniously-developed minds. In this sphere we found that none could remain but those who had attained to a most advanced practical knowledge of the forces of Nature, so that the manifestations would be visible to all. Here were intermingled beings from the (spiritual spheres of) different planets, who were in sympathy with them and with each other. They seemed developed to the principle of Universal Love, and the knowledge they had obtained of the marvellous forces of Nature awoke within them a deep and abiding reverence towards the Great Power working in the Beyond.

Our guide then informed us that they were so advanced that it would be impossible for us, even in our superior state, to approach them. Some of them we found had been great in the ruling of the Dynasties and Dispensations of this planet Earth, and of other planets.

Their appearance to us was similar to very bright suns shedding forth their glistening rays around. It was not difficult to them to reveal their innermost thoughts to us, and they could divine all our inquiries without the aid of vocal sounds. They wished us to understand how the manifestations of forms which stood before us were produced. There were no visible green trees and flowers, but the emanations from their minds continually produced the most varied and lovely objects and colours, such as would be impossible to describe to you. These scenes would extend to a considerable distance, but yet the external manifestations emanating from the minds of other intelligences who might be very near, although such manifestations might be different in degree, would be in harmony and perfect in themselves, and would be likewise extended. We thought them very remarkable. Our guide said that although the manifestations were different in degree to others, yet they were only degrees of motions of these forces.

We proceeded further, and observed before us a magnificent mansion. Everything around it appeared transparent, and projected the most gorgeous yet delicate tints of colour. Here, we thought, must reside an advanced intelligence. At once there appeared to us one of beautiful aspect, who welcomed us. He soon observed that we were not inhabitants of this state, and informed us we could get but a poor idea of its magnificence. The mansion changed immediately into a most beautiful panorama of something far beyond what we had hitherto seen. It appeared to us like a golden atmosphere taking different forms continually, with splendid blue and other colours interchanging. Some of these forms, which seemed to be as if on something transparent, appeared as golden fountains. Others again appeared as grand mountains—an expression which we are obliged to use, in order to give you an approximate idea of what we saw. We stood amazed and enchanted at these wonderful scenes and transformations. In an instant we appeared to be enveloped in a mist of golden dew-drops, which glistened and made all things appear very beautiful. The next moment again, other forms were assumed, until finally we saw before us a beautiful mansion, arrayed in every variety of colour which it is impossible to describe to you. While taking rest, the most astounding music we had ever heard fell upon our ears. It was so inexpressibly sweet that we thought we had been wafted to some still superior state, but we were informed that it was produced by the collecting of harmonious sounds to a grand focus.

(To be continued.)

**SPEAKING IN TONGUES.**—While Mr. Perks was commenting on the sorrowful effects of the Zulu war, at his meeting in Birmingham on Sunday evening, one of the oldest members of the circle was unexpectedly controlled to speak in an unknown tongue. It was made apparent that the spirits of many murdered Zulus were present, desiring to express their sorrow at the circumstances that had hurled them into spirit-life.—*R. BRAZNER, 22, Peel Street, Winson Green, Birmingham.*

## A MEMORY.

By CAROLINE CORNER, Author of "Twixt Will and Fate," "The Slinkensmirk Family," &c.

Yes, I must have been a weird child—strangely unlike the rest of the village youngsters. They were all frolicsome, careless, and free; I was silent, sad, and reserved. Their faces were sunny, their countenances joyous and frank; mine was shaded with an impenetrable shade, grave and incomprehensible. In their laughing eyes beamed forth the hey-day of youth; in mine—ah! to reveal the secrets prophetically enshrined therein would be to thrust aside the portals of memory, and, after resuscitating one uninterrupted succession of pangs, lay bare the wounds which alone remain to tell of a ruthless past.

The games that for my companions possessed such unspeakable delight, for me were expressionless, blank, and devoid of interest. Whilst they pursued their gambols with kitten-like love of sport, I was invariably to be found in the dear old haunt—the low-lying village graveyard. There I enjoyed most to linger, away from the busy world, and exchange the burden of my life for one of the rarest of heaven-born gifts.

It was as though my soul was disintombed, and in spirit I beheld the glories of a brighter, a truer existence. The mortal was forgotten, the immortal reigned supreme, and the things of earth held little charm for me; the village green no spell like unto this.

So people wondered, shrugged their shoulders, and frowning, said:—"She is indeed a weird child." Alas! they could not understand.

One day—a bright May-day it was—I had stolen away to seek my favoured retreat, and, seated upon one of the many mounds of earth, the coarse grass well nigh enshrouding in its tangled growth, I courted that place that the world knows not of. My thoughts uplifted, the binding chains of materiality unlinked, my spirit seemed to become light and soar away, leaving behind the cares incumbent on the flesh. The spheres which opened to my view were infinite and vast, peopled with souls all radiant with the reflex of a Great and Divine Love, and I gained from them that sympathy that was withheld from me elsewhere. I joined in harmony with their glad intents, and would fain have stayed, and working, rested evermore.

