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AND TEACHINGS OF

# SPIRITUALISM.

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## THE SPIRITUAL ESSAYIST.

### THE MAN AND THE HOUR.

BY HANS EDWARDS.

Time was! Time is! Time will be!

The Past; The Present; The Future!

Time was—The Past! Time is—The Present!

Time will be—The Future and the Great Beyond!

These three sum up the finitude, or rather the infinitude, of human existence! The one is the natural consequence of the other. The Past is parent of the Present; the Present the source whence all the Future issues: Time the foundation on which our Eternity is constructed.

To, understand, therefore, our present condition correctly—to comprehend the extent and character of our duties towards ourselves, contemporaries, and posterity, and to realize the purpose, the seriousness, the responsibility of our being, we must consider these divisions carefully, individually, successively, and collectively.

Time was—The Past! Looking down the shadowy vista of ages that have rolled to rest in the tranquillity of memory—venturing far as the certainty of human knowledge can extend over that sea now lying calm and silent—behind the seething Wave of Time, let us consider Man in his primal condition.

A dark waving forest, almost illimitable in its immensity lies before us. Hills stupendously piled, rear their rugged peaks amid the fleecy cloudlets of the sunlit sky. Valleys, verdant and flowery, slumber peacefully under the breath of the noontide Zephyr. Rocks raise their barren pinnacles aloft amid the balmy breath of fragrant Nature. Pellucid streams dash themselves into foam and fury; far down through darksome dread-inspiring chasms, rent, as it were, in playfulness or wrath, by a Force invisible—a Power as yet totally uncomprehended and, therefore, held in deepest awe and adoration. The winged and many-tinted songsters congregated in the groves warble in melodious concord undisturbed; while the scaled and finny fishes flash in every pool that curbs the exuberance of the racing, rippling brooklet. Beneath the entangled branches of the forest, trampling o'er the undergrowth, gliding

'mid the shadows of surrounding trunks, over the furze-clad slopes and grassy dales wander the four-footed denizens of the earth.

But the noblest work—the centre-piece and masterpiece of all remains to be described. Onward he comes swiftly striding through the darkling forest, moulded in symmetrical perfection, with head erect, eyes beaming with intelligence and conscious dignity, his chest expanded to the summer breeze—the creature Man.

Gaze on him as he pauses for a moment. Consider the exactitude of his proportions—the grace, the flexibility, the muscularity of his powerful frame. Truly a noble organization is this. Marvellously moulded is the exterior. Transcendental in its operations—inexplicably excellent and infinitely lovely in its conception is the Life Force that vibrates through every member, that, beaming in every feature of his face, inspires it with a superiority and a nobility to which the most magnificent specimen of all surrounding animation must acknowledge subservience.

And this is Nature undefiled, unscarred, unruptured, undefaced by artificiality! Peaceful, serene and beautiful! Gloriously evolved from the hand of the Great Creator! Ever grandly wonderful in her freshness and purity, ceaselessly changing, steadfastly progressing!

The barbarian progenitor of the human kind, free and unsophisticated, stands before us in a state of almost perfect nudity. To him all races look for origin. The noblest nations owe to him their strength and from him have received their intellect and influence. The most enlightened philosopher, the most arrogant aristocrat must acknowledge consanguinity with the naked savage that roamed the forests of antiquity.

A single glance is amply adequate to comprehend the extent and nature of his wealth and property. Yet that rustic bow—that quiver with its flint-tipped arrows—that axe of stone, picked from the very ground he stands upon and shapen through his patience to its crude dimensions—that rustic ornament that circles round his neck—these form the modest nucleus of all the science and art that is to be, the primary executions of that intelligence which in time to come is to elaborate the wealth and commerce of the universe—to investigate and recognise the laws that ramify through all that is—to revolutionize and re-revolutionize and hold in continuous discovery, invention, and progression the sphere on which it dwells.



Yes, majestic even in his ignorance, there he stands ! and yet his knowledge is perhaps more equally proportioned to his conditions and surroundings than is that of some refined and elegant representatives of our present civilized society to theirs.

He knows and feels his power. His bow and axe and a few other results of his primitive workmanship procure for him the necessities of existence. The very pursuit of his sustenance renders him more and more adapted to the sphere in which he dwells. Every bound he takes in ardent career after the animal that shares with him the shelter of the forest develops his physical energies. Every time his bow is bent his keen eye learns to guide the shaft with keener aim and deadlier precision. Thus flows the even tenor of his life. The sunrise sees him springing from his mossy bed—the darkness finds him hastening to his place of rest. And is not this a glorious existence?—so free, so manly, so guileless, and so careless ! “ Surely,” we exclaim, “ ’twere better far to be a wild wandering barbarian, thus roving in hygienic happiness and strength, than pent within the walls of an o’er-crowded city, to drag our sickly forms through all the harrassing and wearing cares that constitute the daily workings of our busy life.” But, hush ! Your noble savage is but a craven after all. Physically we find him equal to each physical emergency, but mentally, alas, how little in advance of all the brute creation which his skill subdues to his requirements. The rolling of the thunder is to him a voice of terror. The lightnings and the howling tempest, and the splashing rain are demon driven. The darkness is replete with supernatural and infernal agencies that strike a fearsome dread into his palpitating bosom. The very beasts that burrow in the earth—the vilest reptiles are to him the objects of deep adoration, and he prostrates himself in abject worship before the crudest images his own hand hath reared—his own voice deified. Yea, more ! At times a brother’s life must yield to soothe the anger of offended devils ! Cruel, blood-thirsty, relentless, blindly superstitious—who could envy him ?

