

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

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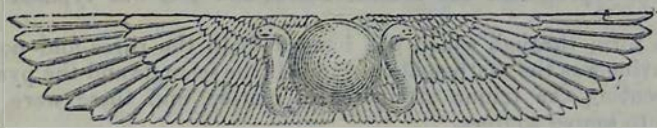
[PRICE 1½d.]

THE GREAT PYRAMID OF JEEZEH IN EGYPT.

BY WILLIAM OXLEY.

XII.

As I sat musing on the mountain side,  
 Watching the strife in the valley below,  
 A Form drew near, all radiant with Love.  
 "Haste! come away! and wing thy flight with me"  
 She said, "All bathed in Light, thou shalt behold  
 The glorious City of the Living God."



Symbol of Egyptian Triune Deity.

(From a Photograph of the Pylon of the Temple at Karnac.)

The above illustration is a representation of the ancient Egyptian Triune Deity, sculptured over the main entrance of the colossal Temple at Karnac, now in a ruinous condition. One of the most striking features connected with these ancient Temples of worship, is the vast number of hieroglyphics inscribed on the walls and pillars, and which will help to form material for the History of the Egyptian Church, when the time comes for it to be recorded.

The Symbol represents the Triune Deity, and is formed by the Central Sun, two outstretched Wings, and two Serpents. These emblems were chosen to express Light, Intelligence, and Activity: inasmuch as the Sun is the centre from which flows heat and light, and the Wings represent the outflowing power therefrom; while the Serpents signify the ultimatum of these in human form, and altogether teach that man, even in embodied form, possesses the faculty of intelligence or rationality which enables him to rise up to the conception of Deity.

There are several meanings applicable to the "Serpent," which principally represented the sensual and corporeal degree of human life (hence the 2 Serpents). The 2 Wings represent the intellectual and rational faculties, while the Sun represents the central Life of the Spirit; or, put into the fewest words, the 3 in combination represent the Deific qualities of Love, Wisdom, and Power, and their corresponding states of reception in humanity, viz., the Will, the Understanding, and the Life expressed in the human form.

In another form, this Symbol represented the 3 degrees of life which flow into and make humanity what it is, viz., the expression of Deity, embodied in matter, and correspond to the Central or *Celestial*, the intermediate or *Spiritual*, and the ultimate or *Natural*. In short, this Symbol represented in sculptured form what the Pyramid represented in geometrical form.

The same truth is clothed in prophetic language in the close of the Hebrew Records.

"For unto you that fear my Name  
 The Sun of Righteousness shall arise  
 With healing in His Wings."

No system of the past, present, or future, that teaches truth, can dispense with the Triune Form, simply because "Truth" cannot be expressed without it. As on earth, so in the heavens. The physical globe itself is composed of land and water, surrounded by air. Above in the skies, we have Sun, planets, and space for their manifestation; and in the human organism, we find a compound of spirit, soul, and body. In every object there is the central, in-

ternal, and external; and to every subject or spiritual substance, there is esse, essence, and existence.

Thus, even in regard to the manifestation of Deity, the triune expression thereof is a genuine truth, for it finds a response in the manifestation in the expression of Humanity, and it was only when the "Serpent" or sensual principle became debased, that "Tri-personality" was substituted for the Triune in One Being, and which idea being a fallacy, or perversion of truth, will pass away with the state of declension and consequent ignorance that engendered such a doctrine.

The elevation of the Serpent to the plague-smitten Israelites is an allegory that possesses a profundity of meaning to those who are skilled in the knowledge of metaphors and symbols; for nothing but ignorance is the cause of even physical disease; and when the light of the Spiritual Sun enlightens the rational and intellectual faculty, and human beings act and live according to that inner light, then surely the healing process commences: in plain words, it means that as the sensual and corporeal parts of human nature become *elevated*, so that all outer propensities shall become in harmony with the intellectual and spiritual parts, then such an anomaly as disease, and even physical death, will be unknown; the scenes of suffering now attendant on death experiences will, in the future dispensations, be exchanged for transformation scenes, attended with sensations of exquisite delight. Extending the thought to the Race, as the various sections composing it become elevated and live a more spiritual, that is a pure and loving state, then, what now appears as deadly evil will pass away for ever.

There is vastly more underlying this ancient symbol, which combined astronomical and astrological scientific knowledge peculiar to Egypt, but which now I can do no more than refer to; for as Buddhistic literature is comprised within thousands of volumes, in China and other parts of the Orient, so the literature of Egypt, if reduced and expressed in modern language, would also number thousands of volumes. It was in Egypt that Science and Religion were combined; the scientific principle was carried forward and afterwards became embodied in Art amongst the ancient Greeks, while its religious principle descended, and is the underlying spirit which animates the ecclesiasticisms of Christendom even to this day.

So far, I have treated of the "earthly Egypt," in which land the purest examples of scientific art was exemplified in the Great Pyramid of Jeezeh, and in the same national church was elaborated the most gorgeous form of religious externalism that the world has yet seen, testified by the colossal magnitude and architectural richness of the temples used for worship. But the "Church" is a term used to express the "earth" of the spirit, and the "heaven" of the spirit is the sublimation and realisation of the ideal of the individual spirit when released from physical embodiment. The word "Heaven" has a very wide application, and implies state, condition, and locality, all in unison; for however beautiful the surroundings, unless the state of the spirit is in harmony therewith, there can be no happiness, and without happiness "heaven," either as a state or place, is unattainable. What is happiness other than the consciousness of harmony by the spirit with the music of the spheres in which it is located? and which of necessity implies the possession of knowledge, wisdom, and power, which enables it to consort with those exalted Intelligences who have preceded the spirit to its native home, and until it reaches that Centre, rest and immobility are impossible.

"Locality," or place, is the ideal of the natural mind, which corresponds to the "Spheres" of the spiritual mind and world, and

any philosophy that cannot express the ideal proper to both states is deficient. Hence, corresponding to the Egyptian Church, there was and is an Egyptian Heaven, and this I now proceed to notice.

I am now addressing myself to that class of people who, having passed through the region of doubts and tests, accept the revelations and phenomena of Modern Spiritualism as facts, and to most of whom proofs as to the continued conscious existence of the individual spirit after its departure from the form are undoubted and unquestioned, and some there are who are attaining the knowledge of the law whereby spiritual and disembodied Beings and Intelligences can use the organism of some now in earthly tabernacles, to convey to mortals (so far as earthly language can be made a vehicle) a knowledge of the past and future states of existence.

Through the organism of Mrs. Tappan (now Mrs. Richmond), one of the most exquisitely-tuned instruments that have been used, and "inspired" by the now exalted and ascended Beings who once walked this earth as men and women, the spirit of him who was known to mortals as John Wesley made known his experiences after he left the form, and related an account of his search for Heaven. Like a vast many others, who in their day and generation were regarded as practical and experimental Christians, he found that his natural ideas while on earth were of little use to him when brought into contact with the realities of spirit-life and existence. After wandering hither and thither inquiring, but failing to find any who could direct him, at last a Being of majestic power and splendour, with an appearance of transcendent loveliness, stood before him. "Do you come to lead me to my Master?" To which question the angel-guide replied: "You are in pursuit of heaven; will you come with me?" But here I will let the spirit "Wesley" tell his own story, as no language mortal can use can add to its beauty and force:—

We traversed what seemed to me interminable spaces, with great rapidity; whenever I faltered, my guide or director seemed to have the power to will me to proceed with him. We passed, so near as I could judge, far toward the southern heavens, in the direction of the Southern Cross, which constellation is not visible from this point of the earth or northern latitudes. We entered a region of very great splendour and light, so bright that I never saw upon earth any noonday sun beginning to compare with it, and I never beheld such luminous particles of atmosphere. He said "I will shade your vision, that it may not be too bright for your gaze." Every object around us seemed resplendent with this transcendent brightness of the sun's rays, and yet no sun was visible, and no particular orb, only that this atmosphere seemed to extend in vast sweeping circles beyond, around, and above us.

As we entered, I saw innumerable beings whose forms were perfectly transparent, and who also were lighted by this same luminous power. These also had the garb of Oriental nations, and appearance of Oriental continents. I said "Surely this is no heaven that I am in pursuit of, since these are all strange faces. I recognise none of my own kind or nationality." We passed on. They all seemed intent upon weaving light, and as they wove these meshes of light, making various motions and gesticulations, I could see that the space far beyond grew more and more luminous, and that wherever we went, there were circles of these beings, with seeming incantations weaving meshes of this light.

We entered nearer and nearer to what seemed to be a centre in this singular realm, and wherever we passed there were still beings, groups of twelve or twenty-four, and finally I beheld innumerable ones; so great was the number that at last I ceased counting, and only watched the motions that were all pulsating in harmony, clad with greater radiance than before. Each new group seemed circling around some centre of light; and at last I beheld what baffles language to describe—an orb of splendour, pulsating in every artery and vein with a fire in which was enshrined, as within a dazzling sphere of light, a being, angel or God I could not tell. There were wings of fire sweeping out from this sphere; there were pulsations that radiated to every circle that I had passed through, and seemed to direct and guide their motions. The space illumined by this wonderful being seemed limitless, and the power extending therefrom seemed to govern worlds and systems.

I said, "What is this? Here are countless myriads of beings seemingly engaged in no other work than toying with sunbeams. Here are silent and voiceless, innumerable powers, that have countenances of splendour, radiating light, yet from whom I receive no sound of voice or recognition."

Then the attendant who had come to me smiled and said, "This is the heaven of the Egyptians. This is the angel Osiris, who presides over them. We are millions upon millions of leagues away from the earth. There are myriads of beings drawn into this heaven, and these idle motions and incantations that you see are the beginnings of worlds, the fibres of thought that finally reach space and act upon atoms, producing suns and systems of splendour."

"Am I to dwell here," I said, "who have no knowledge of Osiris? who do not know the meaning of these movements? who cannot worship at this shrine?"

"No, but this is heaven," said my guide, "and these whom you see seemingly employed in idleness are engaged in the majesty of creative power. They worship at this shrine; they have been led hither by their Deity, and these are their fruitions."

With such a testimony, from such a witness, it may now be clearly seen that the Egyptian faith in Osiris was no fable or myth, but grounded in a knowledge of Deity, which more than compares favourably with modern creeds. They knew whom they worshipped, and because nature supplied no higher symbol, they chose the Sun as an emblem of the creative power wielded by the Builder of this planet earth, who is to its inhabitants the Most Ancient Angel, named Osiris. "Wesley" describes that Mighty Being as an "orb" in which was a Being—Angel or God he could not tell.

This description of the Grand Spiritual Orb reveals a grand fact—viz., that the perfected spirit in the heavens is seen in the globular or spherical form, which throws light upon the meaning of the geometrical form of the "circle"; and he who can understand what is involved in the "circle" stands within the area of that circumference radiated by the Supernal Light of the Central Angel, the Great Osiris.

No finite mortal can ascend higher in thought and conception of heaven with its radiant central power than is thus revealed by the spirit "Wesley." An Infinite Spirit, limitless, boundless, and universal, are sounds without a meaning to the natural mind; but bring that idea within the compass of a circle, and fill that circle, from its centre to circumference, with sentient forms of life, vested with creative power,—call them angels, spirits, or what we will,—and then "God" becomes manifest in the highest Form that finite minds can conceive. An abstract principle is a nonentity, and that which we term "principle" is but "intelligence" possessed by the perfected angel, and which is force exemplified in the creative or formative operation by which planets and suns are called into existence; hence, intelligence is to the angel what wisdom is to the spirit, and what knowledge is to man; consequently, when we speak of "intelligence" it means the power possessed and wielded by a "Being," the highest of whom that can be conceived by mortals is the Angel,—in the Form of God.

Another testimony is borne to these grand truths by the spirit of one who in the flesh was known as Theodore Parker, who, through the organism of Mrs. Richmond, gave his experience in spirit-life. He says:—

We are no longer seeking for a limited, personal God: we bow down before the majesty of intelligence—intelligence as personified in its highest life.

We find Brahma, (the Ptah of the Egyptians, and the Jah of the Hebrews), in the chosen heavens of the Orient, an abiding centre of life: no longer the Infinite Spirit his followers deified him, but a Teacher, giving to all his divine thought—the manifestation of Oriental Truth. The material expression of this belief, as in all others, is in spirit-life sublimated, but we find the expression of cause rather than effect. We find creation, we find purpose going forth in all the religions of the world, and forming the centres of each movement: and later we find spiritual planets as the resultant—suns and centres of suns, around which spirits move, even as the solar system revolves around your orb of day.

The foremost of these planets in human history is that worshipped under the ancient Egyptian religion in the name of Osiris, the original being Osiris, or "the Most Ancient Angel." He came from the sun-sphere, and around whom a spiritual firmament of angelic souls abides. The sun represented the central Osiris, and Isis was typified by the earth.

The form through which was imaged forth the three-fold power of the Divine was the mathematical symbol (the triangle and the pyramid), representing the triune attributes of matter, and these were always traced to sacred sources.

From a standpoint of spiritual observation, which can only be obtained by those who earnestly seek knowledge in this direction, I discern the meaning of all these hieroglyphs. I find there was not only a meaning according to the rules of mathematical science, but also a spiritual and supernal meaning. By a knowledge of their meanings, the history of Egypt is as plain at this hour, as when the inspiration was first brought by the Angel who came from the Sun spheres.