But even as I rejoiced, another passed that way. It was Effie, the pride, the pet of the village folk. On she came gaily, her wavy hair streaming in the fresh spring breeze, a song upon her lips rosy and full; life for her was one pleasant dream; little recked she of pain, and woe, and doubt. Blithely she sped along, her only heed the hour, her only burden the satchel slung at her side—a thing too beautiful for decay! Yet stay. From amongst the throng with whom I late did mingle, there stepped forth one, than all others more sublimely fair, and, bending her looks with sorrow towards this plane, she sighed and inwardly did grieve.—

"So young, so full of joy, yet—so must it be." She stood on the golden staircase of the rays of the setting sun, and cast one long, pitiful gaze upon that child of earth. Then, chasing the shade away, a smile came there in its stead, and, softly winging her downward flight, she no longer hesitated to fulfil His will.

I watched that angel-form, and hoped she had come for me. No, alas, no! 'twas to Effie that she was drawn; 'twas upon Effie's snowy brow that angel-kiss was bestowed. And the child passed on unaware, with light and careless step; and my heart sank, with a dull, leaden throb: "Would to heaven that kiss were mine."

Spring fled, and summer-time too, and autumn came, with its keen, cutting blast; still I haunted that fanciful spot, and dreamed there my happiest dreams.

Once more it was eventide, and I was there, wrapt in oblivion of all around, so absorbed I had become within my inner self, amongst those grass-grown graves. The daylight waned; shadow upon shadow crept o'er all, and stillness was abroad; solemn stillness, as of the tomb; lonely stillness, as of death. I awakened from that curious trance, and the sound that lulled me back to earth was the sound of the passing-bell.

I turned and looked around. Solitude—solitude undisturbed, surrounded by the dead; and the song of the psalmist came back to my mind—"In the midst of life we are in death."

Then I arose, and journeyed on. At the turnstile, wayfarers stood to chat, so I drew myself aside, and stealthily kept from view. And well it would have been. They pursued their discourse—these strangers—when one did interrupt to remark the cadence of that sweet and soothing knell. "Who has passed away?"

That query caught mine ear; nay, it penetrated to my very soul, and struck a chord till then voiceless, unheard. Ere resistance was possible, I had merged from my safe retreat, and, with boldness inspired, spoke words that were not my own:

"'Tis Effie, our Effie, is gone: not dead, but gone to the better land. A long life of happiness awaits our loved one there."

But the people drew back; they were amazed; and one, the least timorous, alone remained to respond:

"A weird child; how strangely she talks." Alas! they could not understand.

And yet 'twas true enough. Effie, our pride, our pet—rosy-cheeked Effie—was gone. The cottage home was closed and drear, so dark, so drear; its inmates lone and weeping. That eve, a white-robed angel had knocked at the door, and, entering, bent tenderly beside the tiny cot to press one loving kiss upon lips once rosy red. That angel was Death, and in her flight, clasped fondly and close to her breast, she bore away a favourite child of earth.



The gay, the beautiful, the best beloved was chosen by that messenger from the blue sky, and the weary, the "weird" one must wait—wait, and trust, and pray,—pray, and trust, and wait,—for joy cometh unto all alike in due time, our Saviour hath said.

#### MRS. WELDON AT PARIS.

Mrs. Georgina Weldon's Concert, 11th May, 1879. For the benefit of a good work. Given in the salons of the Librairie Scientifique.

Before singing her attractive programme, Mrs. Weldon had wished to give some biographical details concerning herself and to her detractors the opportunity of explaining themselves. She had sent them private letters of invitation signifying her intention. The French press had also been invited by Mrs. Weldon to hear what she had to say in her own defence as well as that which her adversaries might have to answer. These latter, however, failed to attend the rendezvous. They went to the police, and the authorities, represented by a *commissaire de police*, intervened to prevent her carrying out her intention of speaking, although they did not withdraw permission to the lady to sing. Out of respect for the laws of the country she was in, Mrs. Weldon put off speaking of herself, and invited all those present to a private meeting she gave at the Restaurant Richesieu (M. Georges Cochet), 11, Rue de Valois, Palais Royal.

The 11th of May, this grand vocalist with her contralto voice so pure, so admirable in its flexibility and tunefulness, went through her programme to the letter, and proved by what consummate study she had acquired the art of portraying all feelings, all passions. Her expressive features, her natural charm, her simple unostentatious costume, were so many more attractions for her audience and friends. The reception she received must have proved to her how great is the sympathy she inspires. We thank her sincerely for the good work, as well as for the pleasure which her versatile, multifarious, intellectual, and well-declined talents afforded us.

The 17th May, at M. Cochet's, in a crowded *salon*—several of the leading French journalists being among her hearers—Mrs. Weldon proved, that, being of a respectable English family—in the best society, she enjoyed, before making Mr. Gounod's acquaintance, an unblemished reputation, as well as a very high position as a first-rate amateur vocalist; Mr. Weldon himself was in a good position—his fortune quite independent of Mr. Gounod. Mrs. Weldon proved by letters of Mr. Gounod, as well as by Mr. Weldon's, that all the calumnies circulated against her by the French press, were void of foundation, and that, in the hopes of sooner or later obtaining justice, she had detained the score of *Polyeucte* composed in her house, hoping that an action at law would have been a means of clearing herself, and forcing her enemies into the witness-box. The fair lecturer was witty, sarcastic, and incisive; her tone of voice and gestures were alike remarkable for their sobriety. It was a great success for her—a success greatly enhanced by the admirably coloured and shaded style in which only a great and lovely artist can interpret, as Mrs. Weldon did, the beautiful melodies. She sang with true feeling and sacred fire, (*feu sacré*).—*Journal d'Etudes Psychologiques*, 5, Rue Neuve des Petits Champs.

