



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

# SPIRITUALISM.

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## ORIGINAL SIN.

A DISCOURSE BY MR. IVER McDONNELL,  
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HALL, OCT. 30TH, 1881.

Read portions of Matt. xviii. and xix.

Have you ever gone into one of those grand old cathedrals, erected in some remote century, and observed the peculiar effect which takes place on the mind as you behold the lofty ceiling, massive pillars, and ancient walls, whose discoloured and dilapidated appearance is in keeping with the traditions and age of the building. The large stained glass window, with its rude figures and gaudy colours, seems as if striving to impart a cheerfulness to the dull, sad, and gloomy aspect of the place.

A moment's reflection will show you the direct cause of this effect—it is the WANT OF LIGHT. Along the top of the side walls are placed a number of small windows which are utterly inadequate, according to modern ideas, of admitting a sufficiency of light, and hence the phenomenal action I have referred to.

It was not without a purpose that these buildings were so designed, and I am persuaded it was for no architectural reason, but rather for a specific purpose in relation to the formation of thought. I am not disposed to impute inferior motives to men, but when I see a practice persisted in for many centuries, which is consistent with a special kind of mental training, and that of a debasing kind, I fear the design of excluding the honest daylight from the church was in strict accordance with the practice of shutting out honest truth from the mind, only in such small measure as its priesthods chose.

Let there be Light! was God's Will. Let there be TWILIGHT ONLY has ever been the will of the churches.

When the assembled worshippers are surrounded by depressing influences, then their minds are in a passive condition and capable of receiving any impression of a gloomy character. The subduing influence of complete darkness is known in prisons, from its successful applica-

tion to refractory criminals; and so, in degree, must be the effect on mankind, in the wonderful theological structures raised by artful men.

I purpose, this evening, directing your attention to one of those dark, purple-stained windows through which the light, in its effort to illuminate, has received a gloomy, evil shade, which ever sheds its baleful influence over the mind of man; thus dishonouring and degrading God's masterpiece on earth.

The doctrine of Original Sin is believed in, and taught by, all the Christian Churches, with a couple of very minor exceptions.

It is a fundamental point in their theologies—distinctly asserted and defined in their several declarations of faith; and its full recognition is essential to Salvation.

I will now state this Doctrine.

There are two kinds of Sin—Original Sin and Actual Sin.

Actual Sin is the sin we all are guilty of by committing it, with which at present I do not mean to occupy your attention.

Original Sin is a sin natural to you—just as natural as are your limbs or senses. It is born in you and with you; and is part of human nature. And for this sin in your nature you shall be damned, unless you choose to have it removed by such means as each church prescribes.

It came upon man thus: God placed Man in a garden, at time of his creation, and supplied him with all he needed. In addition, he placed near him a certain fruit tree, which he forbade him to touch. A serpent persuaded Eve to eat of the tree, and she gave the fruit to her husband, Adam, who also ate of it. For this disobedience they were expelled from the garden, and they and their posterity for ever were cursed. It was the Fall of Man from a state of innocence and purity and God's favour, into a state of wickedness and depravity, and it brought him for ever under God's wrath and curse.

That there may be no mistake or misunderstanding of this important doctrine, I shall present it in all fairness by quoting from the authorised works of the three principal Churches of Christendom—the Church of

Rome, the Church of England, and the Church of Scotland.

In the "People's Catechism," which is a standard teaching book of the Roman Catholic Church (p. 213) we find—

Question.—What is Original Sin?

Answer.—It is that sin in which we all are born, by means of the fall of Adam.

Instruction.—Original Sin was committed by the first man Adam, when, contrary to the express command of God, seduced by the delusion of the Devil, and in compliance with the persuasion of Eve, he ate the forbidden fruit, from which ensued that fatal curse on all mankind—"Dust thou art, and into dust shalt thou return." This would have been followed by everlasting exclusion from heaven, had not God through his pure mercy, promised to send a Redeemer to rescue us from this immense evil. This Redeemer was no other than God the Son, the Second Person of the blessed Trinity made man; for none but an infinite being could atone for an offence against an infinite being, nothing but infinite mercy could satisfy infinite justice.

Having forfeited original holiness by the sin of our first parents, we were born children of wrath, with a corrupt nature, and inclination to all kind of sin. The only remedy to obtain the remission of this sin is that of Baptism, by which the merits of our Redeemer's blood and passion are applied to our souls. Baptism is, therefore, necessary to all, as none of the children of Adam can obtain heaven without it.

Here is not only a statement of the doctrine, but the remedy for the Sin; they tell us also, all sickness and even death of the body are the result of it.

The Church of England, as by law established, has expressed her faith in her thirty-nine Articles, which are to be found in the Book of Common Prayer.

The ninth Article runs thus:—

Original Sin standeth not in the following of Adam, but it is the fault and corruption of the nature of every man that naturally is ingendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain; yea, in them that are regenerated, whereby the lust of the flesh is not subject to the law of God.

Article 10.—The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith and calling upon God.

Here again we have a distinct Protestant statement of this sin, and I beg to remind you, that all the Methodists hold it as here expressed—so also do the Baptists, and all the smaller sects.

The Homilies of the Church of England are fully authorised sermons on moral duties, published in accordance with Act of Parliament, and in the Homily for Whit-Sunday, we find—

Man, of his own nature, is fleshly and carnal, corrupt and naughty, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds.

Again—in the Homily on the Nativity—

By the Fall of Adam it came to pass that as before man was blessed, so now he was accursed; as before he was loved, so now he was abhorred; as before he was most beautiful and precious, so now he was most vile and wretched; instead of the image of God, he was now become the image of the Devil; instead of the citizen of Heaven, he was become the bond-slave of Hell; having in himself no one part of his former purity and cleanness, but being altogether spotted and defiled; insomuch that now he seemed to be nothing else but a lump of sin, and therefore, by the just judgment of God, was condemned to everlasting death.

Who would think that every clergyman, and every member of the Church of England believes this horrible doctrine.

The clergy all swear they believe it; and that they will teach it.

The Church of Scotland deserves our special attention. It prides itself on being a Bible-reading church. Its members are all conversant with the Scriptures, which they hold to be divinely inspired in every word.

This church is essentially a reasoning church. They demand and give a reason for everything. They have embodied their views in a book, entitled "The Confession of Faith," to which is added their Catechism, for every line of which they profess to give Scripture proofs. To a theological student this book is invaluable, as it exhibits the very strongest passages to be found in the Bible for the doctrines advanced in it.

Their statement of the doctrine is as follows:—

Our first parents being left to the freedom of their own will, through the temptation of satan transgressed the commandment of God in eating the forbidden fruit; and thereby fell from the estate of innocency wherein they were created; and all mankind descending from him, sinned in him, and fell with him into an estate of sin and misery. The sinfulness of that state of man consists in Adam's guilt, his want of righteousness, and his corrupt nature, whereby man is utterly indisposed to all that is spiritually good, and wholly inclined to all evil and that continually, commonly called Original Sin, and from which do proceed all actual transgressions. . . . Original Sin is conveyed from our first parents by natural generation, so that we are conceived and born in sin, which brings upon mankind God's displeasure and curse, so as we are by nature children of wrath, bond-slaves of Satan, and justly liable to all punishments in this world and in that which is to come. —(pp, 136-7-8.)

Beyond this we need not go. It is all clearly stated by these three representative Churches. Neither need we curiously peer into the mists of antiquity in search of its history or origin. It is a living reality to-day, and let us deal with it just as we find it. This, however, I may say, that it is a very ancient doctrine in the Christian Church, for we find, about the year four hundred, a British monk, named Pelagius, opposed it so firmly, and so successfully, that there was a serious division about it. Austin, another monk opposed him, and after years of argument, Pelagius was denounced as a heretic. The style of argument in those days was quite different from ours of to-day.

Rational men now rely on facts, or common-sense conclusions, just as the Nazarene reasoned. He always appealed to admitted authorities, or the facts of nature, or with a parable left his hearers to form their own conclusions from a supposed ordinary occurrence.

In those early days, the opinions of learned or holy men were allowed as proof.

We mean to do our own thinking, more particularly as we have to pay for it hereafter, should we err.

In opening this question our first consideration is to form a clear and a just idea of God, as it is to Him we are referred as the Offended One and our Judge.

In order to discover the character of God we must study him through his works; and I do not see how any well-informed man, in good balance of mind, can come to any other conclusion than that the Great Power, the Force in Nature, the Unknown, or whatever term may be used for the God-idea,—possesses power, wisdom, and goodness to an infinite degree. As this question is among those who admit the reality of the Divine Being, and all agree in his benign attributes, we will not enter on it. If any confirmation be required, we shall find the teaching of Jesus Christ fully satisfactory,—for in the character of a kind loving Father, as he describes him, we find all we could wish. Let us, then, fix this point clearly—that God is a Good Being; that in Him dwelleth no evil thing; that he has designed all things to be in harmony for the good of his creatures; that he has no pleasure in the death of a sinner—in fact, that we are to believe in him as our Father in heaven, and approach him as children.

Having laid this down, as a starting point, we must take care that nothing which follows conflicts with it.

We will now follow our teachers on to their own ground, and examine the history of the Original Sin, as given in the three first chapters of Genesis.



In the first chapter we read that God designed man after himself as a model,—and that he was to have dominion over everything on the earth; and he did so, creating them male and female. And God blessed them. And God saw all that he had made, and behold it was very good.

There is a simplicity of narration—a dignity of expression in its mode of assertion, and such a conformity with what we know of the operations of nature, in this chapter, that it commends itself to our respect, if not to our belief.

In the second chapter we find a new account of the creation, remarkable for its going into details and particulars of many kinds.

We find a new title given to the Divine Being—the Lord God.

We are told that he formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. And God planted a garden and put the man into it, and surrounded him with all that was beautiful and useful; and in the midst of the garden—the most conspicuous place—he put the tree of life, and the tree of the knowledge of good and evil.

He then put the man to dress and keep it, giving him liberty to eat of every tree, except those two, telling him he should surely die the day he did so.

Next we learn that the Lord God found it was not good for man to be alone, and he made a woman out of one of the man's ribs, and brought her to the man.