This order of thought has called to spirit-life its followers. Thousands of individuals of whom you have never heard, abide now in angelic spheres, clinging to the Sun rays which I have portrayed, and these are akin in attributes with those outlined by the visible symbols which were used by the Egyptians with reference to the incantations made by this Most Ancient Angel.

The angel who announced the appearance of the Christ Era, of the Krishna Era, was none other than a Messenger from the sphere to which the Christ and Krishna belonged; and the Messenger of Osiris was from that sphere which represents the Light of Truth in the Sun's rays.

To those who understand anything of the law of symbols and correspondences, the description as given by both the ascended spirits whom I have quoted will be seen to be perfect; and while the communications are varied in language, yet the truth is identical, and there need be no difficulty now in understanding how revelations of divine and spiritual truth are given to mortals: for, by whomsoever such truths are given, they are "Messengers" who have been sent forth from the Centres of Light in the upper spheres, and, taking the human form on earth, when their mission was fulfilled and their work, either as Teachers or Recorders, completed, they winged their flight to the home from whence they came. Such was "Busiris," the incarnation of Krishna; and such was the Builder of the Great Pyramid and the Author of the Book of Hermes, the incarnation of Orion, the compeer of Osiris; and such, when He appears, must the Revelator of the New Book of Life be an incarnation of the Great Osiris; and thus will it continue to be as long as the planet Earth continues; for as the Messianic cycles (about 2,000 years to each) come round, so surely must the Representatives appear and chronicle the commencement of the new epochs or eras, and propound new doctrines, as well as exemplify a higher wisdom and purer love.

This brings me to the notice of the now rapidly approaching New Era, which I have characterised as the Fifth Dispensation, the heralds of which are being manifested in the communications now being recorded in the Spiritualistic Literature of our own day. That literature pertains to an entirely new order of thought, leading mortals away from the sensuous and materialistic conceptions which have marked the science, philosophy, and religion of the immediate present and past, and, by lifting the veil which has

\* For a full report of this interesting spirit-communication, see *Dancer of Light* for Dec. 1st, 1877.

heretofore shrouded the gaze of the embodied spirit into the realms of immortality, the certitude of immortality and of a continuous existence in future spheres of life is now being demonstrated, even to the cognizance of the sensual and corporeal degree of humanity as it is on the earth-plane. To those whose eyes are not shut and whose ears are not closed, the "proofs" of the after-life experiences are beyond all cavil and question, and thousands upon thousands who know the law of spirit-communion, and conform thereto, are enjoying the sweets and aspiring to the happiness of those who are "not lost, but gone before."

No longer is the divorce between the Creator and Created, Spirit and Nature, God and Man, to be perpetuated; for in the New Era, Religion, Philosophy, and Science will form the Triad (represented by the equilateral triangle), and make a One.

In the New Dispensation no illogical doctrines will be propounded, no "schemes" devised to make up an outward presentation of truth, that has been accepted only because the rational, intellectual, and spiritual faculties of mankind have fallen into a state of declension. Every Teacher who comes forth and professes to propound Truth must present it in such a form that by its own inherent harmony it shall attract all unto it, so that its embodiment in human life will be transparent to all, and as this takes place, pure morality, sympathy of feeling, with a higher standard of practical virtue grounded in knowledge, will gradually but surely replace all existing forms of social and ecclesiastical life, which up to the present time have been needful for the development of the individuality of the spirit in the physical form. *That purpose* in the Divine Economy has now been accomplished, and is to be succeeded by another which has for its aim and object the exaltation of that very individuality, and renders it subservient to the happiness and wellbeing of the whole instead of the selfishness of the individual.

The wise and enlightened will not sorrow over the history of the past, any more than adults quarrel with the ignorance and waywardness which characterised their infancy and youth; for such will see that what applies to the individual applies to the human race as a whole, for state succeeds state in humanity just as infancy, youth, adolescence, and age succeed each other in the individual. This is the Law of Order, and instead of questioning the wisdom of such a law, the future age will be characterised by the study of the why and wherefore.

The doctrines of a partial and conditional salvation will find no place in the New Church and Age, but its order of Teachers will propound the truth of immortality and progression therewith, as the inherent,—not privilege,—but birthright of every spirit that has been and is and will be ultimated in human form. They will point to the silent but eloquent voice of Nature which speaks to the inner conscience, and which tells man that if forms of life lower than himself are transformed into higher and more beautiful forms, shall he, the crown of all created forms, be less favoured? The Teacher will select as one illustration, the transformation of a loathsome, creeping worm into a beautiful form that with wings can traverse the element to which afore it was a stranger. "Can it be possible," says the butterfly, looking upon the chrysalis shell from which it emerged, "that I once moved and propelled your form?" With one look upon its old tenement it wings its flight and never again looks with wistful eye upon that shell which it has left behind. Even so with the human spirit, emerging from its physical covering and conscious of its new-found state, changed into a thing of beauty, it gives one look at its former tenement and then leaves it for ever, winging its flight to higher and fairer regions suited for the enjoyment of its transformed nature. There is no exception to this rule in the species to which I have referred in lower nature, and there will be none in that higher realm of nature where man is the sole occupant.

The ethics of the philosophy I am endeavouring to propound teach that every spirit encased in flesh is an angel in its origin, with an eternity behind, in which it has existed, and with an eternity before it, in which it will ever progress to higher and still higher states; and that every change of state through which it passes in the onward cycle of its being is but the index of the unfoldment of the powers which are inherent within itself; and that, consequently, there never was a time in the past, nor will there be any in the future, when the "Spirit was not."

They also teach that in obedience to law, and under the prescience of the Great Angel of the planet Earth, through whom every spirit that is, has been, and will be ultimated in human form has descended to the condition of mortality,—that such spirit is working out the very purpose (consciously or unconsciously while in such condition) for which it came into this world; and further, that as it ascends to its home, it will clearly see what that purpose has been.

They teach, that Deity is neither an abstraction nor yet vested in One Being limited by outer dimension and figure, but, that Deity is expressed in every form of conscious life in and below its own state and sphere, and instead of being in one personal form, the personality of Deity is coeval with universal personal man; the human form in its totality being the personal form of Deity, and, farther, that Humanity is the only state of being to which personality is applicable.

They teach, that "sin" and "evil" are as necessary, in the outworking of the infinite mind, as darkness and cold are parts of the phenomena whereby nature is made manifest, and without which, human and all lower forms of life would be impossible. Even so, to the spirit, without acquaintance with what is called "evil," "sin," and "iniquity," it could know nothing of good, rectitude,

and truth; for it is by contact with, and experience of these variations of states that it gains "Individuality;" and further, in order that these states may be developed, and knowledge of good and evil, truth and fallacy, light and darkness, may be gained, it is necessary that some atoms of human life should descend to the lowest depths of depravity, so that by contrast and comparison the intelligence may be exercised and developed, and the inner faculty of love brought into play. When this is known and appreciated in the future, those atoms who manifest human depravity, will be objects calling forth sympathy and commiseration, and as the subjects of moral disease, they will be treated accordingly.

They teach, the fraternity of the Human Race, each member of which partakes of the one Life, therefore not one expression of this life can suffer without vibrating and affecting the whole system; also, that no one atom is better than another, any more than one particle of the human organism is better than another, but that all and every one is necessary to form the perfect whole.

With such a philosophy, that should commend itself by its rationality, it will be seen that every specimen of human life is too precious to be lost or destroyed.

"I am not lost," saith the spirit on awaking to consciousness after the sudorific caused by the process of dissolution, "for I live and know that I am!"

"I am not lost," sounds the ascended Angel, who, having risen through the progressive states and arrived at the state where the "All of Memory" of the past cycles of being is open and read, "for I stand in conscious dignity of who and what I am, from whence I started and whither I have returned!"

"Not one atom of mine shall be lost," echoes from the Central Orb wherein is enshrined the Mighty Angel of the planet; "all, all, are mine, and they are my jewels, everyone of whom are counted, numbered, and weighed; for as compound parts of my Being, without them I am not perfect! Offsprings of my Love, sharers of my Wisdom, participators in my Power, all wanderers shall return to their Homes, and participate in my Joy for Evermore!"

I could go on and specify in fuller form the axioms and ethics of the "philosophy" which will be propounded by the Teachers and Instructors of the New Age, who, assuming nothing, taking nothing for granted, will enunciate pure and undefiled truth, supported and illustrated by facts appreciable even to the senses, and by the presentation of problems relating to the inner spiritual nature of mankind, will appeal to the intellectual faculty of their pupils and hearers; and by clothing such exalted subjects in language chaste and dignified, in feeling loving and gentle, they will find ready access into the minds of those to whom they will be uttered and explained. No sound of the foot of an Avenging Judge will ever be heard reverberating through those Halls of Wisdom and Truth! No threat of the rigorous adjudicative Recording Angel, demanding the payment of the uttermost farthing! But in the place of this there will be the invitation to all, "Come up higher and enter into the joy of deliverance from the Slough of Despond into which you have been precipitated in order that your happiness may be the greater and your glory the more conspicuous!"

I claim no merit, I disown any blame, for the thoughts and ideas which have been enunciated in this series of papers that, to a small extent only, have set forth the spiritual principles upon which the Great Pyramid of Jeezeh was constructed, shadowing forth in material stone the principles upon which the earth, together with the solar system of which it forms a part, is constructed and built. Like all my fellow-mortals, I am but an Instrument in the hand of an unseen (and, to many, an unknown) Agency for giving forth *their* thoughts and breathing out *their* love.

I must thank, in their name, those of your readers who have followed me throughout the series, and although I cannot and do not anticipate that *all* will coincide in what has been recorded, yet I *do* know that they have found a resting-place in some gentle and loving hearts, who, like myself, have hailed the approach of a brighter dawn than has been witnessed by the humanity of the past; and to those, together with all the Recorders who are engaged in writing the present history of the Spiritual Epoch, tabulating its facts, testifying to its phenomena, and recording the communications from ascended spirits and angels, I say,—All hail!

Before concluding, I have to utter a sound of warning to those who may fall into error by literalising and applying to persons what is spiritual in its origin, meaning, and application. The wave of spiritual influence is becoming more and more intense, and "in appearance" strongly affecting and appealing to the consciousness of the personality and individuality, and to every circle to whom spiritual communications are vouchsafed the central guide is frequently regarded with thoughts and feelings that are due to those who are using such as mediates or intermediates, while the revelations and communications are very liable to be misunderstood and applied in a very different manner to that which is intended by those who give them.

I now refer more especially to the expectancy (rising to the highest tension on the part of many who are called Spiritualists, and even some outside the ranks) of the near approach of a special Messenger from on high, who is to appear in human form, and who is expected to be the Leader and Primate of the New Dispensation. Personal Messiahship as dreamt of in the ages of the Past, is a thing of the past, and only pertains to the quality of mind which has characterised the past. It forms no part of the New Age, and those who yield to such an impression fail to read the signs of the times aright. In the future there is to be no more

man-worship; and if I understand anything at all of the philosophy of spirit, it propounds the truth of Messiahship in some form or other, as being the development of *Messianic powers within every human embodied spirit*, and it is to call out this latent power, whereby Nature is to be rendered subservient to Spirit, that the impulse is awakened by the potent force of spiritual agency which is now (and will be increasingly so) so active in the world of Humanity.

I know and have heard of five or six (whom I decline to name) persons who think that *they* are the special chosen ones who are to be the "New Messiah," and what is not strange, they are each "waiting for further light and instruction ere they publicly announce their pretensions and commence their mission." So that my knowledge takes in five or six claimants to the now vacant office, and it is self-evident that if there is to be a special one all cannot be that One. For aught I know to the contrary there may be many more who, by misinterpreting the import of what has been revealed to them, are about to lay claim to Leadership and Primacy and waiting to announce themselves as the long-expected Messiah.

What has been written in these papers, is in the interest of no party or sect; the philosophy therein expounded ignores any speciality of divine favour, and they have been written to little purpose unless they endorse the statement of a past Teacher and Recorder, that God is no respecter of persons. The Great Supreme looks with equal love upon every atom of human life, and when mankind have fulfilled the ancient command for man and womankind to *love each other*, then the spirit of ambition which aspires to prominence and leadership will be laid at rest for ever. I close by reiterating the words of the spirit, who, when embodied, was known amongst men as William Ellery Channing, who uttered the thought through the organism of Mrs. Richmond, in Chicago, on Sunday evening, January 5th, of the present year:—

Not until the *age shall have rolled away*, not until the light shall have grown brighter and stronger by distance, not until the glimmerings and glamour of the hour shall be fully swept away and man shall stand upon a higher pedestal of advancement, will you know the personality of the Christ of this Dispensation. You will not know by any sign or token in countenance; you will not know by any heralding save that of wisdom and the voice of truth.

No one will be exalted in your midst, no one will be crowned with laurel or with emblems of triumph, neither will they be crowned with thorns, for the day of persecution is past.

The voice of Truth will go forth through its chosen channels. Prophets, seers, teachers, apostles, will be born, and there will be a centre around whom will rally those who know and understand. They will give no sign: there will be no token: the voices will be hushed and silent, and the wave of truth will reach its length. After you have passed it you will know who is the Representative.