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The annual meeting of this society was held at 36, Bloomsbury Street, London, W.C., on Tuesday evening, June 17th, at 7 o'clock. Dr. Tafel presided. The report of the committee stated that 5,000 vols. had been reprinted during the year. A small work entitled "The Souls of Animals and Plants" will shortly be published and sold at a low price. The purpose of the work is to prove that man only is immortal, and to show the true grounds upon which the doctrine rests. The number of volumes delivered is 3,014. Theological students have been presented with 229 volumes, and clergymen with 61 volumes. Free libraries and other institutions have received 146 volumes. Of Mr. Dadoba Pandurung's "Reflections on the Writings of Swedenborg," 6,059 copies have been issued, of which 1,475 copies have been circulated in India; 1,100 copies presented to the editors of the press in England; and 2,532 copies sold to the general public. A translation of this work into the Maratha language, and one of "The Heaven and Hell" into the Hindi language, are being prepared under the supervision of Mr. Pandurung. When completed it is intended to circulate them freely in India, where there is a disposition to examine the new views of Christianity which are set forth in the above named works.

Several extracts from letters of clergymen who had been recipients of the works were quoted, one of which is as follows:—

"There is far greater excellence in Swedenborg than I could find in him at first. . . I have been much edified at last in reading him. I am anxious to know more of him."

A popular author thus speaks of his indebtedness to Swedenborg writings:—

"All that I have ever accomplished worthily, . . and, still more, all that I ever hope to accomplish in the future, I trace to the warmth and enlightenment afforded by the works of Swedenborg. He is the open window of the eye, through which heaven attains to illuminate the darkness, and fire the apathy of the world."

A handsome marble bust of Swedenborg (executed by Preston Powers, of Florence, son of the late Hiram Powers, and presented to the Society by the Rev. A. Clissold and Miss Clissold) was unveiled during the evening, and formed one of its most attractive features.

The following resolutions were passed unanimously:—

Resolved—"That in the opinion of this meeting the freedom of thought—which is one of the characteristics of our age, and which is fostered by the introduction of Liberal political institutions; by the freedom of the press; by the care devoted to the primary education of the masses of the people; and the freedom of investigation claimed by and accorded to men of science and philosophers—is preparing humanity for the reception of an interior, rational system of religion."

Resolved—"That in the opinion of this meeting the only system of religion which satisfies at the same time the religious yearnings and aspirations of a sincere believer in Christianity, and expresses in a tangible, rational form the highest spiritual ideals capable of being reached and seized by enlightened human thought, are contained in the doctrines of the New Church, which the Lord revealed to mankind at His Second Coming through the instrumentality of Emanuel Swedenborg."

#### DR. NICHOLS'S LECTURE ON VACCINATION.

On Wednesday, May 7, at Holy Trinity Congregational Church, South Island Place, Clapham Road, T. L. Nichols, M.D., F.A.S., gave a most instructive lecture on "The Despotism and Dangers of Compulsory Vaccination." The lecturer commenced with a *resumé* of the history of inoculation, introduced into this country by Lady Mary Wortley Montague from Turkey, without the temperate and dietary conditions of the Turks, which to them made inoculation comparatively harmless, whilst with us it became so great a calamity that in 1840 Parliament passed an Act making inoculation penal. Compulsory vaccination was a direct infringement of the right and liberty of the subject, and was none the better by being made legal by Act of Parliament; and he instanced witchcraft, which was dying out as inoculation was introduced. With respect to vaccination itself, the practice was entirely opposed to nature, besides being the channel for all communicable diseases. Several questions were put, one being by a lady, as to whether an English mother, in the event of the vaccine not taking, was compelled to submit to having the child vaccinated on the thigh; to which the doctor was unable to give an answer, as vaccination in the Act was undefined, and he supposed that every operator acted on his own interpretation of the Act. The following resolution was proposed by Captain Woods, seconded by Mr. Dale, and unanimously carried:—"That in the opinion of this meeting the time has now arrived when the free discussion of the vaccination question should be allowed in all public journals, and that those papers which suppress it are acting in opposition to the best interests of the people." It was then proposed that the Members for Lambeth should be asked to bring the subject before the House of Commons, but the meeting was of opinion that instead of asking the Members to do anything of the kind, it would be better to turn them out altogether, so the resolution was not put. A vote of thanks to the lecturer, and to Mr. Oighton for presiding, were accorded, and the meeting closed.

Inhabitants of South London willing to sign a petition in favour of Mr. P. A. Taylor's amendment to Dr. Cameron's resolution for animal vaccination, will kindly communicate with Mr. George Bone, Hon. Sec. of the South London Anti-Compulsory Vaccination Society, 102, Pollock Road, S.E.