In the third chapter we find that the Serpent was admitted into the garden, and it could speak. And it said to Eve—"Yea, hath God said, ye shall not eat of every tree?" She told it what the command was, and the penalty of death attached to its violation. The serpent said the penalty was a mere threat to prevent them becoming enlightened, and told her they would not surely die.

Then the woman, under the influence of three good reasons—usefulness, beauty, and wisdom—took of the fruit of one of the trees, and gave to her husband and they did eat.

In the evening the Lord God called Adam, and accused him for breaking his command. And he replied substantially this—"It was not I; it was the companion you gave me really did it, and I complied with her wishes. Then he accused the woman, and she replied—"The serpent whom you allowed into the garden, and permitted to speak to me, told me that your threat was meaningless, and that we should become wise by using the fruit of the beautiful tree you yourself put in the very centre of the garden.

Then the Lord God became very angry: he cursed the serpent; he cursed the woman; he cursed the man; and he cursed the ground.

So God drove the man and woman out of the Garden of Eden.

This is a curious story. The believers in Original Sin say we are to understand it literally—it means just what it says, and they refer to it as the divine record of the Fall of Man.

Now we will examine it:—

Firstly. It puts the Lord God into the character of an Experimenter, who tries how far his creatures could resist temptation; and he lets in, or possibly sends in, a tempter.

This tempter tells the truth, that they should not die, and the denouement shows that the Lord God was wrong, for neither of them did die, but lived very many years, and had a large—a very large family.

But, say the Original Sinners, spiritual death was meant, not physical. If this were so we must make the entire story spiritual, for to say one line is literal, and another figurative, and another spiritual, is trifling we will not allow. Arbitrary interpretation to make the writings agree with men's opinions, is unwarrantable impudence. As the command is literally under-

stood—the entire garden story, with its trees, human beings, and serpent, are understood literally—and the conversations and curses are taken in the same sense, I insist upon the rest of it being also received literally.

Priestly dictation or interference I positively resist—to THEIR literal understanding I hold them.

I might mention that the command was given to the man prior to the formation of the woman, and in strictness he was only a participator in the crime, and the real criminal was the Serpent. So also are there many contradictions in this story which, being apart from our present subject of consideration, we will not enter upon.

I now ask every intelligent person, Is the Lord God, as we find him presented in this story, a being of Power, Wisdom, and Love? Does not every line show his weakness, folly, and fury?

Was it wise to set a trap for the innocent, bait it temptingly, and, having caught them, was it loving to curse them and the very ground too?

This disobedience is called the Fall of Man, and, according to theologians, it brought on our first parents, and their successors for ever, the everlasting, unmitigated curse of God!

Every person born into this world is of his own nature inclined to evil, and deserveth God's wrath and damnation.

—Says the Church of England.

This Original Sin brought on man all the troubles, sorrows, miseries and death, both physical and moral, to he is subject.—("People's Catechism," page 214.)

—Says the Roman Catholic Church.

By this sin our first parents became dead in sin, and wholly defiled in all the faculties and parts of soul and body; and from them we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to evil, which brings on us the wrath of God, the curse of the law, death with all miseries, spiritual, temporal, and eternal.—("Conf." vi.)

—Says the Church of Scotland.

Here we find language exhausted to convey ideas truly horrible; and under their intensity, not from fright but wonder and disgust, I shall treat the doctrine with the severity it provokes.

When men in their fanaticism attribute to the Deity those qualities which are essentially of the devil, and an arch-devil too, it is high time to confront them, and expose the personal motives which have induced them to sink themselves to a depth of moral degradation compared to which the open, intelligent Atheist is as honey to gall.

It may be interesting to some to know the Mormon's idea of Adam's Fall.

The penalty of Adam and Eve's transgressions was temporal and spiritual death. Temporal death being the dissolution of the body, and spiritual death, banishment from the presence of the Lord; from which none are exempt. It was necessary that they should have partaken of the forbidden fruit, otherwise they never would have known good from evil, neither could they have had posterity. Our first parents rejoiced and praised God because they had transgressed his command, and thus learned the nature of good and evil.—(Mormon "Children's Catechism," pp. 29, 30, 31.)

I now demand of all christian men who believe in this doctrine, and I defiantly challenge all its preachers to produce me the words of Jesus Christ in support of it. Come on, all ye councils; stand up, all ye learned; speak out, all ye who live on the religious faiths of the Christians—Where does your divine Master, your God, who left nothing untold necessary for us to know, say, that the sin of Adam has fallen on the human family, and we are all under God's curse, both soul and body. Where does he say even a sentence which, even by implication, might be construed into the unhallowed libel. You all know, in your heart of hearts, he never taught it, and you ought to know that he never taught us that the heart of man is desperately wicked.

Of course you will make some attempt, be it ever so feint. Here is the only one offered: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (Matt. xv., 19.) Let us see the context.

The Scribes and Pharisees accused Jesus for his disciples transgressing the tradition of the Elders, by eating with unwashed hands. He retorted by asking why they transgressed the COMMAND OF GOD by their traditions, citing a case, and denounced them as hypocrites.

He then addressed the multitude, telling them it was not what men ate or drank which defiled them, but it was those things which proceed out of the mouth, and come forth from the heart which defile the man.

Here, did he mean every human heart, or bad men's hearts only?

Two verses on, we read that a woman came to him and cried out,—“Have mercy on me, O Lord, thou son of David.” Was this the language of a wicked heart?

She also cried—“Lord, help me.” Was this the utterance of an evil nature? Jesus had mercy on her, and helped her, and paid her a very high compliment.

To settle the point, if any doubt could exist, he says in Matthew xii., 35; Luke vi., 45—“A good man out of the good treasure of the heart, bringeth forth good things, and an evil man, out of the evil treasure, bringeth forth evil.”

Referring to good and bad men, he says—“Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit,—Wherefore by their fruits ye shall know them.” (Matt. vii., 17.) Also, there is good ground as well as stony ground for the seed to fall on. So that to force the text of one verse, which the context, the numerous other teachings of Christ, and our own common sense shows to refer to evil men only, is simply clerical argument worthy of their rotten dogma.

If this Original Sin of Adam has sunk humanity into a state of mental and physical depravity, every child born is in that state, indeed, all the Churches expressly admit it. The Church of Rome recoils with horror from the idea of an infant being damned; so, with some spark of humanity, has devised a plan of escape. If an infant is dying, any person, man, woman, or child, by sprinkling a few drops of water on its face, in the name of the Ever Blessed Trinity, saves it from Hell, and it then goes in its innocence to its Maker. But should it not be fortunate enough to obtain even this Baptism, they have discovered or invented a special place for it in the next world which they name Limbo.

Ridiculous as this may appear to some, it is admirable for its intention when compared with the Protestant ideas.

Let us look at the Church of England. They are very guarded in expressing extreme views. Still we learn that as we are all born in a state of Original Sin we are under the curse; but, following the Mother Church, Baptism removes it, for “baptism is a death unto sin and a new birth unto righteousness, whereby we are changed from being children of wrath into children of grace,” (Catechism). They also tell us, in their Public Baptism of Infants,—“It is certain, by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.” By which I understand, that if they die, not being baptised, they are undoubtedly damned;—for there is no alternative provided.

The Church of Scotland settles the matter thus. By nature we all deserve damnation. Nothing we can do can save us. Baptism is only a form. ELECT infants or Elect-adults who die, are saved by Christ. All others, non-elects, cannot be saved—that is, they are damned. (“Conf.” x., 3 & 4.)

Where the theologians learn all this I know well; but where our Lord Jesus Christ teaches it I don't know.—(Mormon Views, see page 56.)

Let us turn away from these men-made churches for a short time.

The gloomy light of their depraved theology, is positively depressing to the soul—it is offensive to the judgment—it is disgusting to our divine humanity. Let us leave the fetid atmosphere of those corrupt buildings, whose foundation is all money, and whose pinnacles are ever pointing to the heaven of earthly ambition. Come with me into the healthy, broad, open, daylight sunny slopes and mountain streams of Judea; and there, in the unenclosed fields, let us sit down with the crowd and hear God's truth as it comes from his Messenger, Jesus Christ, as purely and truly as the sun's glorious rays come from the heavens.

The people came unto him again to hear; and, as he was wont, he taught them. And they brought young children unto him that he should touch them. For what was this? Because all knew a holy influence proceeded from his hands and healed any physical infirmity which might be in the child, and an extraordinary spiritual effect was produced on the mind which favourably affected it through life.

Why did he not call for water, or immerse them in the running stream in the name of the Father, and of the Son, and of the Holy Ghost? or in some way cleanse them of the sin of Adam? He knew nothing of such theology.

So great was the crowd, and so earnest their desire for his beneficent influence that they pressed on him, and the disciples rebuked those who brought the little ones. But when Jesus saw it he was much moved, and said unto them—“Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God.”

I put it to your good sense—If children were under the curse of Original Sin, could he have used such language? Most certainly not. If the blessed in heaven are emblemized by ordinary juvenile humanity in its innocence and purity, surely all this doctrine of innate natural depravity, is a most self-degrading error.

The holy and inspired Teacher then inculcates a lesson for the adults. “Whosoever shall not receive the Kingdom of God, as a little child shall not enter therein.” Here he sets up a simple, believing disposition as the highest condition of man's mind, as by it only we can receive those sublime truths, by which we enter the Kingdom of Heaven. It stands, as it is related, in distinct contrast with the acute intellectuality of the Sadducees, the ostentatious learning of the Scribes, and the crafty piety of the Pharisees. But this pure childlike, heavenly, condition of mind could never have been in any of Adam's race, if original corruption had made us “opposed to all good and wholly inclined to all evil.”

Again,—when the disciples disputed (Matt. xviii., 1) as to who should be greatest in the Kingdom of Heaven, Jesus answers this tremendous question by calling a little child, and placing him in the midst of them, as a specimen of the sinless innocence which attains excellence there.

How is it that he made no qualification? Had that child been in his sight, a sinner by nature, he could not truthfully have exhibited it as an illustration of heavenly excellence.

We further read—“And he took them up in his arms, put his hands upon them, and blessed them.” Thus showing the most intense sympathy with them.