To which I add, that as the Representative of the Mighty Angel who in his day came to inaugurate a New Dispensation, and imparted the character of that age in a work of almost imperishable stone, and passed away without leaving any trace whereby his personality can be known and recognised,—even so will the Representatives of the incoming dispensation be unknown and unrecognised; nevertheless, their work will be embodied in after-ages in words of truth and wisdom that will become living realities expressed in human form.

FINIS.

Higher Broughton, Manchester, July 2.

#### 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.]

ROGER BACON, AND GROSSETETE, BISHOP OF LINCOLN.  
February 20th, 1879.

The medium, under control, spoke as follows:—

"Glory to God the Infinite! the Master-Spirit, whose supreme Will impresses all souls; by whose divine authority the supreme gift of knowledge was given to His creatures—knowledge of an immortality. This knowledge is known under many different aspects; vain and sophistical reasonings dim the vision of the multitude, but there are in existence a favoured few. O God, bless those favoured few. O Father, help those few, the selected pioneers; help them, for without Thy help they remain powerless for the good of their fellow-beings. A revival of spirit-knowledge concentrates itself in these rooms. Thou, Omnipotent One, can make that knowledge a lever whereby all mankind can be restored to reasonable spiritual ideas; but it can be done only with thy help, O Father. Thou knowest, O Parent of all Good, that he stands above the consequences of charges for which I suffered so deeply on earth. Knowledge, since my time on earth, O God, hath been more widely spread, and Bigotry hath lost its power. O make him all that Thou wouldst have him to be, for the sake of Thine own honour and glory. Amen.

"Many years, many centuries have passed since my spirit expressed its ideas through lips of perishable flesh; it does so to-

night, and you realise it. Oh, thank God for that realisation, although many will cavil at your recordings, how many who continue in their several course of study will dare to assume the position of moral censorship upon your recorded facts? O Father, pity them; pity them and help them!

"What is this century?"

I told him,—The nineteenth century.

"I thank you. Seven centuries have elapsed, with all their successive and various changes—with all the succession of the soul's highest hopes,—a past era also of the soul's most bitter disappointments. I come back again and I notice various changes, and it is upon these changes which I notice, that I wish to speak. A busy mind was mine—an aspiring soul; I had an ever-present wish to arrive at the knowledge of man's future; fully realising the body's superstructure; grasping firmly the purposes of life, entering closely into the analysis of cause and effect and of reasoning power, I arrived at the undoubted conclusion of an inherent power of control of action, of a generator of hopes and fears in the present and also for the future; briefly, I realized the absolute consciousness of a *dual existence*, and consequently that absolute knowledge formed the basis of my future studies, irrespective of received opinions,—opinions still adhered to because ruling authority commands. Theology, as then received, presented a permanent stumbling-block to my earnestly-desired study, that of the soul's actuality in the future. I looked around upon my fellow-students, and amongst them I found not one who could enter upon the same train of thoughts and ideas as myself. I had already realised the dangers and difficulties of an original mind. I am referring to my earth-days. I found that the students who were my college companions devoted the whole of their time to studies which were in all their conclusions unreasonable. Thou knowest, O God, that my judgment now is unaltered upon this great fact, that none of the hundreds of students there had any worthy exercise for their heads, and lost their valuable and precious earth-time languishing and stupifying themselves on theological doctrines which were unworthy of the inestimable gift to them of knowledge in-born; beyond the rules of written words; the highest authority, above all other authority; a knowledge which Thou hast given to all,—a knowledge that needs no imperfect translation,—a knowledge, O Father, God, of Thy Great Self, in unity with Thy creatures only, but in Thy power strictly universal. This was in consequence of these accepted studies being carried on under authority and command.

"I will explain these two words to you. Authority meant the ruling magnates of the Church; Command issued from received public opinions, ordering men to travel side by side with the received opinions of the world and to keep up side by side with them. Their hearts may know, and yet deny, that which their Father God hath implanted within them; though held in common with all created souls; yet men care not. O God, help them! There are millions now caring only to know what the senseless multitude believe. You have a higher soul than this; thank God for it, if you have arrived at this inestimable knowledge.

"The question may arise in your mind,—Why is not this knowledge common property? You may ask,—If this knowledge is good for all men to know, why does not the Supreme will that all men should know it? My answer is,—Men's unecessitated services are required; men's uncontrolled thoughts aspiring upwards are incense savoury to the Almighty God. He claims from no soul forced worshippings; the will of all created souls is unfettered and free; free either to choose fetters and chains, or free to accept liberty and happiness. Why, then, oh why (becomes the question) do the spirit-souls of men contentedly abide in quiescent labour, in quiescent error? I have noticed well the changes of the centuries that have passed, and not egotistically, but earnestly and candidly, I will endeavour to point out to your notice the stumbling-blocks your recording will help to move away from the soul's future welfare. There are many stumbling-blocks, forming together a mighty mass, but they can all be massed under three or four headings. The first is the one I have before mentioned which is existent to-day, and which I have called *Authority*. It has not varied in its semblance from my time up to the present. It is still a recognised power; a twin brother of the governing institutions; is known by the name of "Received Opinions," and an accepted authority also of the soul's welfare, is recognised by the cognomen of the State Church. It was impossible, indeed, to think apart from it in my day on earth, and live at liberty; to hold contrary opinions from the doctrines and dogmas of the Roman Catholic belief was termed heresy, punished with imprisonment, and oftentimes with death. To hold opinions differing from the world's received notions of the welfare of the soul in the present day, means the realisation of submission to absolute *Pariah-ism*."

I asked what he meant.

"Well, I mean an isolation from all sympathetic feeling; the leading a hermit life, apart from the sympathies of earlier friendship; a standing alone; an object of the combined feeling of pity and fear. It is one great stumbling-block for the soul's arrival at a more perfect state of knowledge, and one requiring courage, undaunted courage, to overcome it. Another great stumbling-block of the present, for perfected inquiries into the soul's future, is the thousands of false teachers who lay claim to knowledge—at all times keeping wary watch upon themselves to hide their ignorance. I have seen them in the changes of the centuries which have elapsed since my time. They exist among you to-day. They are dressed variously; some are in their plain garments, and some have the colours denoting their collegiate honours; some there are

in lawn sleeves; but they are misleaders, all. Teaching and preaching Latin learning, forgetting that they are presumptive in daring to teach that which they have not acquired; leading their hearers into labyrinths of error; strengthening the infidel who hath in a measure broken through the trammels that bind so many of his fellow-creatures to the beaten track. The infidel chuckles when he witnesses such grave preachers promulgating error, and sending forth a thousand falsehoods unmingled with the smallest grains of truth; strengthening in fact, infidelity. I assert it, I maintain it, I can prove it. O God, how many times hath the soul of man been upon the very verge of absolute knowledge, and through these false teachers been flung ages back, parted from all that is spiritual, from all that leadeth man nearer to Thee,—*thinking* the high road, but seeking it through by-ways! More especially, dear sir, are those errors received in theology.

"Science, I have noted, to-day hath erected an impassable boundary-wall against speculation on unproved facts, but in shutting knowledge out they have prevented their own knowledge being wider spread. All absolute and incontrovertible conclusions in science have had their birth from speculative ideas. This assertion will undoubtedly be held at variance with the opinions of thousands. There are in existence to-day tens of thousands; readers of what are called *ancestral facts*, who accept them as true, without reasoning or attempt at correction. The very respect for the authors of old prevents their looking closely into their received opinions, and hence they never arrive at the necessity of correcting them; thinking it as impossible to add anything, only realising in their respect for them that nothing is lacking; putting reason in abeyance to *respect and custom*; and woe be to the advanced soul that dares to point out error in these much-loved authorities! These thousands would prefer custom to reason, would hunt you like a wild beast if you appealed to reason; their strength of argument consisting in this,—'This has been the custom; this has been the continual usage,' not thinking that by and through such records the whole world has been filled with errors, and that God will, in His due time—nay, that He has—raised up several units amongst the tens of thousands to point it out. Yet the power is an ever-increasing power—one that will realise that the whole world is possessed by those grievous errors, and in whose hearts God hath implanted the necessary courage to canvass freely their opinions, and those opinions being contrary to those established and believed in by the masses; God will strengthen, these few, and make them many. What few am I referring to? Our Father, God, knows them—every one of them; it is an up-hill task He has set them, but His strength will sustain them.

"My spirit-companion has just come in:—Grossetete, Bishop of Lincoln. I was known as the great Roger Bacon, Franciscan Friar."

I said,—My good friend Roger Bacon, common report has said you were leagued with the Devil,—sold to him in fact.

"The same was said of Grossetete; he and myself were of the few whom it hath pleased God to raise up in every country to furnish examples, or to leave records behind them, of the souls' actual future—records deemed heretical in my time on earth; to-day deemed sinful and censurable, but not punishable in this present age."

Here he said something about Grossetete's spirit having stabbed Pope Innocent the Fourth with a dagger. I asked him how that was done.

"Grossetete will answer for himself."

Grossetete controls:—

"A loved spirit-companion of him who abides with you awaiting his power of continuance, Grossetete, Lincoln's Bishop, addresses you. He spoke of his love for me, and why this great love? Because his studies were my studies, his thoughts my thoughts—we held them in common together. You asked who it was that wronged me? The wrong, in the opinion of Pope Innocent the Fourth, was committed by me. He endeavoured to elect an illegitimate child to a prebendary in my diocese. This I refused to permit. He excommunicated me, and from that sentence I appealed to God my Father's tribunal. He had set aside divine laws existing in the soul's inborn sense of right. I did not sue for his mercy, although my position was a most pitiful one, none daring to offer me a cup of water to cool my parched lips, none daring to offer charity to me. I was looked on with contempt and aversion by the masses, pitied only by the few, until death, as known amongst bodies, released me, and I that had held in defiance the Pope, and been the 'terrificus Papæ redactor'—"

Here I had some difficulty in getting the words out from the medium's mouth; so he took a paper and wrote the quotation.

"Ignoring both his power and his will, I followed onwards to the inevitable end of his vengeance, *the grave*, and I did appear to him in the materialised form at his bed-side; my spirit, filled with the great wrongs and the sufferings issuing from them that I had received at his hands or by his means, was enabled to speak to him, and using these words, 'Surge miser veni in Justitiam,' his soul was so affected with fear that it nearly forsook its tabernacle. His incoherent account formed the basis of many errors that have been published in respect of my spiritual interview with him. Behind all this there remains the strong fact to me that until within the last twenty-seven or twenty-eight years I have never been enabled to repeat that manifestation; although I have tried some thousands of times. I have now arrived at this knowledge, that the power to materialise issued from him before whom I appeared: that he was in fact a sensitive. I am going to give place to him who has preceded me. My right will be permitted to me hereafter."

Friar Bacon again controls:—

"Paris, mistress of cities to-day; prominent in all that is courtly in manners, and elegant in fashion; famed amongst cities for its beauties of architecture, its galleries of pictures, its extensive libraries of printed matter, its valuable and reliable manuscripts. You have visited that city of pleasure but lately. I, following the custom of my day on earth, after leaving the university, went to reside there. Ilchester was my birth-place, and my education was continued from Ilchester at Oxford, and from Oxford I went to that mistress among cities, Paris. I have before stated, dear P., the then accepted studies were not acceptable nor reasonable to my mind. It was in Paris I first made the acquaintance of him who has just controlled this body, Grossetete; it was through his arguments and by his advice that I consented to take the vows of the Franciscan Order. Their vows are simple; consisting,—first, in their adherence to a life of labour; secondly, to strict abstinence; and thirdly, in the refusal of any bequest having in its tendency any cause to wealth or opulence. In that Order I studied hard, realising that only by knowledge could a soul realise its absolute future. Various were my studies—far beyond the studies of the age. I was a mathematician, an alchemist, an astrologer, and, according to vulgar repute, a magician. So strange were my studies deemed by my brothers in the Order, that none of my writings were ever allowed to go beyond the walls of the monastery, and none of my opinions were ever canvassed within it. By the most fortunate chance my work, the *Opus Majus* was published to the world through the picked instrumentality of the Pontiff of Rome, Clement the Fourth, who, anxious to arrive at knowledge, had heard of my fame amongst the Franciscan Brethren, and sent me permission to send my written manuscript on to him. He bade me to have no fears of my superiors; that they should not hurt me for this act of his pontifical will. I obeyed, and sent on the work; hence its existence to-day amongst many of the largest libraries. It is to be found in the Bodleian, the Corpus Christi, and the Cottonian, and many others;—the *Opus Minus*, and also the second and third parts (the latter being a mere abstract of the work itself), being afterwards published.

"The modern advanced minds, should my name be mentioned to them, would have memories passing through their brains of some half-witted, pitiful soul, who perhaps in earlier days had arrived at a tolerable share of knowledge, but whose later days were dimmed by a declining and imperfect mentality. I thank God I retained all my senses to the last hour of my existence, and I solemnly affirm, that these spiritual communications which are happening to-day were fully within the knowledge of a selected few in my day. Grossetete was one of the few, and I myself was another, and I say that we also had an absolute knowledge, that had we openly given out to our fellow-beings the great truths we had realised, in their actual appearances to us, we should have been barbarously murdered; but if we dared not to speak plainly, we felt ourselves *compelled* to give the strange doctrines of our visitors to our fellow souls upon earth. How this compulsion had birth, I know not, nor did Grossetete, but it always was with us; we aroused men from their errors, we preached the unyielding truth, and abolished the gross blasphemous error of the *Incarnated Word*, despite the attendant dangers—that is, we were compelled to do so. You have felt this compulsion; not in its fullest measure,—this strange compulsion."