#### MEDICAL PROFESSIONAL MORALITY.

The following is an extract from an article on "Certificates of Death," by Mr. Henry May, health officer to the Ashton Union:—

"In certificates given by us voluntarily, and to which the public have access, it is scarcely to be expected that a medical man will give opinions which may tell against or reflect upon himself in any way, or which are likely to cause annoyance or injury to the survivors. In such cases he will most likely tell the truth, but not the whole truth, and assign some prominent symptom of the disease as the cause of death. As instances of cases which may tell against the medical man himself, I will mention erysipelas from vaccination, and puerperal fever. A death from the first cause occurred not long ago in my practice, and although I had not vaccinated the child, yet in my desire to preserve vaccination from reproach I omitted all mention of it in my report!"

#### OBITUARY.

BENJAMIN COLEMAN.—Another link connected with the early history of Spiritualism in this country has been snapped by the passing away of Mr. B. Coleman, which took place on Thursday, June 19, at his residence at Upper Norwood. For some years he had been in a very bad state of health, and so reduced in circumstances, that repeated efforts have been made by his friends to relieve his condition, but which proved more than anything how hard it is to be made dependant upon such sources of help. If any man in an unpopular Cause deserved recognition and assistance, it was Mr. Coleman. He was a bold and courageous champion of the facts, and at a time, too, when a man of the world could not fail to be much persecuted by an avowal of the kind. His "Spiritualism in America" was a record of phenomena which has scarcely ever been surpassed in our literature. Mr. Coleman contributed largely to the *Spiritual Magazine*, and subsequently his more recent effort was the *soirée* he got up for Dr. Newton, at Beethoven Rooms. Mr. Coleman was somewhat wilful and had an irritable temper; he could not brook contradiction or submit to correction. From these characteristics we at one time suffered, but have long since wiped out all stains of annoyance, as we hope everyone will do who may have had cause of complaint. That force of character, which, under one set of circumstances, is a virtue, may be construed by others differently situated as a vice; our desire is to remember the good alone, and the eternally lasting.

OUR Portsmouth contemporary, the *Monitor*, is directing the shafts of its satire against the incongruities observable in the preaching trade. The public seem to appreciate this kind of warfare, or publishers would not find it suit their purpose to carry it on. It is an ominous sign of the times.

In our notice of the excellent work on "Matter and Motion," by Mr. Hands, M.R.C.S., given last week, the price was misprinted 1s., whereas it should have been 6d. From one point of view our blunder might be excusable, as the work is well worth the higher price. We hope many of our readers will become acquainted with its merits.

GOOSE GREEN, PEMBERTON, LANCASHIRE.—On Sunday evening last I attended by invitation a seance held at the house of Mr. Jonathan Spedding, who is a recent convert to Spiritualism, and was agreeably surprised to hear a female trance-speaking medium of no mean order. Her guides delivered an address on "The New Life," during which some of the similes used were strikingly appropriate. Near the close of the seance an address through the same medium was given on the subject, "Was Jesus the Saviour of Mankind?" In this address the views found in "Hafed, Prince of Persia" were strongly urged as the true object of Christ's mission on earth. Though the members of this circle are without exception uneducated, yet with a little more care in selecting sitters they will undoubtedly arrive at great results.—"AN OLD SPIRITUALIST."



they attract from higher sources passes onward and takes different forms in other spheres, and finally passes to earth. We wished we could stay here, as it was so sublime, being far beyond our conception of the great forces and powers of Nature. We observed they had intercommunication with beings from other planets, who visited them in their majestic splendour, arrayed in shining garments, and who appeared to bring with them an expression as of Deity itself. Hence we found that our conception of Deity had to become more exalted and enlarged. Standing with humility in their presence, they appeared to radiate around, reflect and stamp upon all things the image of God. Here time is not; a thousand years is as but a moment.

We should like to be able to bring to the minds of your circle the grand thoughts and sublime feelings which stirred within us while we were in this sphere. What we have pictured to you is but a faint and feeble shadow of the great reality.

The guide now requested us to put ourselves in condition to visit some of those beings who had been influencing the world. We followed the directions we received, and soon were able to bend our way to these bright spheres. We felt enchanting influences vibrating upon us, causing most delicious sensations. At length we found ourselves amidst a number of bright and lofty intelligences. They were endowed with powerful minds, and to them "matter" was a force which was under their complete control. They required not hands wherewith to build the grand mansions and temples which met our view, since these forces were so much under their control that according to the expression of their minds and the greatness of their intellect, so would be the home which they possessed. It is beyond our power to give you any proper conception of the wonderful architectural designs which we saw, and the manifestations of these powerful and harmoniously-developed minds. In this sphere we found that none could remain but those who had attained to a most advanced practical knowledge of the forces of Nature, so that the manifestations would be visible to all. Here were intermingled beings from the (spiritual spheres of) different planets, who were in sympathy with them and with each other. They seemed developed to the principle of Universal Love, and the knowledge they had obtained of the marvellous forces of Nature awoke within them a deep and abiding reverence towards the Great Power working in the Beyond.

Our guide then informed us that they were so advanced that it would be impossible for us, even in our superior state, to approach them. Some of them we found had been great in the ruling of the Dynasties and Dispensations of this planet Earth, and of other planets.