Any further appeal to God's word is unnecessary. Not only is the doctrine of Original Sin not taught by Christ, but we find the very opposite truth of Original Purity and innocence directly inculcated, and enforced by the words and acts of Jesus.

If the light in some men be darkness, how great is that darkness.



Our next enquiry is—On what grounds do the Churches build up this Doctrine?

Throughout the Old Testament we find many expressions which seem to sustain it, some of which I shall read.

Gen. vi., 5.—And God saw that the wickedness of man was great upon the earth, and that every imagination of his heart was only evil continually.

Jer. xvii., 9.—The heart is deceitful above all things, and desperately wicked.

Psalms li., 5.—Behold, I was shapen in iniquity, and in sin did my mother conceive me.

Job xiv., 4.—Who can bring a clean thing out of an unclean?

Gen. viii., 21.—And the Lord said in his heart—I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth. (Not from his birth.)

Prov. xx., 9.—Who can say—I have made my heart clean?—I am pure from sin.

Ecc. vii., 20.—For there is not a just man upon earth that doeth good and sinneth not.

On the other side of the question we find:—

Ecc. vii. 29.—Lo, this only have I found, that God hath made man upright, but they have sought out many inventions.

Gen. xx., 6.—And God said unto Abimelech—yea, I know that thou didst this in the integrity of thy heart.

2 Sam. xxii., 21.—The Lord reward me according to my righteousness, according to the cleanness of my hands hath he recompensed me.

22. For I have kept the ways of the Lord and have not wickedly departed from my God. 24. I was also upright before him, and have kept myself from mine iniquity. 26. With the merciful thou wilt show thyself merciful, with the upright thou wilt show thyself upright, and with the pure thou wilt show thyself pure.

There is such a variety of feeling and opinion to be found on many questions throughout the Old Testament, that to regard quotations from it as decisive teachings on truth would be quite delusive.

Those ancient books were never written for moderns; and however interesting they may be for their history, or instructive in their stories, they are very little use as guides to spiritual truth.

Let us now look to the New Testament for instruction.

So earnest is the Church of Scotland in their desire to prove Original Sin from the Bible, that they quote no less than eighty texts, the greater number by far being from the writings of St. Paul—that is, about fifty. In the four Gospels they find only two texts, neither of which will bear examination, one which I have read to you, (Matt. xv., 19), and the other is irrelevant to the (Matt. xxv., 41) question.\*

Paul is the Apostle of Original Sin. He had a very remarkable and peculiar turn of mind. He discovered in Jesus Christ the great Antetype of whom all things in sacred history were merely prophetic types. He says:—

Rom. v., 15.—For if through the offence of one man many be made dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

1 Cor. xv., 21.—For since by man came death, by man came also the Resurrection of the dead. 22. For as in Adam all die, even so in Christ shall all be made alive. 45. The first man, Adam, was made a living soul, the last Adam was made a quickening spirit.

He tells us in—

Rom. xii., 15.—For we know the law is spiritual, but I am carnal, sold under sin. 18. For I know that in me, that is, in my flesh, dwelleth no good thing, for to will is present with me; but how to perform that which is good I find not. 27. So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

That is, by nature he is a sinner, but, by his converted mind, he serves God. No doubt Paul believed that Adam's sin brought spiritual death on all mankind, and that the death of Jesus brought spiritual life to all who believe.

\* Old Testament 42, Gospels 2, Acts 1, Paul's Epistles 48, Titus 1, James 3, John 3, Total—80.

But I challenge Paul's belief as a hideous error. I deny his inspiration by the Spirit of God.

I find his principal doctrinal teachings repulsive to natural feeling—opposed to sound reason, and contrary to Christ's teaching.

I accuse him for his haughty humility in opening his Epistles, by asserting himself to be called of God to the Apostleship. I see in all his writings his egotistic self-assertion and bold dictation to others. Paul teaches us that Christ was a Sacrifice, and that we are saved by his atoning blood. This Jesus never taught.

Paul's life was such that we find him in practice a bigot, though in his words there is much charity. Born of highly respectable family, he was educated a superstitious Pharisee.

This is the man whose Epistles have been the battle ground for ages. With enthusiastic followers bearing high the banners of the Blood of Christ, Man's natural Depravity, Election, Predestination, and a dozen other dogmas, have they rudely over-ridden the European mind for ages, filling the heads of men with theoretical delusions, and their hearts with all manner of hatred and ill-will, until we find the pages of Christian history an unbroken record of villany, plunder, murder, and war.

I deny that I have been born in sin, so long as the conditions of my birth were natural. I deny that the punishment said to be due to Adam falls on me.

I deny the literal truthfulness of the Garden of Eden story, because it is blasphemous in its character, by attributing to the Divine Holy Creator actions disgraceful to a man, and full of inconsistency with his nature as seen in his works.

I expose the story as an old Persian Legend, related in all the ancient Eastern books, whether meant as an allegory or a mere story I will not say;—but to call upon the world to accept it literally, just as it is given, and as all the Churches call on you to accept it, I, for one, laugh at them in their faces for thinking that they will find everyone to swallow such indigestible rubbish at their bidding.

I am happy to think I do not stand alone in this; far from it.

Without including the vast multitude of Sceptics of every kind who ignore Revelation, I have reason to believe a still greater number of intelligent men in the Churches, including many of the clergy, merely assent to it, but in their hearts view the Legend as I do, and long for the day when they can venture to express their doubt and disbelief.

May I exhort you, in conclusion, to direct your minds away from this very degrading doctrine, and turn to the truth which sets us always free.

I would ask you to "have faith in God" and in all that belongs to him, and have little confidence in men's teachings of Him.

I would say—Believe in the teachings of our Lord Jesus Christ, as to the good nature of man.

Believe in the instincts of your own hearts, undeveloped though they may be, for they desire excellence, and dislike depravity.

Believe in the fact of man's progression so far, as the fair promise of an unlimited further advance.

Believe in the purity and innocence of the human mind ere it becomes vitiated by the influences of the world.

Believe in the bright, the beautiful, the pure, the perfect, the happy, the spiritual, the everlasting, the God-like, and you will have a faith in harmony with your own nature, in accordance with the philosophy of the Son of God, in sympathy with all creation and its Creator, and then your minds will be set free from the slavery of clerical dictation, and be as exalted above sacerdotal dogma as Heaven is above Hell.

## THEOSOPHY.

### "J. K." AND HIS CURIOUS WAYS.

To the Editor.—Sir,—Some weeks ago "J. K." had a series of articles in the MEDIUM, on what he was pleased to call "The Adeptship of Jesus Christ."

The initiated could see by these papers, that "J. K." had studied Cabala, but that this instead of making him a quiet humble man, what true Cabala when truly digested must do, had on the contrary gone the wrong way, and turned the head of "J. K." upside down.

To those who truly know the nature of the divine Word, and of Christ who was that Word incarnate, "J. K." and his intolerable conceits were so monstrous in their eyes, as to render all reply a mere waste of labour.

In last week's MEDIUM, however, "J. K." seems to have gone quite mad, and he now salutes his readers and critics, as "The Devil and his adherents."

I think, Sir, that as Editor, you should not insert such rubbish, but as you have done so, although under protest, I will now merely give a very brief reply.

"J. K." has an intolerant belief that all doctors are rogues, and all their drugs poison, and to be consistent he utters the following absurdity: "even Jesus could not cure those injured by drugs!" Has he forgotten the case of the woman who had "spent all her substance on doctors (and had no doubt taken bad medicine) and was no better but worse," and who yet got instantly better on touching the hem of the Lord's mantle?

He pretends to be an Occultist, and yet through prejudice, forgets that in the Occult, Matter, including poisons, are at the command of Spirit—to be or not to be.

Again he says, "Jesus lost first his power, and then his life because he ate meat."

The present writer is almost a Vegetarian himself, but alas, when Vegetarianism becomes an intolerant superstition! Or if the Lord could not at will convert not only flesh but stones into his own divine bread.

It now seems that "J. K." is driven mad because thoughtful Spiritualists and Theosophists take little notice of him, and now he would rather stand on his head in the public streets, than remain unnoticed.

He reminds us of the mountebanks of public fairs, who dress in red, blacken their faces, and with heavy boots dance convulsively on sounding boards, and we realise the Scottish ditty—

"Some say the devil's dead  
And buried in Kirkcaldy,  
Others say he's up again  
Dancin' the 'Heeland Laddie.'"

To be short, the substance of "J. K.'s" enunciations are—

That Christ was a "Red Adept;"  
He meant well.  
But he lost his power, and then his life, by eating fish;  
And "J. K." knows all about it,  
But for the rest of the world, they are asses.

To which one can only reply in the words of the ancient poet—

"Little Jack Horner sat in a corner  
Eating his Christmas pie,  
He put in his thumb, and pulled out a plum,  
And said—what a good boy am I."  
Your Obedient Servant,  
X.

## PROGRESS OF SPIRITUAL WORK.

### PLYMOUTH.—THE WORK OF PRIVATE CIRCLES.

Last Monday evening's circle, held at the Hall was a remarkable occasion. There were twenty-three present. Excellent addresses were given through three trance mediums; no stiff formality, but free and friendly communications between our spirit-friends and ourselves. The spirit-world is striving to establish natural and familiar intercourse between themselves and us; they only need suitable channels in order to do this, and it is a material part of our work to provide these channels for them. Other friends at

this circle advanced a stage in their development. It was a time of much enjoyment and spiritual refreshing, and all was perfect harmony. An extremely amusing feature was the conversation of two Yankee spirits through the mediums, Mr. C. and Mr. W.

At the Tuesday evening circle, we were favoured with the presence of a gentleman from London. He proposed to test the pulse of the medium, Mr. C., in the normal and trance states respectively. It was found that in the trance, the pulse was at a hundred, as compared with seventy in the usual state; but the anomaly was that instead of the abnormal heat which should accompany a quickened pulse; the temperature was lower than in the normal condition.

On Thursday we had an unexpected influx of strangers to our public meeting, pretty well filling the body of the Hall. Normal and trance addresses were given, and some healing operations, in which the audience seemed much interested, were performed by Mr. Cudlip.