I here remarked, "You might have been reading what I had written in the margin of a book this morning."

"I have been seeing what you have written this morning, and realised your feeling when you wrote it. You know not 'the why or the wherefore' of these passing hours of attentive labour; that you gain nothing but varying and hurtful opinions of many is clear, but the compulsion exists. You feel the necessity of continuance, and realise that its discontinuance would produce a painful vacuum in your life's action. But the urgings and promptings of this compulsion have not been felt in all their entirety by you yet; but they will be felt. Let me, Friar Roger Bacon, advise you not to do as Friar Bungay and myself did, crave for wonders, although they will be offered to you, showered down on you; a whole army of workers are enlisted in the cause, and you are the centre of attraction. Use always your reason in your opinions, but let no human worldly feeling present an effectual bar to your working. Wonders were mine on earth, but they will pale into insignificance in comparison with what will be yours, not only yours, but for those to follow after. God in heaven bless you. Roger Bacon, the ill-understood mathematician and philosopher, bids God to bless you." Finis.

This has been a singular Control. Of Friar Bacon, the reputed inventor of gunpowder, the monk who sold himself to the devil, who ran away with him when time was up, is a nursery story; beyond that, I knew nothing about him. Still less did I know of Grossetete, Bishop of Lincoln, whom I now find to have been a contemporary of Friar Bacon, and to have set Pope Innocent IV. at defiance. I can find nothing about his death as described by himself, although I find he was deposed from his bishopric; nor yet do I find anything about the legend of his stabbing, whilst in spirit-life, the Pope, the explanation of which is given in this Control; but as all writers of the more modern times ignore everything said or done by any of the mystics, I am not at all astonished at not finding anything of the sort mentioned. As to Friar Bungay, as I caught the name, I was puzzled: no Bungay could I find in biography, French or English. So I started on a voyage of discovery, and commenced with Ba, Be, Bi, Bo, and at last came across Bongo or

Bonges Pierre, an Italian *savant*, a native of Bergamo, date of death 24th September, 1601. He was one of the canons of the cathedral of Bergamo, and made himself celebrated for his general knowledge, and, among the rest, he was deeply versed in the occult sciences.

I think the above Control affords a very good illustration of the absurdity of either the medium cramming up the subject or my being under delusion when I wrote it. A delusion, like a romance, must have some foundation in fact, however extended may be the enlargement of the fact. In the present case, there was virtually nothing within my knowledge on which I could found a delusion. But *why* stab the air, or, in other words, anticipate what the outside world, who know nothing about the matter, may say? It is easier for me to believe what I hear than to wander about in search of an ingenious reason that it is anything else. *Magna est veritas et prevalebit.*

## 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.

ANSWER.

### 15. DOES GOD ANSWER PRAYER?

Answer to Question 3, p. 139.

Some few months ago I was asked the above question; and on several other occasions previous to that I heard the same question discussed. I have thought much about it, and am resolved to give an abridged account of my experience on the subject.

My parents being strict Methodists, I was taught to lip a prayer ere I could articulate or understand what I was trying to say. Since that time more than forty years have elapsed; but I have kept up the spirit of prayer. I cannot help praying. There is a devotional part within, which gets relief through prayer. It gives an unexplainable secret power, which I would not lose for all the argument that could be brought to bear against the use of it. And yet, how varied have been my views on this subject.

I cannot tell by what means God answers prayer. I ask for strength and fortitude through all the vicissitudes of life, and I become equipped to pass through every changing scene; I pray for patience to meet calmly the disappointments which frequently cross my path, and I am enabled to look complacently on them, knowing that every trouble meekly borne is a spiritual victory.

God answers our prayer for other people as well as ourselves. It depends a great deal upon the force of the man's mind who breathes the prayer, how far it reaches. No man liveth to himself; but the prayers of one filled with love to God and man, affect a whole family; or if he be a minister, a whole church; or a writer, a whole nation. Wide as the world and vast as eternity are the prayers of some persons. Oh, who can tell what power a mother's prayer has upon her child! a wife's upon her husband! It matters not how many miles may intervene between the two: there is a link of love and sympathy existing which baffles space and bids defiance, even to death; for love is stronger than death!

Many whom I dearly love have passed on to the higher life; and I know not but some are lingering near me now to guide and help me. They are like beacon-lights just over the river, and sometimes I think, with them ashore, I shall not fear to launch away; my mind often goes out after them, and, as the brain is the organ by which the soul holds converse and connection with the outward and visible world, so the mind is the power by which it holds mysterious converse with the world of spirits; and if, as St. Paul says, they are all ministering spirits, may we not expect our prayers sometimes to be answered through them? When we plead with God for help, we may be wrestling with angels. We know there is a spiritual warfare, and God helps us in some way or other, either directly or indirectly. But here a vast expanse presents itself to my range of vision, which is so limited, that I can only gambol on the surface or sport around the borders.

In my best and brightest moments, when my soul's highest aspiration has reached its zenith, and I feel the breezes of heaven beginning to disperse the dark clouds of earth, and I long for another step higher, that I may catch a sight of the sweet fields of Eden, the land of the blest,—just then, the vision fades, my soul sinks back into its former position, I feel again the burden of the flesh, and know I must wait till this mortal has put on immortality.

I cannot think that prayerless people ever rise much above the world, the flesh, and that which is evil. I advise all persons who question whether God answers prayer, to try it well before coming to any conclusion. However much or little our prayers may affect God, we know they affect us for good. Mothers, teach your children to pray. It will help to quell their youthful passions; and when age advances, it will sweeten the dregs of declining life. But be sure and instil the truth into their minds, as far as you can reason it out. Don't lead your children to expect impossibilities; if you do, it will compass their minds with mystery and darkness. What you teach will lie unquestioned for a time; but the time will come, when dim, disturbing doubts will arise, and their faith in you will slowly break up like a cloud and pass away.

Do not teach them to expect everything which they like to pray for. I have never yet been cognizant of a case where a person has received anything in answer to his prayers, which has not been in accordance with natural laws. I once heard of a certain man who prayed for the Lord to change the wind for the purpose of grinding his corn, and it is stated that his prayer prevailed. But God's laws are perfect; and He could not be affected by our prayer to change any of them. Who can counsel the Almighty?

Let us learn to trust and love Him. I was taught in my youth to fear God; and while I retained that teaching, it ever stood a great repelling power between my soul and God. Fear is a barrier to truth; but love casteth out fear, and prompts to noble action.

Loughborough, July 2.

M. GILBERT.

## PIANO PLAYED BY DIRECT ACTION OF SPIRITS.

We received from Mr. Champernowne last week a letter describing one of his seances, held nearly twelve years ago, and to get a more complete idea of the conditions, visited his residence at Kingston-on-Thames a few days ago. There, in the room where so many marvels have occurred in the past, we heard from Mr. Champernowne's own lips his account of the details under which the manifestations were given. This was not our first visit; and recently, as in times past, the most noticeable feature of the parlour was the array of spirit-drawings by Mrs. Champernowne, with which the walls are covered.

Mr. Champernowne's seances were held in complete darkness; and as the medium was a boy about nine years of age, and the sitters, for the most part, Mr. Champernowne, who is the medium's uncle, and a few personal friends; and as no money was passed in the conducting of the seances, there is not the slightest grounds for assuming that tricks were played.

In the *Spiritual Magazine* for September, 1869, is a long letter by William Howitt, describing seances which he attended at the house of Mr. George Strawbridge, a member of the Stock Exchange. When that gentleman lived at East Moulsey, Mr. Champernowne, with his nephew, attended regularly, and held seances with Mr. and Mrs. Strawbridge, so that the whole of the experiences have been bestowed on a select few who had repeated opportunities of verifying their observations.

The following is the letter we received from Mr. Champernowne:—

To the Editor.—Sir,—Mr. J. Lonsdale, of Ouston, in your issue of June 20, has given an account of a seance at which a piano was played by "direct action," which, wonderful as it is, I cannot help giving him and your readers an account of what I used to enjoy at my own circle, through the mediumship of a little boy between 9 and 10 years of age, viz., my nephew, W. E. Turketine. At that time, 1867, music and singing by the spirits direct were of everyday occurrence with us; *two spirits at a time* have been at the instrument, and a whole group standing round singing most powerfully and harmoniously, with the piano accompaniment played by themselves, the sound of the voices being almost enough to stun you in so small a room as mine, being more fit for a large hall. At that time our spirit-friends used to eat and drink with us almost every time we sat. We also had fourteen services performed by spirits giving out their own hymns and the words, then a symphony, or prelude, was played, and at the proper time the voices would chime in most melodiously. At the prayers we had to kneel down on the sofa; the prayers were very good, and the hymns and service very similar to the Congregational service. The spirits would then give out a text and preach a sermon of about three quarters of an hour's duration, and finish in much the usual style of "Now to God the Father," &c.

We also had, before the above took place, manifestations of birds, animals, &c., even to a railway train which seemed to go across the room, by the vibration of the floor, imitating the beat of the engine at starting and stopping, and the whistle, also another who-o-o-o, which they said was the steamboat whistle. We also had the manifestation of material passing through material, and direct writing was of frequent occurrence.

When we had a visitor, the piano had to be locked, and the key given to the stranger, he being told to carefully examine it ere he sat down, and then to be sure to take care of the key; but no sooner was the light extinguished than fingers were run over the keys from end to end, and a tune would be played; then, on putting up the light, we sometimes found it closed as we had left it, at another time the cover would be up but the lock still locked; sometimes the piano would be taken to pieces, even the keyboard out, and after we had examined it, the spirits would again put it together as before; sometimes they would play it and the concertina together, also two pianos together, piano and flageolet together, and on several occasions we had seven or eight instruments all played together, viz., piano, concertina, bell, trumpet, tambourine, flageolet, Jew's harp, and tin whistle, all in harmony, and generally, when the piano was the only instrument, the seance was closed with a prolonged note, and dropping into "God save the Queen," which they gave in fine style, and sometimes singing it through; they bade us good night by name to each. They would at times imitate the church bells at a distance—the wafting of the sound by the breeze was splendidly done.

I will now give you an account of one of our sittings on Dec. 31, 1867. By-the-bye, this was their (the spirits') Christmas party, which they kept up for several years, and for which we had to provide the necessary materials, at their request—viz., a plum pudding, almonds and raisins, apples, pears, biscuits, and a bottle of champagne, which they would unwind and uncork themselves and pour out in the glasses without spilling a drop, and hand it round to each; and then my dear spirit-boy poured out a glass for himself, and said, "Father, a happy New Year to you; the same to you, aunty (Mrs. Constable), and Pil (Mr. Pilborough)." He then, after a little humorous talk, sung us "Champagne Charlie is my name"—at least, a part of it—at the same time beating it with his hands on the chair, and as he made a good deal of noise in walking about we asked if he had got shoes on. "Oh, yes." "What sort are they, please?" "Oh, you see the shoes on our Saviour's feet in the pictures, don't you?" "Yes, dear." "Well, they are just like those, and we tie 'em up like sandals, as you see his in the pictures." We have got lead for the soles, and a little bit of leather on the top." "Oh, indeed; I should so like to feel them, my dear." "Oh, I dare say you would." "Well, may I, darling?" "Oh, no; I must not let you feel them." "Well then, dear, I won't, for I know if you were allowed I would be permitted to feel them." "Yes, but I mustn't."

They now went to the piano and played and sang splendidly. They certainly seemed to thoroughly enjoy themselves. They now gave "God Save the Queen," and bade us good night, and thus ended a seance of over two hours' duration.

W. H. CHAMPERNOWNE.

Kingston, June 24.

In answer to our questions, Mr. Champernowne said, the spirits promised these manifestations in the light at a future time. The

medium could not play seven or eight instruments and sing in five or six voices at the same time, so that light could not explain the manifestations, nor darkness suggest trickery. The hymns were given out by the spirits in the usual way, but it was not known from what book; on week-nights, songs of various kinds were given. The vibration of the floor when the railway train was imitated, was most distinctly felt. No one present could play the instruments used.

The facts have been thoroughly established by all observers, and the phenomena take place now. Mr. Champernowne has lent us his book, from which we may make further extracts.

#### AUTUMN DAYS.

[The following delightful poem gives a graphic picture of the home of the author and its surroundings in the old Manor-House in the Tyrol, where Mr. Howitt spent his summers for the last nine years. It breathes the fragrance of a heart which could appreciate the value of home and enjoy its beauties;—and how familiar to the English reader will appear the varied picture of rural life in the Tyrol! Nature, like the human heart, is pretty much the same in different places. In winter Mr. Howitt returned to the City, and, as he anticipated in the closing stanza, he has now retired to that Eternal City where the vicissitudes of our earthly climate do not mar in any way the progress and enjoyments of the soul.]

To M. T. F.