Their appearance to us was similar to very bright suns shedding forth their glistening rays around. It was not difficult to them to reveal their innermost thoughts to us, and they could divine all our inquiries without the aid of vocal sounds. They wished us to understand how the manifestations of forms which stood before us were produced. There were no visible green trees and flowers, but the emanations from their minds continually produced the most varied and lovely objects and colours, such as would be impossible to describe to you. These scenes would extend to a considerable distance, but yet the external manifestations emanating from the minds of other intelligences who might be very near, although such manifestations might be different in degree, would be in harmony and perfect in themselves, and would be likewise extended. We thought them very remarkable. Our guide said that although the manifestations were different in degree to others, yet they were only degrees of motions of these forces.

We proceeded further, and observed before us a magnificent mansion. Everything around it appeared transparent, and projected the most gorgeous yet delicate tints of colour. Here, we thought, must reside an advanced intelligence. At once there appeared to us one of beautiful aspect, who welcomed us. He soon observed that we were not inhabitants of this state, and informed us we could get but a poor idea of its magnificence. The mansion changed immediately into a most beautiful panorama of something far beyond what we had hitherto seen. It appeared to us like a golden atmosphere taking different forms continually, with splendid blue and other colours interchanging. Some of these forms, which seemed to be as if on something transparent, appeared as golden fountains. Others again appeared as grand mountains—an expression which we are obliged to use, in order to give you an approximate idea of what we saw. We stood amazed and enchanted at these wonderful scenes and transformations. In an instant we appeared to be enveloped in a mist of golden dew-drops, which glistened and made all things appear very beautiful. The next moment again, other forms were assumed, until finally we saw before us a beautiful mansion, arrayed in every variety of colour which it is impossible to describe to you. While taking rest, the most astounding music we had ever heard fell upon our ears. It was so inexpressibly sweet that we thought we had been wafted to some still superior state, but we were informed that it was produced by the collecting of harmonious sounds to a grand focus.

(To be continued.)

**SPEAKING IN TONGUES.**—While Mr. Perks was commenting on the sorrowful effects of the Zulu war, at his meeting in Birmingham on Sunday evening, one of the oldest members of the circle was unexpectedly controlled to speak in an unknown tongue. It was made apparent that the spirits of many murdered Zulus were present, desiring to express their sorrow at the circumstances that had hurled them into spirit-life.—*R. BRAZNER, 22, Peel Street, Winson Green, Birmingham.*

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A popular author thus speaks of his indebtedness to Swedenborg writings:—

"All that I have ever accomplished worthily, . . . and, still more, all that I ever hope to accomplish in the future, I trace to the warmth and enlightenment afforded by the works of Swedenborg. He is the open window of the eye, through which heaven attains to illuminate the darkness, and fire the apathy of the world."

A handsome marble bust of Swedenborg (executed by Preston Powers, of Florence, son of the late Hiram Powers, and presented to the Society by the Rev. A. Clissold and Miss Clissold) was unveiled during the evening, and formed one of its most attractive features.

The following resolutions were passed unanimously:—

Resolved—"That in the opinion of this meeting the freedom of thought—which is one of the characteristics of our age, and which is fostered by the introduction of Liberal political institutions; by the freedom of the press; by the care devoted to the primary education of the masses of the people; and the freedom of investigation claimed by and accorded to men of science and philosophers—is preparing humanity for the reception of an interior, rational system of religion."

Resolved—"That in the opinion of this meeting the only system of religion which satisfies at the same time the religious yearnings and aspirations of a sincere believer in Christianity, and expresses in a tangible, rational form the highest spiritual ideals capable of being reached and seized by enlightened human thought, are contained in the doctrines of the New Church, which the Lord revealed to mankind at His Second Coming through the instrumentality of Emanuel Swedenborg."

#### DR. NICHOLS'S LECTURE ON VACCINATION.

On Wednesday, May 7, at Holy Trinity Congregational Church, South Island Place, Clapham Road, T. L. Nichols, M.D., F.R.S., gave a most instructive lecture on "The Despotism and Dangers of Compulsory Vaccination." The lecturer commenced with a *résumé* of the history of inoculation, introduced into this country by Lady Mary Wortley Montague from Turkey, without the temperate and dietary conditions of the Turks, which to them made inoculation comparatively harmless, whilst with us it became so great a calamity that in 1840 Parliament passed an Act making inoculation penal. Compulsory vaccination was a direct infringement of the right and liberty of the subject, and was none the better by being made legal by Act of Parliament; and he instanced witchcraft, which was dying out as inoculation was introduced. With respect to vaccination itself, the practice was entirely opposed to nature, besides being the channel for all communicable diseases. Several questions were put, one being by a lady, as to whether an English mother, in the event of the vaccine not taking, was compelled to submit to having the child vaccinated on the thigh; to which the doctor was unable to give an answer, as vaccination in the Act was undefined, and he supposed that every operator acted on his own interpretation of the Act. The following resolution was proposed by Captain Woods, seconded by Mr. Dale, and unanimously carried:—"That in the opinion of this meeting the time has now arrived when the free discussion of the vaccination question should be allowed in all public journals, and that those papers which suppress it are acting in opposition to the best interests of the people." It was then proposed that the Members for Lambeth should be asked to bring the subject before the House of Commons, but the meeting was of opinion that instead of asking the Members to do anything of the kind, it would be better to turn them out altogether, so the resolution was not put. A vote of thanks to the lecturer, and to Mr. Oughton for presiding, were accorded, and the meeting closed.