A lecture will be delivered on Thursday of the present week, entitled: "How I became a Spiritualist."

At a circle on Friday evening addresses were delivered by the controls of Mrs. R., and Mr. Paynter; "Willie" the leading guide of the latter, who was also his bosom friend on earth, gave a most interesting description of the surroundings of this circle, as they appeared to him, and also of his own connection with the medium from the time of his passing away; how he had influenced him; the process of development, &c.

Saturday evening's circle of six, was of an exceptionally interesting character; there were new inquirers, and through Mr. W. and Mr. P. we had most important and instructive communications. I had been previously promised by "Willie" aforementioned, that at this sitting he would introduce a spirit, of some celebrity in earth life, for whom he had been preparing the medium, and who would take a prominent part in public work; and this was realised. Although the time was limited, this intelligence delivered an address full of the best thought and most important information. I was exceedingly pleased, because of what this promised for the future through this friend. I wish to say that various circles not mentioned here, were held in the houses of the friends during the week, in which important results were realised. I am informed of two or three new mediums, who have commenced to speak and exercise gifts under control.

The subject of discourse on Sunday morning, was "Peter's trance and its lessons," in the evening, "The Spiritual World; our relation thereto, and the employments thereof." Mr. Williams was controlled to take part in the circle that followed.

OMEGA.

## SPIRITUAL POLITY.

### FILTHY LUCRE AND THE MANCHESTER REPORT.

Dear Mr. Editor.—I see in the MEDIUM Nov. 4, a letter, from a Manchester Correspondent styling himself "Fairplay," headed "Filthy Lucre," wherein he vainly endeavours by a conglomeration of incoherent ideas, to prove that the Golden Calf, that has been set up and worshipped in all ages of the past, is still essential to, and the mainspring of, our present civilization and future progress. I am afraid the vision of "Fairplay" has been so beclouded by "Filthy Lucre" that he believes Spiritualism will cease in its onward march, unless all promoters of the Cause bow down and worship his God.

I should not have considered your correspondent's letter worthy of note, had it not been for the fact that there are many honest and zealous workers, who might be led to believe that there is no real meaning in those words contained in the Report which was submitted to the Manchester Association of Spiritualists, and passed with only two dissentients, and be persuaded to think that filthy lucre is the only motive-power whereby knowledge of the facts of spirit-communication may be brought home to the hearts of all truthful enquirers.

Now let us see what his letter contains. In the opinion of "Fairplay" it is evident that money has been the chief object for which man has slaved and toiled. Is money the chief object that calls together those noble-hearted and brave men to the rescue of yon storm-tossed ship, to save the crew from a watery grave? Is money the chief object that impels the fireman to rush into the midst of the flames and rescue the child from the burning mass, and tenderly lay it in its mother's arms? Is it the chief object for which many of our brothers and sisters have braved the scorn and ridicule of their friends and acquaintances, and dared to acknowledge that Spiritual-



ism is a fact? No! If I read the higher aspirations of the human soul aright their aims and objects are not so base and grovelling.

He next goes on with his half-developed and bewildered ideas and says, "We find people who are so spiritual in their wants and desires that they believe they can dispense with that which has been the mainspring of our present civilization." If your correspondent will take off those spectacles that are made of gold instead of glass, he will then be better able to see the meaning of the Report, and understand the words "filthy lucre." "Fairplay" again takes another aerial flight and says, "The inherent love of riches in man's nature, has been the principle which has ever urged him on to seek fresh fields of conquest." He deprecates the motives, but reminds us that we are not to forget the benefits to be derived therefrom. O Evil, be thou my Good! Selfishness is the worm that destroys the root of all living principles, selfishness is the mother of ignorance. Ye hypocrites and perverters of the truth, hide your heads under the cloak which covers your imperfections. Was it the inherent love of riches for which Christ came to teach those divine truths, and suffer insult, persecution and death? Why did Isaiah say—"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Then, again, is not "Fairplay's" theory an insult to all faithful workers in the field of human redemption and spiritual advancement? Have we no DISINTERESTED coworkers? O history of the past! close thy pages: thou hast taught us falsely; men and women cease your labours! your motives are impure: tell us candidly that the inherent love of riches is the principle that urges you on.

We have next set before us a picture daubed by an artist's brush, who cannot see through the golden mist, in a cloud of which it is enveloped. Supposing this benevolent philanthropist, "Fairplay," were to endow Manchester with a Spiritual Institute, how elegant his name would sound in the ears of all lovers of filthy lucre; but strip the act of charity of all outside appearances, lift up the veil and let us see the motives that prompt the act—for, by your motives are ye judged, a tree is known by its fruit—and yet he says, how just to the memory of those who benefit the human race. Yes, how just to the memory of those who, while in earth-life, make and sell that which steals the senses, maddens the brain, and robs the home of all its comforts; then at the close of a selfish career, endow a Church to appease their conscience. "Fairplay" makes no exception to the rule, and would have his misuse of money apply to all cases, as his letter plainly shows. The worshipper at the shrine of filthy lucre, says "There is no real meaning in the words at all, they were utterly out of place, as applied in the Report drawn up by the Committee;" indeed, says he, "the authors of them did not consider their literal sense." Allow me to inform our wise friend, that the author knows from past and present experience both the use and the abuse of the term.

He next ventures to take the liberty of gratuitously informing the present Committee of some wise prophetic council and advice for the guidance of their future action respecting the engaging of speakers, and to show us how futile it is to employ mediums who are incompetent to take a public platform. Allow me in my turn to inform your correspondent that the price of mediums, who work only for mercenary ends, has very much advanced since "Fairplay" and his party had almost supreme power over the past Committee. Certain mediums could then be had for five shillings a lecture, now the same instruments require thirty-five shillings, or two guineas for the same number of words. It is very gratifying to know that they can command such a price—it shows the supply is not equal to the demand; and what a rich treat there is in store for those who are able to pay for it. But, what of the poor and needy. How are they to enjoy the rich treat afforded by those talking shops? What were the words of the Great Teacher, or he says—"He that giveth a cup of cold water to the least of these my brethren have done it unto me." "They that giveth to the poor, lendeth to the Lord." "A good man out of the good treasures of his heart bringeth forth that which is good; and an evil man out of the evil treasures of his heart bringeth forth that which is evil."

Had the Nazarene demanded such extravagant and unconditional fees for his teachings—Would they have been handed down to posterity for the comfort and consolation of his true followers? No, his gifts were dispensed to all alike, and thus his divine teachings live for ever.

The present Committee prefer to accept the services of those whose hearts yearn for the enlightenment of the whole of the human family, and to teach the simple truths of spirit-communion. Science and philosophy are good, but attainable only to those who are able to pay for it. I have no quarrel with mediums, demanding as much as they can get, and selling their wares in the best markets, but when filthy lucre is the prime consideration, then they are treading upon unholy ground, and bartering away their divine gifts, and selling their birthright for a mess of pottage.

What is it to be a medium? Did they call that power of themselves, or is it the gift of Him who is the Alpha and Omega, the great first Cause? They are the channels through

which (if kept pure and undefiled by that inherent love of riches) flow the angelic messages, telling us that life does not end with the grave, and that all our actions in life receive their due reward whether good or evil. As for your correspondent's friend, to whom he was so anxious to introduce the Subject of Spiritualism, being disappointed, I do not wonder, seeing he had already prepared his mind to receive some extraordinary, grand, scientific and philosophic subject, far surpassing the great minds of the present day. He pitched him right on the top of the ladder, and as his friend was unprepared for anything so lofty, no wonder (his expectations not being realised) he was disgusted with his fall.

Now comes a tirade of abuse, a glaring insult worthy only to be uttered by an undeveloped mind. Surely "Fairplay" would not discourage honest mediumship? Words fail me to express my disgust, to learn that there is in our midst beings who call themselves men, and who think they possess a heart, yet are ready to wound the feelings of young mediums willing to submit their organisms to the highest intelligences, not for the sake of how much they can make, but with the desire solely to be used as instruments to teach the grand and glorious, but simple truths of Spiritualism. The "boy" in question is but young, but out of the mouths of babes and sucklings cometh wisdom. I have listened to the "boy," and other young mediums with wonder and amazement, and as for "Fairplay's" educated sensibilities (of which, by the by, his letter is a sample) being touched by the excruciating grammar of some mediums, I believe it to be the greatest proof of the fact of a power being at work outside and beyond that of the mediums. What can be more convincing to an honest enquirer than to listen to a young boy or girl, almost entirely void of education, standing before an audience for an hour or more without the slightest hesitation, speaking of subjects sometimes chosen by the audience, thus having no opportunity of premeditation, and handling the subject with such power and intelligence as would put to shame those wiseacres who desire to cram them with their own book-learning, in order to draw what they call the educated portion of the public.

What is intelligence? and what is education? Remember, a monkey is intelligent, and a parrot can be taught to speak. For such as these, are we to neglect all those who are outside the pale of this refinement? The uneducated, and the poor do not misunderstand my meaning respecting intelligence and education. I would to God we had more of it, but of the right kind—the education of the heart as well as the head, and intelligence that has love, charity, and sympathy for all humanity.

If Spiritualism is to be represented by such intelligent and educated portions of the public, as your correspondent "Fairplay," the sooner it sinks into oblivion, the sooner our angel teachers retire to their spirit-homes, and all those earnest workers including the "boy" in question retire from the work, the better.

As to what our policy should be in the future, we must leave to those who are more competent to judge, seeing the principles advocated by "Fairplay" are not in harmony with equality, human brotherhood, or spiritual teachings. When Spiritualism is turned into a puppet show, then it will be necessary to place before the investigator the grander and more "attractive" side.