Red springs the rye  
As autumn days decline;  
And from the brilliant sky  
Less florid splendours shine.  
Its airy lustrous line  
The gossamer displays,  
And faintly breathes the pine  
In Autumn days.  
And solemn is the hush  
That on the heart doth fall;  
And of all birds, the thrush  
Alone is musical.  
The sparrow on the wall  
Shivers in pallid rays,  
And the frog has ceased its call  
In Autumn days.  
But Oh! the life, the life,  
That summer poured around;  
The merry ringing strife,  
And jocund of sound  
In wood and sky and ground;  
What a chorus! what a maze  
Of beauty there was found  
In summer days!  
'Tis gone! you hear no more  
The bee hum in the flower;  
Nor see the swallow soar  
Around the hoary tower.  
Nor the shrieking swifts devour  
The distance in their plays;  
'Tis now the voiceless hour  
Of Autumn days.  
Brown little owl that hauntest  
That aged giant tree,  
And thy small wisdom vauntest  
In one-note minstrelsy;  
What is become of thee  
And thy summer night displays?  
Dost thou to southward flee  
In Autumn days?  
The hoopoo's hollow throat  
And blaze of colouring,  
Went with the cuckoo out—  
Mere memories of spring.  
Even the quail has found her wing  
Nor for the reaper stays;  
She dreads the sickle's ring  
In Autumn days.  
And all the friendly faces  
A-coming and a-going;  
The young ones in their graces,  
The old ones grave and knowing,  
Who made these haunts o'erflowing  
With mirth's electric blaze,  
Such bliss are not bestowing  
In Autumn days.  
The mothers, girls, and wives,  
Like the honey-laden bee,  
Are away into their hives,  
With the men-folk o'er the sea;  
And 'tis surely time that we  
Should gather up our strays,  
Nor here sit lonesomely  
In Autumn days.  
So, soon the daily walk  
Through heather and through wood,  
And the evening muss\* and talk  
When the lamp's radiance floods  
The hall, and fog-winds scud  
Without, o'er naked sprays,  
Will be a dream that broods  
O'er Autumn days.

\* A favourite Tyrolean dish.

Lo! her banner of all dyes  
Nature, in gorgeous show,  
Hangs on the forest rise  
Where the cherry's crimson glow  
Gleams on the vale below,  
And shoots through all our ways,  
'Tis time for you to go  
From Autumn days.

'Tis time ere bursts at length  
The mountain rain's and hail,  
And the torrents in their strength  
Rush roaring through the vale;  
Their shock the bridge assails  
And our flight in midway stays,  
Friend, pent up friend bewails  
In Autumn days.

Anon—and this will be  
A dream like all the rest  
Of the life—that fondly we,  
Here pilgrimage possessed.  
But the lasting and the blessed  
We must gather yet in ways,  
That know no passing guest  
Nor Autumn days!

Tyrol, 1875.

WILLIAM HOWITT.

#### MR. F. O. MATTHEWS AT SOWERBY BRIDGE.

We have received the following account of Mr. F. O. Matthews' mediumship:—

This gentleman, who will no doubt be known to a number of your readers, but he came a perfect stranger to Sowerby Bridge, unexpectedly on Sunday, June 29, on which date he occupied our platform at the Lyceum, and commenced a series of four of the most extraordinary public meetings ever held in the place.

Mr. Matthews' abilities as a clairvoyant, clairaudient, &c., are truly marvellous, while as a trance speaker he is fairly good. On one occasion, which was a fair sample of the other meetings, after giving a short pithy discourse on the philosophy of Spiritualism and spirit-communication, and after having given a poem from subjects selected by the audience, he then commenced to give, as the control stated, "something of the practical," and described fourteen or fifteen different intelligences, which appeared to him hovering about various persons in the meeting—some Spiritualists, and others who were not Spiritualists.

These intelligences it was stated claimed to be the departed relatives or acquaintances of those over whom they appeared, and to prove their identity they gave their names, and described incidents which had taken place in the flesh, and of which no others present could possibly have known, and thus demonstrated beyond a doubt that they were still living, and not very far from them.

Altogether the phenomena have taken even the Spiritualists by surprise, and must have produced a deep impression upon the minds of unbelievers in this locality. It is hoped Mr. Matthews will not be long before he gives us another call.

B. LEES.

Sowerby Bridge.

Another correspondent, after alluding to the two Sundays' work, continues:—

We also had him on a week-night in a semi-private seance, on which occasion he was even more successful, as might be expected. Moreover, Mr. Matthews has done good work every day and evening in various private seances, both in Halifax and Sowerby Bridge, and from every quarter we hear words of high commendation of him, and it is here worthy of remark, that his clairvoyant descriptions and tests are given under such circumstances as entirely put out of court mind-reading and reflex mental action theories.

A. D. WILSON.

FLOWERS.—J. M. Dale, 50, Crawford Street, Bryanston Square, W., begs to announce that he will sell on Saturday next, July 12, and during the week following, at his house of business, as above, the flowers (in baskets, dishes, vases, &c., of various devices) not disposed of at the Floral Display, Quebec Hall. Fresh flowers of a very choice kind, and very cheap, will be introduced. J. M. D. will be very glad of the visit of any friend.

"HEALTH HINTS: How to acquire Symmetry, Health, Vigour and Beauty." London: J. Burns. 1876. Price 1s.—We have seldom seen any work which is at once so brief in compass and so comprehensive in detail. It differs also from most essays of its kind in one singular respect. Instead of the sole object of promoting health, the author has throughout it the two-fold aim of health and beauty. It strikes us as a useful and successful compilation for English readers of the larger American work by Dr. Cowan, on the "Science of a New Life." It deals rapidly with the laws of beauty, the management of infancy, and the due importance of air, sunshine, water and food, exercise and rest, dress, the air, the skin, the organs of the body, and their right methods of treatment. It has twelve chapters, and the entire work only occupies 80 pages. Chapter III. treats extendedly on bathing, friction, and the toilet, and concludes with two sensible sections on "The Cure of Corpulency," and "How Lean People become Plump and Fat." The mischiefs of cosmetics are well exhibited in the later chapters. Much wise counsel is given upon the treatment of the hair of both sexes. The book touches, and touches to some purpose, on far more topics than we have indicated. In the matter of food and drink our position is upheld strongly. Probably no reader will be found to concur in all its various teachings, yet none, we think, but may glean from this book something to his or her advantage. "Hot drinks, alcoholic liquors, fats and fat meats, sweets, and spices of all kinds, used daily, result invariably," the writer tells us, "in ill health and loss of beauty." In similar and even stronger phrase does the author condemn all luxurious living, at the same time commending repeatedly the practice of "plain, simple food, simply prepared, at proper intervals, and in moderate quantities."—*Dietetic Reformer*.

## SUBSCRIPTION PRICE OF THE MEDIUM.

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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, JULY 13.—Address, at 7.

TUESDAY, JULY 15.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, JULY 17.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, JULY 18.—Social Sitings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 11, 1879.

## NOTES AND COMMENTS.

THERE is one statement in "Historical Controls" this week, which every experienced spiritual worker will at once recognise as true, and that is respecting the compulsion which operates upon every one who has put his hand to the plough not to turn back, but to go forward with the work of the spirit. The outside world says to the spiritual worker: You will ruin your health; you will damage your reputation; your circumstances will suffer; it is contrary to economic law; you never can pay twenty shillings in the pound; stop, or you will be ruined; you will bring loss and trouble upon others; and a thousand and one other things are said by those who would deter the instrument of spirit-power from going forward in his mission. But he disregards them all, as it is not in his power to do otherwise. He may suffer in one or more ways which his croaking friends apprise him of, but nevertheless he succeeds in his spiritual work, and after-ages applaud that work when the misfortunes occasioned by it sink into insignificance.

THE mystery of divine incarnation is no longer mysterious in the light of Mr. Oxley's statements made in the concluding article of the Pyramid series this week. Osiris, God, or whatever name may be applied to the Supreme Spirit, does not become personally incarnated in His messengers, but the attributes of His sphere are imparted to the incarnation, and through that personality are capable of being expressed. The ultimate of spiritual effort, is to render this incarnation of the high spiritual spheres universal amongst human beings; and this is the true view of human redemption, in opposition to the vicarious and theological systems usually advocated.

THERE is a general demand for Mr. Oxley's work on the Pyramid in a book form. The author has done his part in producing these interesting chapters. Those who appreciate the effort should at once make up their minds how many copies they may require, and intimate the same to our publisher. By combined action in such matters much might be done.

IN a "memo" dated May 13, Mr. W. H. Terry says: "Mr. Tyerman arrived here (Melbourne) yesterday, en route for Sydney, met and addressed about 150 friends in the evening, was most cordially received, and proceeded to Sydney this morning. An advertisement in the evening paper was the only notice given, or a much larger number would have assembled."

MR. J. ASHMAN, psychopathic healer, will lecture at the Spiritual Institution on Sunday evening, and reply to any questions on the best means of benefiting sufferers from ill-health. To commence at 7 o'clock.

"JOHN KING'S" Experience in Spirit on the Law of Materialisation" is the subject for Mr. J. William Fletcher's next lecture at Steinway Hall.

MISS HUET, of Paris, will attend at 15, Southampton Row, on Monday, Wednesday, and Friday, from 12 till 5 o'clock, that the friends of the Cause in London may have the opportunity of becoming acquainted with her mediumship.

MR. T. M. BROWN may be addressed Howden-le-Wear till Tuesday next. From Wednesday till Friday morning, July 18, care of Mr. E. Henshall, 24, Crowtree Road, Sunderland. By the end of next week, Mr. Brown will be in Newcastle, and proceed South as soon as arrangements are completed.

MISS E. A. BROWN, on account of delicate health, will not be able to go South as soon as she expected. She will address a meeting at Macclesfield on Sunday, and then rest a few days. Address, care of Mr. J. Smith, Prospect Mount, Buxton Road, Macclesfield.

## THE ARRANGEMENTS FOR THE JUBILEE CONVENTION.

A public meeting was held at the Spiritual Institution on Thursday evening of last week, to make preliminary arrangements for holding a Jubilee Convention of Spiritualists in London. Mr. Burns, in introducing the business, said the meeting had been convened at the suggestion of Col. Greck, by two announcements which appeared in the MEDIUM during the two previous weeks. He also explained the facts connected with the previous Conventions of a similar kind, and stated that before any business could be done, it would be necessary for the meeting to organize itself, and appoint a chairman. After considerable discussion, Mr. Burns was unanimously elected chairman, though he very much desired that someone else would have occupied that position.

The meeting then proceeded to the business for which it had been convened. A committee was formed, consisting of Col. Greck, Mr. Jennison, Mrs. Nichols, Mr. Boswell, Mrs. Burns, Mr. Ashman, Miss Sherrin, Mr. King, Mrs. Olive, Mrs. Webber, and Mr. Burns; and it was afterwards agreed that these should have power to add to the committee such friends as might be deemed useful in the work. Mr. Burns was elected chairman of the committee, Mr. W. Jennison and Mr. J. King honorary secretaries, and Mrs. A. I. Burns honorary secretary, woman's department. The report of last Convention, held seven years ago, was distributed to the committee, that they might consider what business to propose for the forthcoming Convention, and the meeting was adjourned till Wednesday evening, July 9.

## ADVICE TO A YOUNG MEDIUM.

MR. JOSEPH SWIFT, of Wigan, writes in terms of high commendation of the mediumistic development of Mr. Isaac Walker, brother of Mr. Thomas Walker, now in Australia. The guides of this young man are of a high order, embracing among them names well-known in the history of our country. The physical manifestations accompanying his mediumship are equally wonderful. A rope, six or seven yards in length, placed on the floor of the cabinet, after a few minutes, will be used by the spirits to bind the medium fast to his chair, with numerous twistings and knots, surpassing the efforts or expectations of anyone. The light being again put out, in a few seconds the medium will be released. Mr. Walker is desirous of entering the field of labour as a spiritual worker, and will visit any place to which he is invited, on his expenses being paid. We would say to young Isaac, what *Punch* said to those who were thinking of getting married—"Don't!" His zeal is commendable; but for a young and partially-developed medium to allow himself to be handled about by all who trouble themselves to send for him is the very way to ruin his mediumship, and through that bring suffering on himself and discredit upon the Cause. We advise him to gather around himself, under the direction of his guides, a few trusty friends, who will form a spiritual barrier around him, to aid in his development, and protect him from adverse influences; and let him only go to those places where the influences will be propitious and favourable to his increase in mediumistic power. Spiritualists have, in the past, imposed untold sufferings upon mediums for want of knowledge of the proper way of using them; and it is time that a new system was taken into consideration. We hope Isaac may have a most successful career as a spiritual worker, and even surpass his brother Thomas, who is now distinguishing himself in Australia. But this career of usefulness has not been attained without much care on the part of Dr. Peebles and other friends; and also not without many wayward influences, which had to be combated every step of the way. It is a pity that along with the successful career of mediums there cannot be published a record of the daily struggles which had to be engaged in to overcome adverse influences and prepare the way for the higher powers. The wisest thing to do, in all cases, is to be exceedingly careful of how a young medium is introduced to the world, for when the personal sphere is kept intact for a certain time, there is greater strength to contend against all adverse tendencies in the future.

THERE will be a public seance at 70, Mark Lane, City, for the benefit of Mr. J. Webster, test and trance medium, on Sunday next, at half-past 7 o'clock.—A. SAVAGE.