Inhabitants of South London willing to sign a petition in favour of Mr. P. A. Taylor's amendment to Dr. Cameron's resolution for animal vaccination, will kindly communicate with Mr. George Bone, Hon. Sec. of the South London Anti-Compulsory Vaccination Society, 102, Pollock Road, S.E.

#### MEDICAL PROFESSIONAL MORALITY.

The following is an extract from an article on "Certificates of Death," by Mr. Henry May, health officer to the Ashton Union:—

"In certificates given by us voluntarily, and to which the public have access, it is scarcely to be expected that a medical man will give opinions which may tell against or reflect upon himself in any way, or which are likely to cause annoyance or injury to the survivors. In such cases he will most likely tell the truth, but not the whole truth, and assign some prominent symptom of the disease as the cause of death. As instances of cases which may tell against the medical man himself, I will mention erysipelas from vaccination, and puerperal fever. A death from the first cause occurred not long ago in my practice, and although I had not vaccinated the child, yet in my desire to preserve vaccination from reproach I omitted all mention of it in my report!"

#### OBITUARY.

BENJAMIN COLEMAN.—Another link connected with the early history of Spiritualism in this country has been snapped by the passing away of Mr. B. Coleman, which took place on Thursday, June 19, at his residence at Upper Norwood. For some years he had been in a very bad state of health, and so reduced in circumstances, that repeated efforts have been made by his friends to relieve his condition, but which proved more than anything how hard it is to be made dependant upon such sources of help. If any man in an unpopular Cause deserved recognition and assistance, it was Mr. Coleman. He was a bold and courageous champion of the facts, and at a time, too, when a man of the world could not fail to be much persecuted by an avowal of the kind. His "Spiritualism in America" was a record of phenomena which has scarcely ever been surpassed in our literature. Mr. Coleman contributed largely to the *Spiritual Magazine*, and subsequently his more recent effort was the *soirée* he got up for Dr. Newton, at Beethoven Rooms. Mr. Coleman was somewhat wilful and had an irritable temper; he could not brook contradiction or submit to correction. From these characteristics we at one time suffered, but have long since wiped out all stains of annoyance, as we hope everyone will do who may have had cause of complaint. That force of character, which, under one set of circumstances, is a virtue, may be construed by others differently situated as a vice; our desire is to remember the good alone, and the eternally lasting.

OUR Portsmouth contemporary, the *Monitor*, is directing the shafts of its satire against the incongruities observable in the preaching trade. The public seem to appreciate this kind of warfare, or publishers would not find it suit their purpose to carry it on. It is an ominous sign of the times.

In our notice of the excellent work on "Matter and Motion," by Mr. Hands, M.R.C.S., given last week, the price was misprinted 1s.; whereas it should have been 6d. From one point of view our blunder might be excusable, as the work is well worth the higher price. We hope many of our readers will become acquainted with its merits.

GOOSE GREEN, PEMBERTON, LANCASHIRE.—On Sunday evening last I attended by invitation a seance held at the house of Mr. Jonathan Spedding, who is a recent convert to Spiritualism, and was agreeably surprised to hear a female trance-speaking medium of no mean order. Her guides delivered an address on "The New Life," during which some of the similes used were strikingly appropriate. Near the close of the seance an address through the same medium was given on the subject, "Was Jesus the Saviour of Mankind?" In this address the views found in "Hafed, Prince of Persia" were strongly urged as the true object of Christ's mission on earth. Though the members of this circle are without exception uneducated, yet with a little more care in selecting sitters they will undoubtedly arrive at great results.—"AN OLD SPIRITUALIST."



## Questions and Answers.

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

### QUESTION.

#### 12. "SPIRITS PLAY PIANO BY DIRECT ACTION."

To the Editor.—Sir,—In your last week's issue there is a paragraph headed, "Spirits Play Pianoforte by Direct Action," in which the writer states, that "only one of the sitters could play the pianoforte." I therefore wish, by your permission, to ask J. Lonsdale—Which of the company could play? Was it either of the mediums? In all my experience at the Cardiff Circle, not one tune, nor part of a tune, was ever played by one of the materialised spirit-forms. Truly, I have seen them press down the keys with both hands, and foot on pedal, in the full light; but to produce a tune like that of "Ring the Bells of Heaven" would be no mean performance.

The object of my writing is to know one of two possibilities: Did the spirit play independently of the mediums and sitters? or, Was the musical ability passed through the two mediums to the spirit, affording it the required ability to execute the piece? It appears to me, that had there been no pianist present, no tune would have been forthcoming.

Leicester, June 22, 1879.

C. BAKER.

#### MARYLEBONE.—GRAND FLORAL DISPLAY.

Under the patronage of ladies:—Mrs. Makkougall Gregory, Mrs. Hallock, Mrs. Weldon, Mrs. Fitzgerald, Mrs. Schweizer, Mrs. A. Maltby, Misses Dickson, Mrs. Slater, Mrs. Carshore, and other ladies.

Nearly one half of the debt has been cleared off by what has already been done by this very successful effort. The interest increases, and we mean to succeed wholly and completely.