Next comes a warning to the Manchester Society—look to your laurels dear friends, and put on one side that party spirit that is evidently manifesting itself, according to "Fairplay," or you will soon dwindle out of existence. If we have party spirit now, what has it been in the past? Oh the wisdom of the wise! We have now come to the very fount, from whence floweth all knowledge, for he says—"No doubt the Manchester Committee are most sincere from their own view of the question." He warns us to remember that in promoting Spiritual Progress, we are not in the least justified in neglecting material good—"filthy lucre"—thus warning us not to neglect the worship of his God, or total destruction will surely come upon us. And do you not already feel the hot breath of His anger for casting a slur on Him in your Report? "Fairplay" has again got those golden spectacles astride his nose, and rather than near his eyes, rendering him unable to see that the Report does not cast a slur upon honest mediums and workers, but upon those whose avarice or greed of position is drawing them from the paths of duty, and true dignity. I am not unmindful of the material and physical requirements of mediums, who have espoused such a noble calling; they cannot live on the air, neither can their families do without the necessities of life, but the line should be drawn. Oh ye of little faith, consider the lilies of the field, they toil not neither do they spin, yet Solomon in all his glory was not arrayed like one of these. Not a sparrow falleth to the ground without the Father's notice, and are ye not of more worth than many sparrows. Is the arm of the Lord shortened that he cannot protect his instruments. Would you wrench the power out of his hands, and dictate terms that are not in accord with his holy desires. Your correspondent next climbs to the very highest pinnacle, and pours down such a shower of inspiration upon us, that our breath for the moment is almost knocked out of the body, for he says,

(continued on page 732.)

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 18, 1881.

### NOTES AND COMMENTS.

We publish Mr. McDonnell's discourse on "Original Sin," at the special request of many who have heard it delivered. It is a most important subject, both from a scriptural and practical point of view. No doubt the complaint exists, and it must have a cause, and also a cure, unless the power to save be limited.

Miss Chandos Leigh Hunt's "Notes," this week, from a work written a hundred years ago, show us that in those days the most enlightened people were in the same doubt in respect to facts universally acknowledged now, as the present enlightened people are in regard to the Phenomena of Spiritualism. What amazing strides the science of psychological phenomena has made since the era of Mesmerism, but far more since the introduction of Spiritualism, which is doing far greater things for the instruction of humanity than men are aware of, though they are in the midst of it all with their eyes open.

Ignorance manifests itself in two leading methods, viz., suspicion and cruelty. The investigators of mesmeric phenomena thought the subjects to be cheats, playing a clever part to deceive the public, and the most cruel tortures were resorted to to test the facts presented. Andrew Jackson Davis experienced some of these things thirty-five years ago. Now-a-days popular ignorance suspects and tortures spirit-mediums. Our descendants will yet look back on our doings and sayings in respect to mediums, and pity us for our mean suspicions of their honesty and the barbarous devices which we institute, not to prove their honesty, but to force them into the impostor's position, as in older times suspected criminals were made to confess by the application of the rack and other christian devices.

The criticism on the Manchester Society's Report has called out a flood of correspondence. We hope to insert some of the communications next week, in addition to that of Mr. Braham, which appears in this issue.

"X" is scarcely so polite as "J. K." and not at all serious about it. But "J. K." has himself to blame if he get baffled. No doubt, like other "adepts," he saw he was committing suicide when he wrote so much on the "cross" principle last week.

We regret that circumstances will not at all times admit of our giving announcement of the leading contents of our issues a week in advance. Our plans are often thwarted, but always for the better, by incidents that turn up unexpectedly. Our

readers cannot go wrong; resolve to give free circulation to every issue, and it will be impossible to overlook the extra-good ones.

The Special Jury, on which we have been sitting again this week, has consumed a deal of precious time. Some long communications we have been unable to look at. Kindly excuse us—we hope to overtake arrears next week.

## CIRCLE & PERSONAL MEMORANDA.

Miss Lottie Fowler is now in splendid condition for exercising her gift. Several sitters have expressed their complete satisfaction at her delineations. She may be seen daily from 11 till 8 o'clock, at 2, Vernon Place, Bloomsbury Square.

Mr. Towns has excellent attendances at his Tuesday evening seances, at 15, Southampton Row. Sitters come great distances, and come again and again; favourable results are reported to us frequently by sitters.

Mr. T. M. Brown is holding successful meetings in the North. He will reach Newcastle by the end of the week, and meet friends in Newcastle and Gateshead. Address till Wednesday—care of Mr. Blake, 49, Grainger Street, Newcastle-on-Tyne.

At Ladbroke Hall, Notting Hill Station, on Sunday evening at 7 o'clock, Mr. Walter Howell will deliver an Inspirational Address on the following subject:—"I form the light and create darkness; I make peace, and create evil; I, the Lord, do all these things."—Isaiah xlv., 7.

Mrs. Jones has removed from 255, Crystal Palace Road, to 6, Thornton Terrace, Victoria Road, Hanover Street, Rye Lane, Peckham, 5 minutes walk from rail and tram. She offers her room for Institution Week seances if mediums will kindly give their services.

Mrs. Mary Marshall desires us to state that she has recovered from the attack of Rheumatism, and will give a seance on Thursday evening, at 2, Vernon Place, Bloomsbury Square.

A second edition of Mr. Howell's lecture, in pamphlet form, has been required. We had to go to press twice with it—once on Saturday, and again on Tuesday. All requirements can now be met.

The Goswell Hall seance, at 15, Red Lion Street, Clerkenwell, is held every Monday evening. An agreeable company were interested by Mrs. Cannon and Mrs. Prichard on Monday last. Mrs. Hawkins is medium on Monday evening.

On Sunday morning at 11 o'clock, Mr. J. King, O.S.T., will give his experience of the progress of these meetings.

QUEBEC HALL.—On Tuesday Nov. 29, a Soirée will be held in the Hall. Concert to commence at 8 o'clock; Dancing at 10 to 12. Refreshments at printed list prices; admission 6d. Several talented Vocalists have promised their aid, also Mr. McDonnell, Mr. Wilson, and others. The object of the meeting will be stated next week.—J. M. DALE.

NOTTINGHAM.—Mr. Yates reports that Mr. Morse's visit has given satisfaction, and that Mrs. E. Hardinge-Britten will visit the town from Nov. 27, to Dec. 4.

On Sunday next, Nov. 20, Mrs. E. Hardinge-Britten will give two Orations in the Concert Hall, Lord Nelson Street, Liverpool. Morning, at 11; Subject—"The Gods of men, and the God of the Spirits;" evening, at 6 30—"The Biblical Fall and Scientific Ascent of Man." A collection to defray expenses.

MACCLESFIELD.—At the usual monthly meeting for business, held on Sunday night last (and at the conclusion of an eloquent trance address by Mr. S. Place) a conversation ensued as to the desirableness of establishing a Lyceum somewhat on the lines of that at Sowerby Bridge. The result was a unanimously affirmative opinion. The duties of Secretary were entrusted to Mr. H. Carter, than whom, perhaps, a more suitable and competent person could not be found. We wish our Macclesfield friends every success. The platform on Sunday will be occupied by the Rev. A. Rushton, the attached minister. We understand that an early opportunity will be made of having a collection in aid of "Urgency Fund." Other societies "Please copy."—COMMUNICATED.

Mr. W. Wallace, Pioneer Medium, speaking at Ladbroke Hall, on Sunday week, contrasted the state of the Movement, now, with what it was, when he was first a medium, 27 years ago. The spirits told them then mediums would go from London, to all parts of the country, and that spirits would control them,



and speak to the people. "Will I live to see it," he asked incredulously. "Yes," said the spirits, "And take part in it." The prediction of the spirits, so unlikely to be fulfilled then, had literally taken place, and he had seen it all carried out in his own experience.

OLDHAM.—On Sunday, Nov. 20, Mr. Brown, of Manchester, will deliver an Address in our Assembly Room, 176, Union Street, in the evening at 6 o'clock.

Two Services of Song will be given by our Choir in the Temperance Hall, Horsedge Street, on Sunday, Nov. 27th, entitled:—in the afternoon, at 2.30, "Joseph," and in the evening, at 6 o'clock, "Eva." Reader, Mr. J. Mills; Conductor Mr. W. France; Mr. Geo. Chadderton will preside at the Harmonium. Admission Free; Collection after each service to defray expenses.

ADDINGTON FOOTPATH.—This work is progressing; but it is narrow enough in all conscience to meet the requirements of the narrowest minded of mortals who object to liberal principles and broad views. Mahomet's road to Paradise was by way of the keen edge of a sword. The faithful had to practise tight-rope walking in order to balance themselves in their painful efforts to reach heaven. Addingtonians in their endeavours to reach Durban by way of this foot-path, to keep from falling off, will have to go in for considerable training on a chalk line, or take a daily constitutional on the Point Railway Telegraph wires.—Archdeacon Colley's "Sentinel," published in Natal.

WINCHESTER.—The very Rev. the Dean, was advertised to preside at the conjuring entertainment of the conjurer challenged by Mr. Fowler, of Liverpool. The Spiritualists forthwith got out a placard, bearing Mr. Fowler's Challenge to the Bishop of Liverpool, and had the town covered with it, the newspapers having refused it as an advertisement. The Challenge was also sent to the Dean of Winchester. The placard says, the Challenge is made with the view to test the conjurers integrity, and ability to do that which he purposes, viz., expose Spiritualism. Mr. Fowler truly was inspired thus to expose the exposers. If Spiritualists in other places will follow the example of our friends at Winchester, when the conjurers come round, they may turn the visit to good account.

## THE "URGENCY" FUND.

Mr. James Burns.—Sir,—Enclosed is 10s. worth of stamps for "Urgency Fund," collected by a few friends in Liverpool.  
—Yours truly,  
Liverpool, 14 November, 1881. St. Patrick.  
[Other sums will be acknowledged at an early date.—ED. M.]

## INSTITUTION WEEK, 1881.

I find Institution Week was first suggested by a kind friend when Mr. Burns was laid up with diphtheria, and on several years, other friends have set the ball rolling at this season.

I seem to have been selected by our spirit friends to fulfil this important duty, on this most critical of all years through which Spiritualism has had to pass.

I am already in correspondence with the leading friends of the Cause, and hope next week to be able to announce a nice list of subscriptions towards dispensing with the "Urgency Fund" in future. Shame to the Movement! if such burdens be allowed to rest longer on our Worker.

I will be glad, also, to see a list of Institution Week Meetings and Seances to be held during the week, commencing Sunday December 4, and terminating Sunday December 11. We want, this year, to have such a union of Soul in our ranks that will call down the blessing of Heaven, and give us the First Dawn of the New Day.