THERE have been several requests for the lecture printed last week entitled "The Worship of the Beast" in separate form. Appreciative remarks respecting this lecture have been received from old and experienced friends of the Cause. There was also a demand for the lecture of Sunday evening, in printed form; but the speaker said his mind was too disturbed at present to permit him writing it out during the week. To our various kind correspondents and readers we would say: Wait patiently, there are better things to come in the future than have yet been received from the spirit-world; and all will be given in due course as circumstances will permit, and as we are able to profit by it.

ON Sunday evening last there was a good attendance at the Spiritual Institution. After the hymns had been sung, Mr. Towns said he was requested by some spirit-influence to suggest that Romans viii. should be read, though he could not at the time remember what was the purport of that chapter. The chapter was read by J. Burns, O.S.T., who immediately afterwards gave a discourse thereon of an hour's duration. At the close Mr. Towns said he regarded the effort as a genuine inspiration, as the speaker had had no intimation of the subject announced, and the discourse was a very beautiful elucidation of the chapter, which he as a spirit-medium was thankful to listen to. He said there was yet a second part which he felt would be given on another occasion. He said he saw three ancient spirits behind the speaker, and they supplied him with influence as he progressed in his subject. The meeting was altogether an enjoyable and impressive one. On Sunday evening there will be a meeting as usual, to commence at 7 o'clock.

## MR. TEBB ON THE ANTI-VACCINATION MOVEMENT.

To the Editor of the MEDIUM.

Sir,—Your instructive journal has been the means of inducing numbers of inquiring minds to investigate the Vaccination question, and I believe with the single result of convincing them of the mischievous nature of the rite, and consequently of the wickedness of enforcing it upon unwilling citizens. There is, however, still considerable apathy on the part of the majority of opponents of Vaccination as to their duty as citizens in relation to the Compulsory Vaccination Acts. Thousands, I am sorry to say, who detest and abominate the practice, run the risk of having their children's blood poisoned for life, rather than incur the trouble and expense of resisting the vexatious Police Court proceedings; nor are they always willing even, to take the trouble to petition Parliament to repeal the Vaccination Acts. This apathy and indifference has been alluded to by Mr. Selater-Booth, and other members of Parliament, as a proof that the people are satisfied with the law, and I fear that notwithstanding Mr. P. A. Taylor's forthcoming amendment, no change can be expected until we are thoroughly aroused from this lethargy. The state of my health, I regret to say, compels me for the present to suspend my humble efforts in exposing this monstrous imposture, but on my return from the United States, whither I am bound on a valetudinarian tour, I hope to be able to renew the privilege of working with those who love liberty and reverence the rights of conscience, until Vaccination is relegated to the limbo of exploded medical fallacies.—I am, yours faithfully,

WILLIAM TEBB.

7, Albert Road, Regent's Park, London, N.W., July 8.

## DEAFNESS CURED BY LAYING-ON OF HANDS.

To the Editor.—Sir,—When two years of age, I had scarlet fever, which left deafness. I could scarcely hear anything, and then only by the greatest effort on the part of those talking to me, who were obliged to speak to me at the top of their voice, frequently having to repeat their words many times before I could understand them. This continued until almost the first week in April of the present year, when I called upon Dr. Mack, who at once proceeded to treat me.

He held his hands over my ears for a few minutes, and afterwards he breathed into the ears through two thicknesses of a towel folded and laid over my ears for the purpose. In about twenty minutes, he had entirely cured me, so that I could hear as well as anyone could wish to.

I am now nineteen years of age, and during seventeen years I have on several occasions had advice and treatment of several medical men and physicians, among whom were Dr. Richardson, of Whitechapel, and Dr. Allen, of St. Mary's Hospital. Dr. Allen recommended an operation about five years ago, which I did not agree to.

My general health improved, but my deafness was never relieved or cured until Dr. Mack treated me, and to him I am indebted for the great blessing of having my hearing restored, and that without money consideration whatever.

SUSAN DOWSETT.

Heath Cottage.

The above statement I believe to be perfectly correct. The girl, Susan Dowsett, has been living with me over six years, during which time I had great difficulty in making her hear, but now she can hear very well.

MARTHA CLARK.

Heath Cottage, Lower Heath, Hampstead, June 16.

## A MARRIAGE OF TWO MEDIUMS.

Mr. Wallace Horsley, an inspirational medium, and Miss Elizabeth Jane Mc Ardle, both of Newcastle-on-Tyne, were lawfully joined together in matrimony at Dalston, in London, on June 26. Mr. W. Horsley is not only inspirational, but is a good clairvoyant medium. His wife is a celebrated clairvoyant, clairaudient, and a remarkable test-medium, and both will shortly be open for engagements in town and country. The female medium has frequent glimpses of the spirit-world, and is often taken by her spirit-guides into several places or spheres, and holds conversations with many of her friends whom she knew in earth-life. Address—51, Mayfield Road, Dalston.

E. ELLIOTT.

Skinnerburn Road, Newcastle-on-Tyne.

"A LOOKER ON" reports favourably of the reconstruction of the committee at Oldham, and hopes to see a revival of the "Thunder and Lightning" Meetings, which have been so successful in the past. Mr. Kershaw is again giving his attention to the Cause, having been much occupied with other pressing matters of late, and new life and usefulness is eagerly anticipated.

MR. J. SPEDDING, Gouse Green, near Wigan, reports favourably of the mediumship of Mrs. Wilson. At the weekly meeting on July 6th, she gave an address on the subject "And the leaves of the tree were for the healing of the nations." Mr. Joseph Lawrence, of Ince, who is an excellent trance medium, also spoke on a subject which was proposed for him, namely: "Sin and its Consequences, are they eternal?" This medium delivered his remarks in a most perfect oratorical manner, and was listened to with breathless interest till the finish.

MRS. MELLON, Newcastle-on-Tyne, has received during the last few months between fifty and sixty invitations to visit different parts of the country for the purpose of giving seances. All of these she has declined, as she could not possibly accept any without disappointing the others, so that she has resolved to treat all alike. She will, however, continue to give one public seance in the week, to be held in the Rooms, 28, New Bridge Street, on Sunday mornings; and for the benefit of those who wish to investigate in private, she will receive sitters at her own rooms during the week, but nowhere else.

MR. W. WALLACE, the pioneer medium, after an agreeable visit to Ipswich, where he met kind friends, came on to Lowestoft, where he will remain till some time next week. The friends here, as elsewhere, are charmed with the excellent subject-matter of the addresses given through Mr. Wallace, and are much delighted with his company. His experience in the Cause, and agreeable manners, render him an instructive and pleasant visitor. He has various other gifts of mediumship besides the trance, such as table-tipping, writing, and, occasionally, healing. Communications for him should be addressed to 329, Kentish Town Road, London, N.W.—H. TINK, Lowestoft.

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## WHY I AM A SPIRITUALIST.\*

BY A MEMBER OF THE NEWCASTLE SPIRITUAL EVIDENCE SOCIETY.

When last I had this pleasure of specially addressing you, those who were present will remember I endeavoured to show what, in my opinion, constituted a Spiritualist. To-night I purpose, as I then promised, to offer as many reasons as I can suitably introduce, into a brief address, for the faith that is in me, and which I request you to consider as the grounds (sufficient only for myself) why I am a Spiritualist.

There may be persons present, who were not here on the occasion referred to; in their interests, I will as briefly as possible let them understand what I mean by Spiritualism, before I proceed to the subject of the evening.

We are unquestionably living, sentient beings, inhabiting a universe, which appears as certainly objective, as we are sure of our own individual consciousness; and though a rigid analysis demonstrates the facts of consciousness as appearing first in order of existence, we will, however, assume, because of their almost simultaneous appearance, the equal certainty of the outer world of phenomena with the inner world of consciousness. Now the question arises, is the stuff which makes up the external universe the same in kind or quality, though differing in quantity, with the stuff which makes up the inner world of individual consciousness, or are these different states or conditions made up of stuff entirely and absolutely dissimilar?

This question is answered by the Materialist, who affirms that thought is a secretion of the brain, as bile is a secretion of the liver, while the Spiritualist answers it by affirming that thought has elsewhere existence, independently of brains, though it requires brain-stuff, through which it may manifest its existence here.

There cannot be a more decided difference found anywhere than exists between the Materialist and Spiritualist, and were it not that wiser counsels prevail in both camps, in their mutual confessions of how little there is known, relatively to what there is yet to ascertain, there should be, metaphorically speaking, war to the knife, were they faithful to or consistent with their logical deductions. I should, however, be acting unfairly by the Materialist if I represented him as professing to have solved the enigma of life; for notably Dr. Tyndall, who looks on matter as containing "the promise and potency" of all terrestrial life, warns the Materialists of rocks ahead, and on which their barque will inevitably be wrecked if they propagate Materialism as the completest gospel; because, he says, there cannot be established any logical continuity between the facts of molecular action and the facts of individual consciousness.

Assuming Dr. Tyndall's difficulty, as admitted by Materialists generally, how are we to explain the phenomena of daily life manifested in human beings moving along our streets in obedience to a thought, idea, or impression? If we cannot patiently wait until an investigation of the facts themselves discovers the way in which thought moves things, we must accept the Materialist or Spiritualist theories; we must either agree with Dr. Tyndall that every cup we drink and every meal we eat illustrates the mysterious control of matter over mind; or else adopt the spiritual hypothesis, that mind has an independent existence somewhere, though here it appears to be dependent on matter for its expression.

Bearing in mind, then, the insurmountable difficulty raised by Dr. Tyndall, that it is inconceivable how mere sound should move men, not only to mighty deeds of daring, but drive them likewise into the depths of despair, and confessing to an impatience with any theory inadequate to explain phenomena related to the larger measure of human conduct, I unhesitatingly subscribe to the Spiritual theory as a better explanation of the facts of daily life in relation to human beings.

Before I have done, I hope to shew that my belief in Spiritualism is not the result of a blind faith or an unbridled fancy, nor even the "intellectual whoredom" which Dr. Tyndall (in a hasty moment, doubtless,) characterised as the basis of the Spiritual Movement, but that it is the result of a scientific use of the imagination which the worthy professor seeks to inculcate (and I think wisely too) as a method to extend and widen the horizon of our knowledge and experience.

It is now within a few months of six years, since I first commenced a systematic investigation of the phenomena of Modern Spiritualism, which alleges to demonstrate the continued existence of the individual after death. I was not at the time, nor have I been since, troubled in mind, body, or estate; I had no desire to

\* This paper was read by the author, at the weekly meeting of the Society on Sunday evening, June 22, 1879.

know whether there was or was not life beyond the grave, as I considered it an insoluble problem, but I was prevailed on by a relative who never had, and who is now more indisposed than ever to have, anything to do with Spiritualism in its modern phase, but who had come into possession of a ticket of admission to a trance lecture of which he induced me to accept. I would not promise to make use of the ticket, as the subject had no attraction for me, and, priding myself in an acquaintance with better methods, I thought I could explain the universe, at any rate without the aid of a ghost.

Sunday is the only day of the week that most men engaged in commerce can afford, in these competitive times, to spend over matters not strictly secular, and the business-man who has satisfied himself that the pulpit generally has little or no information to impart, and considerably less power even, than is latent in the listener, to ascertain the suitable responses to the promptings of the mind which contemplation brings into the foreground—he, if he be a wise man, avails himself of the little leisure which the struggle for existence will allow by employing it in such a manner as best meets his mental or spiritual needs; and on the Sunday in question I had indulged in an amount of reading and reflection; when night came I wished for a change of occupation. My church (which I had very irregularly attended) had no attraction, the weather was unfavourable for walking, and as my family had left me to pay their evening devotions, remembering I had a ticket for admission to a trance lecture, my curiosity was quickened, and I yielded to its impulses by wending my way alone whither the meeting was held.

I listened to the address of Mr. J. J. Morse very carefully, and testing it by the best of sermons, speeches, or orations I had listened to, I was obliged to admit to myself that in style it eclipsed Parker, Puncheon, Spurgeon, Vincent, Jones, or Gough, all of whom I had heard, and in treatment of the subject-matter it exceeded them all, and when informed that the lecturer was a comparatively unlettered man, I was (to speak mildly) surprised, but determined, however, to inquire further into the subject, making room in my mind for the possibility of an uneducated barman being able to discourse as eloquently and logically as any senior wrangler in any of our universities. As there was already evidence of the most intricate arithmetical questions being solved, by both Zerah Colburn and George Bidder, in an incredibly short space of time, and without any previous adequate education that would explain the phenomena on known natural principles, as well as the reproduction of involved musical improvisations of professional musicians by an African negro named Blind Tom, who was in other respects deficient in understanding; and to cite another piece of evidence (not so widely known, certainly, but more particularly within my own experience) of a person who within three months reproduced fac-similes (but to save myself from the charge of exaggeration I will say, copies) of oil-paintings which will favourably compare with the originals, and which person never had, to my knowledge, received a lesson in painting, had never handled a brush, much less painted in either oils or water, knew nothing about the admixture of colours to obtain the required effects, or the laws of perspective, or those of light and shade, so essentially necessary to obtain an harmonious result:—therefore, narrowing the sphere of the impossible (or making room for all things being possible—whichever you please), to save myself from a spirit of unreasoning incredulity that might exclude any ray of light, equally so from the spirit of blind faith which so greedily admits the ray but so bedimmed with the rubbish of superstition as to neutralise its potency, I more than ever determined to work on the old-fashioned lines of observation and experiment initiated by Lord Bacon with such signally successful results, as exemplified in the discoveries of modern science, and to yield to no conclusion or inference which a wide, varied, and accumulated experience would not warrant.