The display of flowers, &c., &c., will be open again on Friday, Saturday, and Sunday, from 2 until 10 p.m.; and in addition, through the kindness of Mrs. Hallock, an Afghan, made by Miss Fancher, the living miracle of America, will be shown. This article alone is worth both the money and trouble to see. Some flower-stands, standing 5 feet high, for conservatories or drawing-rooms, and lighted by 13 candles, have been designed by a member, with many novel devices in flowers, and these will be shown. The Afghan will remain on view till Monday.

Refreshments, tea, coffee, &c., will be provided. Music, vocal and instrumental, at intervals. Sacred music and songs on Sunday.

Next week being the Agricultural show, we shall also open every day from 2 until 8 p.m., Monday, Thursday, and Friday till 10 o'clock. We hope our Spiritualist friends from the country will pay us a visit.—Quebec Hall, 25, Great Quebec Street, Marylebone Road, near Baker Street Station. Admission 6d.

THE Edinburgh students, "medicals," have again distinguished themselves by making themselves disagreeable at a circus. Each youth "carried a more or less formidable-looking cudgel." A handful of policemen had a wholesome effect on their manners.

THE June issue of the *Dietetic Reformer* is a valuable miscellany on food and hygiene. The "Catena of Authorities deprecatory of the Practice of Flesh-eating" is learned and interesting. This cheap monthly is always fresh and valuable, and we can recommend it as of use to all, whether rich or poor. We can send a specimen on receipt of 2½d.

PUBLIC MEETING.—A public meeting will be held in a yard adjoining the house of Mr. T. M. Brown, Howden-le-Wear, on Sunday, July 6, at 2 o'clock in the afternoon, and in the evening at 6. The following speakers have kindly consented to be present:—Mr. W. Scott, of Darlington; Mr. J. Dunn, of Howden-le-Wear; and Mr. S. De Main, of High Grange. Tea will be provided at 8d. each.—C. G. OYSTON.

TRUE patriots will rejoice to learn that our weekly contemporary *House and Home* is making steady progress towards being thoroughly well established. The periodical is making its way entirely on its own merits, and receives the aid of many well-known names. It now gives weekly portraits of eminent men, and in some cases phrenological delineations by Mr. O'Dell, of Ludgate Circus. We can send a specimen of *House and Home* for 1½d.

MR. T. M. BROWN will remain in Belper till Tuesday; address, Mr. W. Wheeldon, Cluster Buildings, Belper. On Wednesday and Thursday he will be at Manchester; at Rochdale on Friday; and Macclesfield Saturday and Sunday next; address, care of Mr. E. Rhodes, 42, Freme Street, Everton Road, Chorlton-on-Medlock, Manchester. After going home to rest for a few days, Mr. Brown will return South again, calling at Malton, Selby, Leeds, and other places, till he reaches London.

BROWN'S BUILDINGS, COUNTY DURHAM.—Mr. Peter Elliott, Birtley, corroborates the statements of phenomena which have lately appeared in the MEDIUM as having occurred in the presence of Mr. James Ellison. Mr. Elliott says he was formerly sceptical in the matter of spirit-manifestations, but from what he has witnessed, is now convinced that there is a power at work beyond human nature. The touching of sitters, moving of objects, and spirit-lights, were produced in such a way as to leave no doubt as to the superhuman agency at work.

#### HOW TO FORM THE SPIRIT-CIRCLE.

A party of from three to ten persons, the sexes being as equally represented as possible, should sit round a table, placing their hands lightly on the top of it, and engage in pleasant conversation or singing, thereby ensuring mental harmony. When the company is mediumistic, the table moves in a few minutes, or it may be in an hour; but some circles have to meet repeatedly before any manifestations are obtained. A medium is a person having a peculiar temperament, which throws off an atmosphere, or "magnetism," through which the spirits can connect themselves with physical matter. If no such person be in the circle, manifestations cannot be elicited. But, in cases where an agreeable party sit repeatedly, the mediumistic power has a tendency to become developed. If the attempt result in failure, certain of the sitters should withdraw from the circle, and on the next evening allow others to take their places, that new combinations may give the desired conditions. A circle should not sit longer than two hours, nor oftener than twice a week. A truth-loving, cheerful, and elevated state of mind leads to the control of spirits of a like character, whereas opposite qualities in the sitters have a tendency to attract spirits in sympathy therewith.

#### MR. MORSE'S APPOINTMENTS.

CARDIFF.—Sunday and Monday, June 29 and 30, Town Hall. Tuesday, July 1, Society's Rooms, 1, West Luton Place. Evening at 8.  
WALSALL.—Wednesday, July 2. KEIGHLEY.—July 20.  
NEWCASTLE-ON-TYNE.—July 6 & 7. LEICESTER.—July 27.  
LOW FELL.—July 8. GLASGOW.—August 10.  
LIVERPOOL.—July 13.

Mr. Morse is open for engagements in all parts of the United Kingdom. Address all letters to him at Elm-Tree Terrace, Uttoxeter Road, Derby.

#### MR. E. W. WALLIS'S APPOINTMENTS.

LANCASHIRE COMMITTEE'S Monthly Engagement, June 22 to 30 inclusive.  
OSSETT.—Anniversary Services, July 5, 6, and 7.  
SOWERBY BRIDGE.—Anniversary Services, July 13.  
LANCASHIRE DISTRICT.—Monthly Engagement, July 20 to 28.