And let us put our shoulders to the Wheel of Progress, and clear out of the way every impediment to the advance of the Work.

Now for the Lists next week—a List of Subscriptions, and a List of Meetings. Who will be first? Who will do best? Write direct to the Spiritual Institution, or to

Your sincere and faithful Fellow-worker,

WM. BROWN,  
50, Standish Street, Burnley, Nov. 16, 1881.

## INSTITUTION WEEK—SUBSCRIPTION RECEIVED.

			£ s. d.
"Cash"	...	...	8 0 0

## MESMERISM AND PSYCHOLOGY.

### NOTES FOR STUDENTS FROM VARIOUS WORKS ON ORGANIC MAGNETISM.

By MISS CHANDOS LEIGH HUNT.

IV.—AN ESSAY ON SOMNAMBULISM, ON SLEEP-WALKING PRODUCED BY ANIMAL ELECTRICITY, AND MAGNETISM, AS WELL AS BY SYMPATHY, ETC., AS PERFORMED BY THE REVEREND JOHN BELL, MEMBER OF THE PHILOSOPHICAL HARMONIC SOCIETY OF FRANCE, FELLOW CORRESPONDENT TO THE MUSEUM OF PARIS; AND THE ONLY PERSON AUTHORISED BY PATENT FROM THE FIRST NOBLEMEN OF FRANCE TO TEACH AND PRACTICE THAT SCIENCE IN GREAT BRITAIN, IRELAND, ETC., DUBLIN, 1788., 8vo., pp. 38.

Magnetism in a Convent. Examination of Natural and Artificial Somnambulism, with history of the introduction of Artificial Somnambulism. Medical Perfection. A curious theory. The Phenomena of Natural and Artificial Magnetism. Clairvoyance. Contradiction in the Phenomena. Dreaming, nerve insensibility. Revealing secrets, a work suggested.

(Continued from page 683.)

"Magnetical Somnambulism's phenomena, far from being inconceivable, are, on the contrary, a necessary consequence of Somnambulism.

"According to the virulent declamations thrown out against Magnetical Somnambulism, representing it as a base and deceitful trick, unworthy the least credit, it would be natural to suppose that such phenomena are without precedents, and only concentrated in Magnetical Somnambulism.

"Such is the prevalent opinion with the public, even among the sensible part, composed of people no less remarkable for their virtues than their learning; but who, not being familiar with physiological phenomena, must necessarily have adopted that way of thinking.

"Those very persons might, perhaps, have had a different opinion on the matter, if it had been in their power to know that there exists in nature a state absolutely the same as that given out merely as a feigned one; and, that the same phenomena, which are in the one pronounced to be chimerical, impossible, and inadmissible, are, in the other, looked upon as incontestible, and certainly beyond any manner of doubt.

"Such a circumstance makes a material difference; for they only refuse to give credit to the phenomena of Magnetical Somnambulism, because reason will hardly admit of facts by which it is hurt, and which are grounded on no precedents.

"But if credit ought to be given to Natural Somnambulism, the same must be granted to Magnetical Somnambulism, for, to one of these two species of Somnambulism, it would be to contend for contradiction's sake only, to deny the possibility of their existence in the other.

"We must, then, necessarily know that there exists a state of Natural Somnambulism, acknowledged and awarded by the faculty, during which sleepers execute things impossible for any man awake to perform.

"Without entering into a detail of the singularities already observed on that account, I shall only mention the phenomena perfectly analogous to those observed among Magnetical Somnambules.

"Nothing is more common than to see Magnetical Somnambules walk, go back to their places, take a book, paper, ink,—in a word, perform a prodigious number of things which supports the idea of perfect reason and sense. \* \* \*

"Some of these Somnambules have their eyes open, and spectators naturally thought they must make use of them, and the faculty themselves have ridiculed this pretension—that people could see without the use of their eyes, and having their eyes open could not make use of them.

"But, unhappily for them, such a pusillanimous observation loses much of its strength when we consider that even our learned have consecrated that very truth in one of their books, calculated to teach posterity the actual state of our knowledge. Open the Encyclopedia, and at the word 'Somnambule' you may read literally thus:—

"People struck with Somnambulism, given up to a sound sleep, walk, talk, write, and perform many other actions as if they were awake; nay, even sometimes with some discernment and exactitude, and afterwards, 'Some Somnambules have their eyes open, but do not seem to use them.'

"The learned consequently (for Encyclopedia is their work) are convinced plainly to believe, with Magnetisers, that it is possible to see without the eyes' assistance, and that though the Somnambule has his eyes open he does not make use of them.

"Magnetisers have often observed that Magnetical Somnambulism displayed in many patients a wonderful subtlety of sight, so far that they discern very delicate objects through a bandage, or any other intermediary body.

"That proposition has not been favourably received.

"They have laughed at the story of a Magnetical Somnambule who has written when his eyes were covered with a hard

band, and corrected words, erased letters to substitute others upon or near them.

"They said such a thing must be seen before it was believed, and even after having really seen it they suspected the good faith of the Somnambule, so extraordinary the event appeared.

"But how could they forget that our learned had beforehand prepared us to believe those phenomena, by presenting them to us as a necessary consequence from Somnambulism? 'If you follow a Somnambule,' says the already quoted article, 'it is easy to perceive that his sleep, so much alike when he is awake, offers a prodigious number of wonderful things. Truth itself becomes incredible.'

"The author despises the exaggerations often attending on such stories, has only referred to notorious facts, of which the truth cannot even be suspected.

"It is after such a preamble that he relates the story of a young Somnambule, and fellow-student of the Archbishop of Bourdeaux. That Prelate used to go every night in that Somnambule's room, as soon as he thought him asleep. He remarked, in particular, that the person got up, took paper, composed and wrote sermons. When he had finished a page he read it over, and repeated it very loud; 'if,' adds the author, 'that action was done without the eyes' assistance, can it be called reading?'

"The same clergyman, with his eyes shut, composed music; a cane served him as a compass; with it he traced, at an equal distance, the five necessary lines, put in their stead the key, flat, sharp, then marked the notes which he had first done all white; and when he had finished, in taking up again every one of them, he made them black, such as should have been so, and wrote the words under.

"It once happened that he wrote them with too large characters, so that they were not placed directly under their corresponding notes; he soon perceived his mistake (without the assistance of his eyes) and in order to mend it, he erased what he had just done, by passing his hand over, and made again lower that musical line with all possible precision.

"Whenever the Somnambule read or corrected what he had written, he took care not to put his fingers on the characters that were not yet dry; he made a digression to avoid rubbing them: a caution he never took when they were not wet.

"It is to be observed that the Prelate, in order positively to know whether he made any use of his eyes, had managed to put a paste-board under his nose; and it was in that position he continued the operation above mentioned.

"There are facts certified in the *Encyclopædia* itself, equally notorious and above all contradiction, which is, no doubt, sufficiently evident to prove one of these two points, viz., That the Somnambule can see without the assistance of his eyes, or that his eyelids the opacous bodies.

"The memorial of the Academy of Sciences, and the physicians' works, contain a prodigious number of observations which plainly confirm the facts hinted and others of the same nature. When an explanation of such a singularity is demanded they all unite to acknowledge the weakness of our comprehension, and exhort us to admire what we cannot understand. What *Encyclopædia* says on that account well deserves to be related.

"How is it possible," says he, 'that a man buried in a sound sleep should hear, walk, write, or see; in a word, enjoy the exercise of all his senses, and perform divers motions with exactness and precision.

"We must freely own there exists many things, the reason of which we are quite ignorant of, and which we cannot penetrate into. Nature has its mysteries.'

"The author of the same article, after having mentioned several surprising facts which he asserts as incontestable, makes a judicious sarcasm against those pretenders, in point of learning, who believe nothing but what they can account for, and will not for a moment suppose that there are, in nature, mysteries impenetrable to their sagacity. Let us now observe the dangerous effects of prejudice.

"Whenever the same phenomena are repeated by a Magnetical Somnambule, it is insinuated that those concerned in them use deceit and fraud, because such phenomena are contrary to all received notions, and have no instance in nature to authorise a belief. But how is it possible to reconcile such a reclamation with the various examples which have just now been quoted?

"One of the chief objections against Magnetical Somnambulism is because it offers both contradictions and inconsequences with that pretended subtlety of both sense and feeling.

"It has been observed that those Somnambules so discerning with regard to certain objects were altogether insensible of others.

"For example, such a man who dexterously crosses a row of chairs without touching them, and writes or reads through a paste-board shall not see whether there are people round him; he will take one thing for another, and shall not perceive the fraud imposed on him.

"But Natural Somnambulism's example fully answers that objection, and the supposed contradiction, far from being an argument against the reality of Magnetical Somnambulism,

better establishes its veracity, since it presents a degree of resemblance more consistent with Natural Somnambulism.

"The natural Somnambule of *Encyclopædia* well saw his paper and letter through a paste-board, and yet could not see the very person who was placed before him, busily employed in examining his motions.

"The same Somnambule imagined he was walking on the border of a river, thought he saw a child falling into the water; immediately he precipitates himself on his bed, making the same gestures as a man swimming, and, after having much moved and fatigued himself, finds the bed-clothes in a heap, he supposes it the child, takes it up with one hand, and employs the other to return by swimming on shore; when he thinks himself there he lays himself on the bed and rattles his teeth, conveying the appearance of a man quite wet and cold; he then asks the bystanders for a glass of brandy to warm him, and, as they were giving him a glass of water he perceived the trick and insisted on having brandy, which, as soon as he had got, he eagerly drank, declaring at the same time that it did him good.

"By that example it is evident that the Somnambule, though deceived by the sight and feeling, had his taste sound and perfect, since he well knew how to discern brandy from water.

"Such contradictions being hereditary to Natural Somnambules, they should not be looked upon as extraordinary in Magnetical Somnambules, since both Somnambulisms are derived from a secret disposition which, likely, are very near the same.

"Two years ago, being at the Marquis de Puységur's, I ordered a Magnetical Somnambule, whom he shewed me, to take a hat which was lying on a table in the closet, and to go and put it on the head of some of the company.