Witnessing some uncommon phenomena, and feeling their force in urging one to form an opinion, I soon learnt that if I would be faithful to the inductive method, whatever marvellous phenomena might occur in my presence (even though I should witness the appearance of anyone whom I knew to be laid in the grave), it ought not to induce me to draw the conclusion or infer that because one whom I regarded as dead was apparently still living, therefore the continuation of my individuality after death was assured. Such a phenomenon might, I admitted, induce the hope of life hereafter; but it could never transmute the hope, belief, or faith into a knowledge of the fact,—translating the term "knowledge" as the outcome of actual and personal experience.

It is quite true that there is much in life, under existing conditions, calculated to make the strong man quail, and the weak one despair, of life here, without wishing for its continuance hereafter; but despite the rough experiences, rude training, and stern lessons through which the kingdom of man has evolved, there is sufficient evidence pointing to the fact that life here, with its many drawbacks, has improved, and to the faith that it is capable of further development; and, though apparently bounded by the grave, individually considered, if an investigation of the facts of Spiritualism would just afford me a hope of progressive life beyond the grave, I would be quite content; and, I need hardly inform this audience, my wants have been more than supplied; though to many merely a hope may appear but a sorry result for nearly six years' investigation, to me it is not so; it is equivalent to the joy that one may easily imagine comes to the man that's born blind and who looks for the first time on the splendours of the universe he dwells in. Only a hope! Why, if we have confidence in it, there is, as Car-

lyle writes, a pathway from the lowest depth to the loftiest height.

Only a hope! 'Tis, as the poet sings,—

"The beautiful sun which colours all it shines upon,  
The beacon of life's dreary sea,  
A beauty and a charm whose power  
Is seen, enjoy'd, confess'd each hour."

Only a hope! Is, as another writes, a vigorous principle, furnished with light and heat to advise and execute; it sets the head and heart to work, and animates a man to do his utmost, and thus, by perpetually pushing and assurance, it puts a difficulty out of countenance and makes a seeming impossibility give way. Only a hope, may seem to some the labouring of the mountain bringing forth a mouse; to me it is a joyful ray of light; and in the language of Byron I say—

"Be thou the rainbow to the storms of life,  
The evening beam that smiles the clouds away,  
And tints to-morrow with prophetic ray."

What fair wonder, it may be asked, has gleamed across one's path, extending the horizon of existence and bathing it in sunlight, which heretofore was shadowed in shadows, clouds, and darkness? By what magic wand doth the mind, bowing with submission to the inevitable, blossom into the man aspiring to overcome all obstacles? Through what strange means have the ways of dark necessity been relieved of their gloom, inspiring the spirit of doing and daring in place of the idle endurance which paralyses all effort? What weird experiences are those that can arouse from the living death of tame indolence into a knowledge of the fact that the battle of the strong is life alone, and induce us—

"So to live, that when our summons comes to join  
The innumerable caravan that moves  
To the pale realms of shade, where each shall take  
His chamber in the silent halls of death;  
We go, not like the quarry slave at night  
Scourged to his dungeon, but sustained and soothed  
By an unfaltering trust, approach our grave  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams."

The strange means and weird experiences that bid men aspire, no matter how overwhelming the circumstances of life, rather than remain awe-struck, and wondering, and desolate; the magic wand that raises man out of the Slough of Despond, and places his feet on a rock; the fair wonder that co-ordinates so much of the phenomena of life that heretofore defied classification,—is Modern Spiritualism, which too many, in their ignorance, look on with contempt and scorn; too many, in their indolence, undervalue; and which we all are incapable of thoroughly apprehending, not only because of our inability, but because of its majestic sweep and scope; so far-reaching are its aims, so profound are its possibilities, harmonising, so far as we have fathomed it, with the imagination of the poet and verifying the forecasts of the philosophers; and in its objective phenomena we discern the link that will reunite—now so unhappily divorced—the two great factors of human weal and progress, and obtain for us a religion stripped of all superstition, and a science devoid of dogmatism as to the future life.

Such, in my opinion, is Modern Spiritualism, which might be but the baseless fabric of a dream, but for the objective phenomena, the signs and tokens, the physical and psychical marvels, which accompany its evolution in the present day, and which, when viewed in relation to parallel phenomena that have occurred among different peoples, and at different periods of the world's history, form a platform, a basis, or foundation, the superstructure of which is not bounded by terrestrial life.

Very beautiful! But is it true? asks the philosopher, who, properly so, demands primarily to know if it exists in fact, and is not a mere will-o'-the-wisp, or may be another bright illusion flashing across life's ocean, dazzling and alluring the sons and daughters of men, only to waken up some future day to find it all a dream.

Very possibly it may be true, exclaims the legislator, but of what practical utility is it possessed? While the priest (whose watchword ought to be: first the truth, and then the wise application of it) demands to know, if it is safe to recognise (what their prejudice blinds them to) old facts in new faces. Truly it may be said of the latter class, as it was said of ancient Spiritualism,—he came to his own, but his own received him not.

Although a knowledge of the truth carries along with it the conviction of its utility and safety, it is not enough, however, merely to testify to the actuality of the facts of Spiritualism; we must at the same time demonstrate the useful and safe conclusions they point to, if we would induce others to undertake a personal examination for themselves. I shall therefore try to show that it is not only a true but a useful and safe system of thought; and if I succeed in establishing this proposition, it will be admitted, I presume, I have good reasons for being a Spiritualist.

You will remember I stated at the outset that the Materialists' contention is, that man, as we know him, is the sum total of molecular forces; that at their dispersion, which takes place at death, the destruction of the individuality ensues; while the Spiritualist contends, that the entity man is the central factor that binds together and builds up (according to its capacity and limited conditions) the molecules out of which the organism is evolved, and that at the disintegration of the structure at death, the entity man still lives somewhere as a central power or factor. In brief, it is in another form, the old question: Will the body overpower the mind, or the mind rise superior to the body, when answering to Nature's solemn call? or the still older interrogatory, which every age puts to itself: "If a man die, will he live again?"

If our sense knowledge is to give the reply, then is the Materialist nearer the core of the matter; for, however vivid be our imagination, or lively our faith in immortality, their exercise can never fill the vacant chair with the actual form as it was beheld in life.

We might be all ear, and take in strains that would create a soul; but it would never permit us to hear any voice now hushed in death, which in life soothed and cheered. Judged by the doctrine of appearances, the Materialist has the best of the argument; but appearances are often deceitful—"the tinsel glitter, and the specious mien delude the most; few pry behind the scene"—else the physical and psychical marvels of Modern Spiritualism would not be repudiated without investigation, and the Spiritualist would not be condemned unheard.

But what evidence is there to justify the hope that the soul is so secure in its independent existence that it may, if circumstances compel, smile at the drawn dagger, and defy its point?

As we cannot have a literature without an alphabet, or a science of music without sounds, neither can we have a theory without facts; and every theory the anti-Spiritualist propounds, implies necessarily the actuality of the facts which the Spiritualist testifies to, though they may differ widely as to their origin. But we have even more positive evidence, from a diametrically opposite direction, for the existence of religion as found on the face of the earth: from the grossest fetish up to the most refined faith, we meet with a corroboration of the hypothesis of the Spiritualist, though there may be differences of opinion as to the nature and conditions of the future life.

We may lament the large outlay of money, which might be more usefully expended than in the erection of edifices only partially used; nevertheless every cathedral in every city, all the churches distributed through the hamlets of this and other lands—aye, even to the chiming of their bells, summoning the worshippers to the humble house of prayer—are evidences of the Spiritual in man; else the whole phylactery of the ecclesiastical systems is a myth, and the human family is being befooled with a lie.

Doubtless there is a large admixture of the mythical in the faith that is based on traditions, affording evidence to the Materialist of the Spiritual being a refined survival of savage thought; but the faith of the Modern Spiritualist grows out of a living experience of palpable and tangible facts (which the Materialist does not deny), yielding a present-day manifestation which must ever rise superior to the manifestations of ancient times, and which must necessarily be diluted with the errors and foibles of the ages through which the traditions have descended.

Such evidence as that just adduced may be considered too general to permit a scientific thinker to indulge in the possible independent existence of mind,—the facts pointing in the contrary direction are too accumulative to allow the barest probability.

The external world and the innumerable worlds in space have, it must be admitted, all the characteristics of permanency and independent existence more certainly than mind as manifested in the individual; and as it is impossible for man to conceive of a mind, as we know it, capable of outworking such a mighty display of power, beauty, and magnificence as we meet with in the universe, it appears more reasonable to suppose that mind is merely an outgrowth of matter, and that all flesh is as grass and the flower of grass.

The question whether the external world exists independently or is a manifestation merely of the Divine Mind, we will seek to answer in a specific manner by narrowing our inquiry into the possibilities of the human mind with which we are partially familiar; and if we can adduce evidence of the occurrence of phenomena not explicable on the materialistic theory, we must perforce admit the effects witnessed to be caused by some intelligence adequate to the occasion; for all phenomena are either the manifestation of force or the expression of intelligence.

It is worth while to notice that all who have undertaken to investigate the subject of Spiritualism, after making the most liberal allowance for fraud and imposture on the part of mediums, and imperfect observations and inadequate experiments of the inquirer, have admitted that there was a residuum of *bona fide*, genuine phenomena; while such men as A. R. Wallace, Professor Crookes (than whom none stand higher in their respective spheres in the scientific world), affirm (and many who are listening to me believe because of their own experience)—that heavy bodies are moved without mechanical exertion; the alteration of weight of bodies; the rising of tables without contact with any person; the levitation of human beings; luminous appearances; the appearance of self-luminous hands not visible by ordinary light; direct writing not produced by any person present; phantom forms and faces; and spirit-forms.

To record as facts such antecedent improbabilities as those enumerated is almost certain to develop the incredulous in some minds present; but let me say that the contempt and scorn with which the testimony of earlier investigators were received, is the exact measure of the marvellousness of the phenomena referred to, and, more plainly than aught else, indicates how well-defined were the possibilities of matter, and how incompetent it was deemed (prior to the facts) for a heavy body to move itself,—how impossible for a pound weight to add to or diminish its density. What utter madness to expect the atmosphere would condense itself into the form of a hand, or a human body, and allow itself to be photographed as a lasting monument of the occurrence of the phenomenon which memory might (if the fact were only in her keeping) assign to imagination as it receded into the dim distance.

We presume the most stubborn sceptic would rather believe that a table at rest would remain so for ever until it rotted away; but tables do move and rise without contact with any person; therefore matter is not sufficient for its own phenomena; and illustrative further of its insufficiency, the fluidic atmosphere which surrounds us does condense itself into, sometimes the form of a hand or body visible to the eye, tangible to the touch, besides rendering the air around vocal with sounds which human intelligence can interpret into unmistakable terms. If matter is of itself incapable of such phenomena, we have no choice than to assign it to an intelligent agent, dwelling in conditions which we can but very imperfectly apprehend, but which, however, affords us the best of proof of the independent existence of mind, and at the same time the best of reasons for believing in a higher and fuller life.

I trust I have given some evidence to show that Spiritualism is true, but as this address has already lengthened beyond the limits I proposed to myself, and as your patience may have been over-taxed, I will reserve for some future occasion the remaining portion of the proposition that besides being true, Spiritualism is a useful and safe system of thought. I might, however, say in conclusion, that while Modern Spiritualism has opened out, to me, in its general and broad outlines, a brighter future than I had ever dreamed of, the contemplation of the fact is not, as so many suppose, exactly a bed of roses, inasmuch as the aspirations towards the higher life are answered only in the conquest of self, and improbability is achieved only by our own efforts.

#### MEDIUMSHIP AT MALTON.

To the Editor.—Dear Sir,—Being invited to attend a meeting of a few of the Malton friends on Sunday last, with Mr. John Bland, of Brunswick Avenue, Hull, as a visitor, I attended, and found a treat in store. Instead of Mr. Bland acting as medium altogether, he was delighted to find the Malton people had a medium who was an ornament to the Cause, and shared the duties. One control after another delighted us with news from the other side, after which, Mr. B. passed under control of "Frank Crossley," and gave an address on a subject chosen by us, which proved both interesting and instructive. At the conclusion, the medium exercised his powers in healing by magnetism.

We again met in the evening, and enjoyed a chat with several spirits through the Malton medium, after which a "Dr. MacKenzie" announced himself through Mr. Bland, and what transpired astonished all, and was indeed marvellous. He spoke to none, and none spoke to him, but after taking hold of the hand of a sitter, he traced the complaint the person was suffering from, or occasionally suffered from, and described it fully. After instructing each sitter in self-treatment, he gave decided relief by magnetising the parts affected. My own case for instance. He took hold of my hand with his, the other he placed on my head, in a few moments he passed it slowly from my head down the back to left lung, describing the weakness, and commencing to breathe with difficulty, then round to front, and stopped on upper part of chest over bronchial tubes, and commenced coughing exactly as I have done for a week or more. Although he gave me ease by magnetisation, I should have liked to have known more as to cure, had time allowed.