Mr. Wallis will accept calls to deliver trance addresses in all parts of the United Kingdom, and attend open-air meetings and pic-nics. Apply, 92, Caroline Street, Nottingham.

#### NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Eslington Terrace, Jesmond Road.)

Sund., June 29, at 6.30 p.m. Trance Address ... Miss E. A. Brown.  
Admission free. A collection to defray expenses.

#### WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.  
Tuesday, " 8 p.m.—"Physical Manifestations."  
Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion.)  
Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.  
Saturday, 8 p.m.—Developing Circles for Members and Friends (free)  
The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

#### ANNIVERSARY SERVICES AND DEMONSTRATION AT OSSETT.

The anniversary of the opening of the Spiritual Lyceum at Ossett will be celebrated by a series of meetings, on Saturday, Sunday, and Monday, July 5th, 6th, and 7th, when it is hoped the Spiritualists and friends in the district will make an effort to have a large and successful gathering.

On the Saturday, at 4.30, tea will be provided in the Lyceum, followed by an entertainment at 6 p.m., of singing, music, and reciting. At the conclusion, Mr. Gregg, of Leeds, will explain the principles of a land society about to commence in the district, to enable all who desire to have their own house on land belonging to themselves.

On Sunday morning, at 10 o'clock, all friends are invited to meet in conference in the Lyceum, to report progress in their towns, and consider the best steps to take to keep the subject before the public, and strengthen the Movement in Yorkshire.

Suggestions from those interested who cannot attend will be considered, if forwarded to Mr. C. Hallgath, Queen Street, Ossett.

Luncheon will be provided for friends from a distance.

A 2 p.m., a camp meeting will be held (probably on one of the hills close by, where a splendid view of the surrounding country can be obtained), to be addressed by several speakers.

After the meeting, tea will be provided in the Lyceum at 6d. each.

At 6 p.m., the second meeting will be held, when the guides of Mr. E. W. Wallis, late of London, will deliver a trance oration, in addition to other speakers.

On Monday, the 7th, a trance oration will be given by the spirit-controls of Mr. Wallis, in the Lyceum, at 7.30 p.m. Mr. Wallis will take part in each of the meetings.

There will be an interesting exhibition of drawings, done by a lady 60 years old, under spirit control.

Trains run to Ossett by the G. N. R. and L. & Y. R., but friends should travel by the former line when possible, as the station is close to the Lyceum.

The promoters of the meetings hope to have the pleasure of the company of friends from Batley, Bradford, Gawthorpe, Heckmondwike, Halifax, Huddersfield, Leeds, Sowerby Bridge, and Wakefield, so that it may be a thoroughly representative gathering of Yorkshire Spiritualists.

#### MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.

On Sunday last Mr. J. Hocker addressed the meeting.

On Tuesday evening, June 24, Mr. G. King lectured upon "The Writings of T. L. Harris," the American medium and seer. The lecturer gave a short sketch of the life of this remarkable man, and read many extracts from his writings, contending that there was no other living poet could produce in the same space of time such beautiful poetry.

On Sunday evening next, June 29, at 6.45, Mr. C. W. Pearce will lecture; subject: "What is man that thou art mindful of him?" Mr. G. King in the chair.

On Tuesday evening next, July 1, at 8.30, Mrs. L. Lowe will lecture; subject: "The Duty of Spiritualists with respect to the Lunacy Laws." W. G. PAUL.

OUR friend Mr. Berks T. Hutchinson writes intelligently in the Cape Town papers on the best means of supplying South Africa with telegraphic communication with Great Britain.

BIRMINGHAM.—On Sunday evening, June 29, Mrs. Groom will exercise her clairvoyant powers at the meeting-rooms, 312, Bridge Street West. This lady has long been regarded as one of the most valuable acquisitions to the missionary work of Spiritualism to be found in the Midland Counties. The facts and demonstrations which her powers have afforded have been to many proof of the truth of Spiritualism. To commence at 6.30 p.m. A collection at the close to defray expenses.—W. PERKS.



## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JUNE 29.—6, Field View Terrace, London Fields, E. Devotional Meeting at 7. Physical Manifestations at 8. Miss A. Barnes, medium.  
 MONDAY, JUNE 30.—6, Field View Terrace, E. Seance at 8, Members only.  
 TUESDAY, JULY 1.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.  
 WEDNESDAY, JULY 2.—Mr. W. Wallace, 329, Kentish Town Road, at 8.  
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.  
 THURSDAY, JULY 3.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.  
 Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JUNE 29, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.  
 ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.  
 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.  
 HACKNEY, Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Devotional Meeting at 7; Seance at 8; Collection at close.  
 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, 186, 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, JUNE 30, LIVERPOOL, Perth Street Hall, at 8. Lecture.  
 HACKNEY, Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Seance. Members only.  
 TUESDAY, JULY 1, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
 STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.  
 SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.  
 WEDNESDAY, JULY 2, ASHTON-UNDER-LYNE, 28, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.  
 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, Curzon St., at 8 p.m.  
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
 THURSDAY, JULY 3, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
 LEICESTER, Lecture Room, Silver Street, at 8, for Development  
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.  
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

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

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