"I did not express my command in speaking, but only by sign in tracing the line which I gave him to run over, and at the end of which was the hat. The Somnambule (whose eyes were covered with a paste-board) got up from his chair, follows the direction shewn with my finger, advances towards the table, and takes the hat amidst many other objects that were on the same table; but before he presented it to the person, thinks it civil to brush it; and though there was no brush on the table, he makes the gesture of a man who took one; and holding the hat with his left hand, puts the imaginary brush on the table, and carries the hat, placing it on the head of the indicated person. Though that Somnambule had perfectly fulfilled my intention, I conceived some diffidence on account of the circumstance of the brush.

"How could that man whose sight and feeling were seemingly perfectly sound, not perceive there was no brush on the table? How could he mistake himself so far as to think he had one in his hand?

"From thence I inferred, that having committed so gross an error, he was far from having the feeling and sight so subtle as they would give to understand, and that there was in the rest of his operations more address than fair practice.

"The Magnetical Somnambules, whom I have since seen, have all given me reason for the same diffidence, by displaying contradictions of the same nature.

"But how great was my surprise, when, after having consulted the works, memorials, and relations made on Somnambulism, I observed the same contradictions in Natural Somnambules, and that they were also an object of great astonishment to spectators; so what at first seemed to me a motive of suspicion became at last a new reason to ground my persuasion. 'What is inconceivable,' says Pigatti, an Italian doctor, (speaking of Somnambules) 'is, that, on certain occasions their sensations are very subtle, whilst on others they are very impenetrable.'

"I saw in the same work an infinite number of other Somnambules which, after having at first shewn a wonderful subtlety of sensation, seemed the next moment to be entirely deprived of them by taking one thing for another, and confounding the objects which could claim no analogy to one another.

"The most astonishing Somnambule that ever existed is, without a doubt, John Baptist Negretti, who was both followed and closely examined during five successive nights by a vast number of people. Mr. Pigatti, who was present at those experiments, has given an exact and precise account of them, which is found in the '*Journal Etranger*,' March, 1756.

"The Somnambule, having his eyes closely shut, took snuff out of a box presented to him, came down many stairs without groping, hesitating, or even touching, turning and stopping precisely where he should; placed bottles and glasses on a small pillar which was in his way, went and came into the different apartments without running against anything; stopped at doors which were shut, and opened them; went to draw water from the well, took out of the buffet napkins, towels, knives, and generally all that was necessary for a table; and performed many other things no less surprising, too tedious to relate, but which all suppose an exquisite subtlety in the sight and feeling.

"Next to this are to be seen mistakes, which quite contradict that perfection in the senses. After having looked for a light, the Somnambule imagines he has a candle in his hand; with-



out perceiving his error, he thinks he holds a candlestick whilst it is only a bottle; he helps himself with that pretended light by carrying it along with him; he draws near the chimney to dry a wet towel, though there is no fire; he salutes the ladies and gentlemen in whose company he imagines himself, whilst there is not any such person as he supposes among those that surround him. He goes to the public-house, thinking to be accompanied by a comrade, though there is not such a thing; he pours him some drink, addresses him, and drinks his health, without perceiving he is alone. When busy in eating a salad they take his plate away to substitute a dish of cabbages imbibed with vinegar and cinnamon, unknown to him: they take the last dish to serve him with a plate of raw fritters, and he continues to eat; they give him water instead of wine. At last, somebody jestingly rubbing his legs with a cane, he takes it for the beating of a dog which he supposes near him; he falls in a passion against the dog, looks for him, endeavours to beat him, goes and fetches a whip to chastise him: after having returned with the whip some of the spectators throw a muff at him; then imagining to lay hold of the dog, he beats him with violence.

"These are contradictions to explain that which struck me so forcibly in the Somnambule of the Marquis de Puységur, on account of the imaginary brush he thought he held.

"There are an infinite number of other examples which might be quoted, and which all tend fully to manifest that inequality of sensations observed in the several Somnambules.

"The Library of Medicine, vol. x., p. 477, mentions a Somnambule who, getting out of bed at midnight, went to a neighbouring decayed house, and of which but little remained saving some bare walls and some pieces of timber.

"The Somnambule mounted to the very top of that house, and jumped from one beam to another, though there was under a profound abyss.

"In the same work is related a story of another Somnambule, who, in the night time dressed himself, put on his boots and spurs, and then leapt on the border of a window five stories high, which he mistook for his horse, and in that posture agitated himself with all the gestures of a cavalier who rides post.

"In the last two instances there is inexplicable association of the most perfect penetration with the greatest stupidity. How a man who has address enough to climb up to the top of a decayed house and run on a few weak beams, could not perceive the profound abyss which lay under? and how he, who dressed himself as a cavalier, put on his boots and spurs, could take the border of a window for a horse?—to explain those singularities, the principle of Somnambulism, and that want of organisation which at that moment took place in the individual, should be better known.

"The apparent immobility and insensibility of Magnetical Somnambules for whatever is said or transacted round them, is also experienced in Natural Somnambules. He, whom I have just now spoken of, was quite insensible to the approach of a candle which almost burnt his eyebrows.

"There is likewise in the memoirs of the Academy of Sciences, for the year 1742, p. 409, a dissertation of Mr. de Sauvage de la Croix on the Somnambulism of a girl from Montpellier, exhibiting a striking instance of the like insensibility:

"On the 5th of April, 1757," says the author, "when I visited the hospital at 10 o'clock in the morning, I found the patient in bed."

"At first, as the girl had her eyes open, I thought that dissimulation, if there was any in the case, could not withstand a slap on the hand, or one given suddenly on the face; but this repeated experiment did not either occasion the least grimace, or interrupt her discourse: I had recourse to another experiment, which was to put briskly my finger to her eye, and to approach a lighted wax candle near enough to burn her eyebrows; but she did not even twinkle on the occasion.

"Secondly, a hidden person made suddenly a great noise in the girl's ear, and repeated it with a stone against the bolster of her bed. At any other time she would have been trembling with fear, but then she appeared perfectly indifferent and insensible to what passed.

"Thirdly, I poured in her eyes and mouth some brandy and spirit of ammoniac salt; I even applied on the horny tunicle of the eye a feather's beard, then the end of my finger, but in vain: snuff blown up her nose, pricking with pins, and fingers extorted, had on her the same effect as on a mere machine; she never gave the least sign of sentiment."

"The 10th volume of the Medicine's library contains a memorial on a female Somnambule, who was insensible to the blows she received with a whip on her naked shoulders; one day they rubbed her back with honey, and in that condition exposed her to the sun's meridian, to the stinging of bees, which occasioned a great number of blisters on her body, without shewing the least motion in the world; but when she awoke she seemed to suffer acute pain in the affected places, and bitterly complained of the hard usage and treatment she had met with.

"The long stay that woman made at Louvain gave everybody an opportunity of seeing her, and scrupulously examining so extraordinary a phenomenon. The ancient professors in that town looking on the event as a fable and mere

chimera, could not take on themselves to increase the number of spectators. It is thus," continues the author, "that prejudice shuts the eyes of men of the first merit, and hinders them from studying and applying themselves to the discovery of several things which might prove very beneficial to mankind. Lastly," says the same author, "the young professors and other physicians in the town, looking on this phenomenon with an indifferent eye, seriously enquired into the case of that sleeper, and, after a thorough investigation, had every reason to be fully satisfied."

"It will not be amiss to observe that the author of this page is 'a physician to the faculty of Paris.'

"But what wonder, repugnant to reason, finds its analogy in Natural Somnambulism, where in Somnambules are seen, who, though deaf to thundering noises and the voice of several people, yet hear well and without the least difficulty another person, with whom they keep an exclusive relation, such as patients, nurses, or others who have more specially approached, as a husband, wife, or children.

"These last have not only the faculty of making themselves heard to Natural Somnambule, but even that of making him speak.

"This singularity is so very remarkable that many authors complain that certain persons avail themselves of such a circumstance to catch the secret of the Somnambule. It is thus that begins the article 'Somnambule' in Encyclopædia:

"Somnambules are frequently seen," says that article, "who in their sleep relate whatever happened to them in the course of the day; some answer the questions made them, and hold very consistent discourses. There are persons so uncandid as to avail themselves of the condition they are in to catch, in spite of them, certain secrets which it is much to their interest to conceal."

This little work, from which we have so extensively quoted, points out many facts which cannot fail to be most interesting to students. Unfortunately, at times the language employed is so peculiar that confusing ambiguity often results, unless read with close attention.

The Doctor does not seem to have recognised that the Somnambules who mounted a window-sill for a horse, and performed other similar actions, were but actively carrying out their dream conceptions, upon which is founded all those amusing experiments exhibited by Public Operators under the name of Electro-biology. The Somnambules imagined non-existing circumstances to exist, and forced surrounding conditions to supply them with materials for carrying out their ideas: thus, a bottle served for a candlestick; a mentally created brush for a tangible one, etc.

If all the horrible experiments which Somnambules have been subjected to by irresponsible Atheistical minders, they would form a good appendix to a similar work on Vivisection; or do these men, who strain at gnats yet swallow camels, disbelieve in the existence of nerves in all organisms but their own? This could be ascertained by suggesting to vivisect, vaccinate, starve,\* bee-sting, and perform other simple operations upon them under the same conditions as they perform them upon others, and see if they would object to have done unto them as they would do to others. Many still disbelieve in the existence of the Magnetic phenomena on account of the alleged scarcity of proofs, yet our Newspapers teem daily with accounts of criminals condemned upon a mere fractional amount of proof compared to that offered concerning this science. Truly Love is blind, and so is Hate.

#### THE FIFTEENTH OF NOVEMBER: THE BEGINNING OF A CYCLE.

TO THE EDITOR.—SIR,—The Fifteenth of November is the natal day of the New Dispensation, and the destruction of the demon of Dogmatism that has hitherto fettered thought in the dungeon of despair. In the sense of being released from this oppression, I myself am myself for ever emancipated, in as much as I completed last night the full conceptioned Idea of the Universe, so that I can not only claim independence, but can prove my title to freedom to the Church's deserter hunters, in their claim that all people are bad, who can only be made good by Baptism through our Church. In my saying to them, "all people are born with the Deific soul within each, and that you are presumptuous in pretending to offer as a grace that which is now proclaimed as a birth-right." All those who realise this New Dispensation have drawn the sting from the Churches, and as soon as the pulpits proclaim peace and goodwill, and aspiration in comprehending all mankind as a family we will re-fill the family pew.