Altogether, I think him a wonderful instrument for healing and trance-speaking, and I hope his spare time as a working man may be fully occupied in the wonderful work.

During a short walk we had together, I found his ideas as to the progress of Spiritualism coincided with my own, especially as regards paid professional mediumship, and the consequent jealousy arising between them and mediums who work for the Cause alone. It appears to me to be a great stumbling-block to its progress, and until we can have spiritual knowledge in the old style, without money and without price, it cannot prosper. To have outrageous charges for admission into rooms where your senses are handicapped, and the truth of Spiritualism hung on phenomena which, if genuine (often very questionable), can be partially or wholly produced or imitated by conjurers, is a step in the wrong direction, and I question the right of a profession who makes it a matter of fees. I know the *pro* and *con.* of the case; but I think the only safe and right way for those whose entire services are required by society is, to have their reasonable expenses paid, and leave that which is required for the support of family, &c., to the voluntary offerings of those visited, and they will fare better, do more good, and, best of all, will do what is right.

A greater good could be done by arranging for an exchange of mediums of the working classes of neighbouring towns on Sundays, with now and then a missionary visit from a leader. By this plan, expenses would be minimised, local powers developed, and instead of making fees the only aim and object, make it one of spiritual benefit and progress.

Mammon and jealousy of mediums are keeping the Cause down. Mediums, make a stand and shake off the disgrace! Fraternise with your cheap and willing brother-mediums. There is work for all, and your talents (which increase your responsibility) should be used so as to help on the world a little, and never prostitute so noble a gift, by that which has made religion, so called, little better than a trade.

Malton.

J. SLATER.

[The jealousy seems to be all on the side of those who do not succeed in getting the money. As far as our knowledge of public mediums extends, the discredit intended to be thrown on their practice above, is not merited. Perhaps our correspondent has never had to work hard, and lead the fight, sustained by the generosity of Spiritualists. While the principle of selling your services to the highest bidder obtains in society, we cannot blame mediums for following it. From the method recommended by Mr. Slater, it would appear that all the generosity is to be on the side of mediums. He is jubilant because he was amused and treated for nothing!—Ed. M.]

ACCRINGTON.—Mr. Burns's visit has occasioned a correspondence in the *Accrington Times*. A captious correspondent is ably replied to by Mr. E. Foster, of Preston, who has written an excellent letter on an attack which offered but little promise of successful treatment. The editor exhibits laudable impartiality.

## SYDNEY SUNDAY SERVICES.

MR. CHARLES BRIGHT AT THE THEATRE ROYAL.

Confession is good for the soul, and therefore I will confess at once that I had never heard Mr. Charles Bright speak until last Sunday evening; that is to say, Mr. Charles Bright, for the great English orator who has conferred undying lustre upon the name of Bright I have heard many times, and the sonorous notes of that splendid voice as it rolled through Bingley Hall, when crowded with 15,000 people, still ring in my ears. But it was a novel pleasure to listen to Mr. Charles Bright, who has for some years been well known throughout Australia as a free-thought and Spiritualistic lecturer. On Sunday night he made one or two autobiographical references which confirmed the statements respecting his career which I had previously heard. Some years ago Mr. Bright was connected with the *Argus*, and he was commissioned to write a series of "slashing articles" upon Spiritualism. He proceeded to examine the subject thoughtfully, with the intention of exposing the delusion, but in the course of his investigation he became convinced of the reality of the phenomenon of Spiritualism, and was constrained to write a series of papers over his own name in which he set forth the grounds for his acceptance of the new facts and theories. Since then he has lectured with a large measure of success, combining free-thought with Spiritualism, but he has never put forward any claim to mediumship or trance powers. He simply stands upon a public platform, and, by the aid of his normal powers, expounds what he believes to be the truth.

Before the doors of the theatre were opened at 7 o'clock, a considerable number of people were gathered under the verandah; conspicuous among them was the portly form of the Hon. J. Bowie Wilson, enjoying the last whiff of a considerable pipe. In spite of the inclemency of the weather, a good-sized audience gathered together to listen to the lecturer. If any of the clergy of Sydney want to know where the masculine portion of the community go on Sunday evenings they should take a look into the theatres and halls where free-thought and Spiritualism are expounded. Whether it is mere curiosity or conviction which leads men to frequent these assemblies I know not, but certain it is that these views gain the attention of a very large proportion of the men of this city.

The theatre was arranged as usual for Sunday evening services, and it would have been impossible to tell, from the arrangement of the stage, whether a revivalistic meeting or a free-thought lecture was to be given. But in one respect the arrangements were better than those of the Varley and other evangelistic services, for the choir was arranged in the part usually occupied by the orchestra, and we were spared the sight of a number of young ladies grinning at the audience. At half-past 7 Mr. Bright took his seat beside a little table, covered by an ample cover, and immediately the young gentleman presiding at the harmonium commenced a selection of sacred music, which he rendered very well. The lecturer gave out a hymn, which was well-rendered by a competent choir, and during the evening other spiritualistic hymns relieved the proceedings. The "lesson of the day" consisted of a long letter from William Howitt to the *Glasgow Herald*, in which the distinguished *littérateur* gives his reasons for believing in Spiritualism. If I remember correctly, he narrated an instance in which a doctor at Boston, in order to test a medium, requested her to communicate with a lady at Philadelphia, who was to persuade her husband to go to a certain bank and inquire respecting a certain account. The medium consented, and in half-an-hour stated that the gentleman had been, and gave the result of his visit. A few weeks later the doctor was in Philadelphia, and found that the lady had received a mysterious, spiritual communication, and had persuaded her husband to do this very thing. With such powers it seems a pity that the medium did not by some spirit-process examine the bank ledgers herself, and save the worthy couple the trouble of inquiring.

Mr. Bright's lecture was on "William Howitt, the Spiritualist." He commenced very philosophically by pleading for suspension of judgment on topics which one has not fully investigated, and contrasted a philosophic habit of mind with the superstitious and prejudiced attitude which is prevalent in the world; and as an example of much that is bad, he instanced an article on William Howitt, in the *Sydney Morning Herald*. That journal praised Howitt for the marked sanity of his mind, as well as his body up to the advanced age at which he recently died, but altogether omitted to state that for the last five and twenty years he had been a prominent Spiritualist; it gave a list of his works, but forgot to say that the one to which he dedicated seven years' labour, and which he regarded as his *magnum opus*, was his "History of the Supernatural,"—the standard history of Spiritualism through all ages. Mr. Bright used his very considerable powers of sarcasm upon our venerable daily contemporary, and was several times encouraged by cheers from the boxes. He was somewhat hard upon what he termed "Howitt's servile preachings," for it appears that the old gentleman in his closing days was by no means disposed to throw Christianity overboard for the sake of Spiritualism. This was apparently regarded by the lecturer as a striking sign of the decline of Howitt's powers.

The lecture was in no sense a sketch of Howitt, but rather a reply to the *Herald's* article upon Howitt. It gave the audience very little idea of the charming writer whose works are so familiar to the Anglo-Saxon people on both sides of the Atlantic and in Australia. It may be that he regarded a work in illustration of Spiritualism as the worthiest achievement of his life, but it is scarcely likely that he will be remembered by that alone, if the genial productions of his own and his wife's pen on the localities in the old country, on his sojourn in Australia, and on many other light topics, are not kept before the public. Of Mr. Bright's powers as a lecturer, it is scarcely necessary to speak; his voice is good, and he expresses himself clearly and vigorously, and, without being an orator, is a ready speaker with a good command of the arts of rhetoric. He is effective by using sharp-pointed language, and never descends to the style of the stump orator or the pulpit disclaimer, and consequently educated people, however much they differ from his views, may find an intellectual pleasure in listening to his speeches.

—*Town and Country Journal* (Sydney).

LAICUS.

## MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, July 13. Perth Hall, West Derby Road. Morning, at 11; evening, at 6.30.  
LANCASHIRE DISTRICT.—July 14 to 18.  
KEIGHLEY.—Sunday, July 20. NEWCASTLE-ON-TYNE.—Aug. 3 & 4.  
BELPER.—Monday, July 21. GLASGOW.—August 10 and 11.  
LEICESTER.—Sunday, July 27. DERBY.—August 31.

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

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

SOEWERY BRIDGE LYCEUM.—Sunday, July 13. Conference at 10.30, to consider steps to be taken for future work. At 2.30; subject: "Man: his Nature and Destiny." At 6.30; subject: "Redemption and Forgiveness Spiritually Explained."  
LANCASHIRE DISTRICT.—Monthly Visit, July 20 to 28, and August 3 to 11 inclusive.  
NEWCASTLE.—August 17 and 18. GLASGOW.—August 24 and 25.

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.)

## LECTURES FOR JULY.

Sunday, " 13, at 2.30	} Trance Tests and Clairvoyance.	Mr. F. O. Matthews.
" & 6.30		
Monday, " 14, at 7.30.	do.	do.
Sunday, " 20, at 2.30	} do.	do.
" & 6.30		
Monday, " 21, at 7.30.	do.	do.
Sunday, " 27, at 6.30.	Inspirational Address ... Mr. Westgarth.	

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.  
Friday and 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.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

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

On Sunday evening last, Miss Keeves addressed a large and attentive audience upon "the Teachings of Jesus," very much to the satisfaction of all present.

On Tuesday evening, July, 8th Mr. J. Ashman lectured, taking for his subject "Disease: its Cause and Cure." The lecturer showed how every person may become his own doctor and keep in good health, without the necessity of wading through bulky scientific works.

On Sunday morning next, at 11.15, Mr. McKenzie will open a discussion. On Sunday evening at 6.45, the usual lecture will take place.

On Tuesday evening next, July 15th, at 8.30, Mr. J. McDonnell will lecture. Subject: "The Teachings of the Churches and the Teachings of Jesus." Discussion invited. Admission free to these lectures.

W. G. PAUL.

## THE ANNIVERSARY DEMONSTRATION AT OSSETT.

On Saturday, a very pleasant tea-meeting was held, at which fifty sat down, followed by a social meeting, with Mr. Armitage, of Batley, in the chair. The Messrs. Kitson and Wood entertained the company by discoursing sweet strains upon their violins. Mrs. Dobson gave a first-rate solo on the pianoforte. Songs and readings were given by Miss Homefield, and Messrs. Dent, Wimpenny, Armitage, Wallis, and Lockwood; duets by Mr. and Mrs. Orliffe, Mrs. Brook and Mr. Hallgath, and a speech by Mr. Heydon, of Leeds; all of which were much appreciated by the audience.

On Sunday, friends from Bradford, Leeds, Heckmondwike, Sowerby Bridge, and Ossett assembled in conference at 10.30. Reports were made and discussed, and suggestions for future work thrown out; but it was resolved to adjourn the meeting till Sunday the 13th, when a conference will be held at Sowerby Bridge Lyceum, when the suggestions made will again come up for consideration.

After luncheon, a move was made to a cricket-field close by the station, where fully a thousand persons gathered round to listen. Mr. Dent opened the meeting, and was followed by Messrs. Orliffe, Richardson, Earl, Walker, and Wild, who each spoke for ten minutes very effectively. The guides of Mr. Wallis had scarcely commenced their address, however, when the rain began to pour down so sharply, that the meeting had to be broken up.

After tea, the second meeting was commenced on the lawn in front of the Lyceum, and again the rain came on just as a start was made, and the friends had to go inside, completely filling the little Lyceum.

So soon as all were settled, the guides of Mr. Wallis delivered a powerful and impressive address on "The Fiction and Facts of Death," which produced a visible effect upon many of the audience, and was listened to with breathless attention throughout.

On Monday evening, the controls of Mr. Wallis again spoke in the Lyceum, on "The Religion of Life" to a select and attentive audience.

## SPIRIT-MEDIUMS AND CONJURERS.

## AN EXPLANATION OF THE TRICKS OF CONJURERS

WHO PRETEND TO EXPOSE SPIRITUALISM.

The Phenomena attending Spirit-Mediums are clearly defined, and shown to be quite distinct from the Tricks of Conjurors. Price 2d.; post free, 24d.

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

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JULY 13.—6, Field View Terrace, London Fields, E. Devotional Meeting at 7. Physical Manifestations at 8. Miss A. Barnes, medium.  
 MONDAY, JULY 14.—6, Field View Terrace, E. Seance at 8. Members only.  
 TUESDAY, JULY 15.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.  
 WEDNESDAY, JULY 16.—Mr. W. Wallace, 329, Kentish Town Road, at 8.  
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.  
 THURSDAY, JULY 17.—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, JULY 13, 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.  
 LOUGHBOROUGH, at Mrs. Gilbert's, Russell Street. Cherry Orchard, at 6 o'clock. Meeting for Inquirers into Spiritualism. Information given and books lent on the subject.  
 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.  
 BOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
 MONDAY, JULY 14, LIVERPOOL, Perth Street Hall, at 8. Lecture.  
 HACKNEY, Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Seance. Members only.  
 TUESDAY, JULY 15, 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 16, ASHTON-UNDER-LYNE, 23, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.  
 BOWLING, Spiritualists' Meeting Room, 8 p.m.  
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