Comprehensionism is not only the Brotherhood of Humanity, but it is the logical demonstration of the Harmony of the Universe. The Materialists, resting on the letter, have

\* Our Vivisectioning Doctors are in the habit of killing animals by scientifically starving, burning, bleeding, baking, freezing, suffocating, drowning, varnishing, flaying alive, inoculating with venom, &c., &c., &c., which experiments are performed slowly and carefully, for the purpose of noting symptoms, &c. See "Notes on Vivisection," by a Graduate in Medicine. Published by the International Association for the Total Suppression of Vivisection, 25, Cookspur Street, Charing Cross.

ridiculed the wisdom of antiquity which was obliged to speak in parables to the ignorant. So the Creation, the garden of Eden, the Flood, Samson, the Israelites in the wilderness, the Last Judgment, Heaven, Hell, etc., have been made the butts for the arrows of hatred, in the clergy having impressed the mind of the people that the symbols were facts, and not the clothing of the idea beneath.

Jack the Giant Killer, the Witch at the Well, Goody Two Shoes, the Bean Stalk, and the glorious catalogue of nursery tales are revered without ridicule, because they are not up-placed by the assumption of divinely absolute inspired truth, that stultifies common sense or enslaves the obedient to the digesting of the impossible.

Comprehensionism in logical procedure as the gateway to wisdom, unmasks these mumbo-jumboisms, reads the wisdom of the past in the light of soul interpretation, and dispels the fog of superstition for the blue sky to appear for mental penetration in perpetuance to the centrestance of finity.

Having last night, after thirty-one years of thinking, ascended myself on sequential spirulation to the conception of totalation, I, this fifteenth of November morning, proclaim the achievement. So conquer by reason the stupidity of the churches, and show them that as the kingdom of heaven is within us, there was no occasion to build a Babel to get away from earth. The Doctrines of which Babel, as bricks not inbound by the mortar of logical adhesion, have nevertheless stood against the poet of the past who wrote: "Where goest thou O Angel?" "I go," replied the Angel, "with this water to quench Ecclesiastical Hell, and with this torch to burn up the Ecclesiastical Heaven, so that men for the future shall worship God without the fear of punishment or hope of reward."

A COMPREHENSIONIST.

(Continued from page 727)

probably the promoters of this cheap philanthropic scheme, etc., will render it no longer necessary for man to dirty his fingers with "filthy lucre," which has ever been the root of all evil. Is it necessary, Mr. Editor, that I should run the risk of trying to climb to higher heights for an answer? No, but leave it as a problem for future generations to solve. He concludes by looking forward to the dawning of a brighter day, when probably he is hoping to see shining in the firmament, suns, moons, and stars made of gold, the walls of heaven built of filthy lucre, and the streets paved with that which will neither dirty his hands nor feet. He also trusts to that mighty law of evolution (Darwin's I suppose) to complete our highest ideal of man's destiny on earth.

Not desiring to use a nom de plume, I subscribe myself yours most sincerely in the cause of truth. W. T. BRAHAM.

#### THE DOMESTIC CHURCH.

Mr. Foster's letters continue in the "Accrington Gazette." The following is an extract from last week's:—

However, be that as it may, the time is approaching when the preacher's, like "Othello's occupation" will be gone; when the present ecclesiastical edifices will be entirely superseded; and when every man's house will become a church, a table an altar, and a family a congregation. It was so ere kings and priests usurped the power of which they are possessed, when Jesus himself, that great mediator or medium between God and man, declared,—"Where two or three are gathered together in my name there am I in the midst of them." In Romans we read, "Greet the church that is in their house;" in Colossians also a similar expression occurs, viz., "Salute the church which is in Nymphas' house;" and another in Philemon as follows:—"Paul, a prisoner to the church in thy house." These expressions prove that churches, like Spiritualistic circles, consisted of those who "gathered together" for mutual instruction, and with whom, as Gerald Massey says, the higher spirits would work, as they do with us now, and not only with us, but on us, and through us, unheard, bringing their force to bear most perfectly when we are most unconscious of their presence. In this way, he continues, "I take it, Shakespeare was the greatest normal medium that ever wrote. I said we did not need to pass into a trance to become mediums of this kind. But there is a sort of trance necessary. It is that our sense of self—our consciousness of self—our selfishness of every form,—be laid in trance before our angel-helpers and elders in immortality can carry on their divine agency most freely and fully, and aid us to their utmost possibility. Well, then, we are all subject to this influence—ever acted upon more or less by these spiritual beings, who sustain, guide, comfort, inspire us, though hidden from most of us by the veil of visible things, in which we are also spirits, although more finited in our humanity. To me," says he, "they are not so much super-natural as extra-human, still carrying on God's work in this world, hand in hand with us, trying to fulfil the divine designs with larger vision, a more perfect trust, giving us greater glimpses of His glory, and brighter revelations of His love; and when they find a pure heart, a sincere soul, a worker so absorbed in his work as to be forgetful of self—does not think what the world will say of him or his work, has no great joy of it when once it is done, but is consuming with the

hunger and thirst for doing more and better work,—then I know these spirit-helpers come by divine stealth from out their golden day, and fill and inflate to its amplest capacity this human receptacle of life from God, called man."

## MEDIUMSHIP—THE SPIRIT-CIRCLE.

### "ABOUT GHOSTS."

To the Editor of the "Westminster and Chelsea News."

Sir,—Since you have opened your valuable columns to the subject of "Ghosts" I should consider myself wanting in moral courage were I not to lay before your correspondent, "Truth Seeker," and other readers, some of my own personal experiences. Before I go further I may as well state that for several years the whole of my spare time, money and energies have been directed to this subject, for I consider it not merely as one of the minor questions of the day, but the great question of the present era.

I propose for myself, first, to recite facts, and afterwards to explain what conclusions I have drawn from those facts.

About three years ago a lady and gentleman came to see me, and with one or two other friends we sat at the table in the dark. I had previously, as a test, cut from a sheet of white card-board a piece about the size of an ordinary playing card. Before doing so I wrote my initials all round, and cut through them in order to identify the piece again. This piece was placed in the middle of the table. We sat some few minutes in the dark and then relit the gas to find the card gone. We searched each other, and the room, but no trace of the missing card could be found.

About four months afterwards I went one evening to see this lady and gentleman again, and during the evening I proposed that we should sit. This they very kindly acceded to, and we sat under the following conditions:—A large room with folding doors, bright fire in grate, gas turned down in room we sat in, gas in other half of room full on, folding doors open, sitters, my friend (a well known literary man), his wife, and myself. We sat with our elbows on the table so that each could see the others' hands.

After sitting a few minutes, we were told by raps to place pens, ink, and paper under the table. We did so, and after waiting about ten minutes, what was my surprise at distinctly hearing the pen scratching under the table. I was presently told by means of these raps to place my hand under the table. I did so, and a hand, apparently as real as my own, gave me, not what I expected, namely, a message written on some of the paper we had placed there, but the original piece of card-board, with the ink still wet, written all over. I brought it home, compared it with the sheet from which it was cut, and found it fitted exactly, every stroke of my initials corresponding with those left on the margin of the larger piece.

Such an occurrence will appear to many of your readers as simply impossible. Nevertheless, I state, on my word of honour as a gentleman, that it did occur just as I have related.

Next week, should you accord me the space, I will give you some more of my own personal experience, and then give you the deductions I have drawn from them.—Yours faithfully,

ERNEST FORTESCUE INGRAM, M.R.C.S.E.

Chelsea Infirmary, November 8, 1881.

## MRS. HARDINGE-BRITTEN'S WORK.

By the desire of the friends of Spiritualism in the North of England, Mrs. Emma Hardinge-Britten announces that she is engaged to speak as follows:—

Sunday, Nov. 20—Liverpool.  
 " 27 and Dec. 4—Nottingham.  
 " Dec. 11—Oldham.  
 " 18 and 19—Halifax.  
 " 24, 25, and 26—Batley Carr.

Mrs. Britten can still form some week evening engagements but her Sundays up to the third Sunday in January next, are all promised.

Miss Emma Hardinge-Britten's address is —  
 The Limes,  
 Humphrey Street,  
 Cheetham, Manchester.

Manchester and Salford Spiritualists' Society, have arranged with Mrs. Hardinge-Britten, for two orations at the Athenæum on the second Sunday, in January next; particulars will be given in due time.—J. CAMPION.

LEICESTER.—SILVER STREET LECTURE HALL.  
 56, Cranbourne Street, Leicester. B. WIGHTMAN, Sec.



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

Sunday Nov. 20th, at 7 p.m. prompt, Mr. McDonnell on "Cant"; adjourned from last Sunday.

Monday and Thursday from 2 till 4 p.m., Mrs. Davenport sees poor persons free for Magnetic Treatment.

Monday, at 8.30, the Comprehensionists meet.

Tuesday the Hall will be open at 8 p.m. for reading, conversation, and interchange of thoughts on Spiritualism and kindred subjects, until 10 p.m. Free Voluntary Offerings.

Wednesday, at 8.30, a Developing circle. Mrs. Treadwell Medium.

Thursday, physical seance; Mrs. Cannon medium. Previous arrangement with Sec. is requisite to be present at this seance. No charge—Voluntary offering. All who present themselves without previous permission, will be refused admission, no matter, who they may be.

Friday at 8.30, Mr. Wilson will exhibit and explain his designs and diagrams of Comprehensionism.

The usual seance on Saturday at 8 p.m., Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers.

J. M. DALE, Hon. Sec.

GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, near the "Angel," Islington.

Last Sunday evening, Miss Keoves gave a Trance Address on "Truth," which gave general satisfaction to a good audience.

Next Sunday morning, Conference at 11 o'clock, to which all friends are invited.

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