Such is a type of our own forefathers and of those by whom we are surrounded. But let us follow him a little further. Let us look for a short time, if it be but casually, upon his succeeding generations and ages. Let us cast a glance although but hastily, into the historic mirror, and then we shall perhaps be able to form, at least, a faint idea as to how matters in the universe have reached their present stage of development.

Man, the nearer his period of temporal existence to his ultimate origin, must have abounded in lesser numbers and, therefore, most probably cohabited with his fellow man at rarer intervals. Be this as it may, however, of this we may be certain, that more and more in proportion as his numbers multiplied on the face of nature, and more and more as his reflective and perceptive faculties became unfolded, the necessity for a certain amount of regularity in manners and customs, the desirability of some degree of co-operation must have dawned upon his mind. Hence the elevation to or assumption of authority, religious and civil, by the fittest or strongest, the election by bands or tribes of their respective rulers or chiefs to whose direction they submitted in cases of emergency, such as in the occurrence of conflicts with hostile neighbours.

Then, again, undoubtedly communion with each other—the habitual interchanging of ideas—the inherent pride of superiority and desire of emulation would lead to the improvement in the manufacturing of arms, articles of dress, domestic utensils, and in preparation of the daily food.

The cave would by force of circumstance, for convenience and comfort, yield to the primitive hut ; huts ultimately for protection and facility of communication congregate together and become surrounded by a stockade or wall of defence. For like reasons, through course of time, seeds and specimens of those

plants and vegetables in constant use would be collected and planted in proximity to the primitive village. Thus through such gradual progression we can easily comprehend these little bands or tribes, as the generations rolled on, growing more and more powerful, having their leaders and sub-leaders, forming friendly relations with some of their neighbours, hostile in attitude towards others. Then again in critical periods assembling themselves together and choosing for the safer and more successful execution of their inimical designs, from amongst their many leaders, one whose tested excellencies caused him to be preferred as chiefest of the chiefs, and into whose hands, therefore, for the time being, till the crisis had passed away, the reins of government were placed.

So far, in glancing over the points of human progression in days of barbarity we find the Man and the Hour going hand in hand. Man springing into existence at a certain epoch, finds himself amid certain surroundings and conditions, the result of the gradual evolution of his progenitors, necessarily assumes these conditions and surroundings as the basis of his operations, and, after becoming conversant with them, during his own little span of life, gives the Ball of Progression a little push up the hill and sustains it till relieved by his own offspring, then yielding himself, as his fathers have done before him, to the grand law of all nations, he returns to the dust from whence he sprang.

Now, although the foregoing description is applicable to the origin of many nationalities—is typical of all—let us accept of it in reference more particularly to our own island home. And here we must take into consideration the fact that all races of men, whether or not possessing a contemporary beginning, do not develop and have not progressed at an equal rate. Hence it happens that the strongest in physical and intellectual power, the most advanced in the knowledge of the laws of nature, generally obtains, by force or acknowledged superiority, authority over the more benighted and ignorant.

During the period in which the British nation was wrapt in the deepest darkness and idolatry—while the savage warriors of Albion were roving, like wild beasts, through their native forests—beyond her surf-bound rocky coast other powers and principalities, which had evolved from a similar state only a few centuries previous, were making rapid strides toward an epoch of comparative civilization. While the sons of Britain were burning their human sacrifices under Druidical control, others, more favoured, were approaching nearer and nearer the knowledge of Eternal Truth.

Such was the Roman Empire—the Mistress of the then known world. Spreading her eagle wings, she had ever and incessantly been swooping down upon some less potent rival, till her legions had at length penetrated to the furthestmost bounds of Gaul. Their natural protector, the billowy ocean, which had hitherto been the safeguard of the islanders, proved futile before the invincible mail-clad warriors that followed the eagle banner. The beetling cliffs of her southern coast resounded to the clang of Roman armour, and a day dawned for Britain which was to saturate her heathy breast with the life-blood of her noblest sons, to put to shame her boldest heroes, and give to infamy and outrage the purest of her virtuous daughters. Truly a period seemingly fraught with calamities retrograding to the aborigines, but a period which was to bring about such an admixture and combination of races as would ultimately form a blend of character—a people whose posterity were to obtain the seat of honour in the highest councils of the extended world.

The savage warrior yielded to the disciplined soldier. Druidism disappeared. The paganism of the South reigned for a season, only to yield to the cross of Christianity. Time reconciled the natives to their conquerors, and a long interval of comparative peace, prosperity, and progression set in, which, at its termination in the withdrawal of the Southern troops to support



the heart of the Empire, left the Britons in a state far in advance of their former condition of freedom, and prepared the way for the Saxon, Danish, and Norman struggles, which so thoroughly rooted the feudal system in the English kingdom.

Tedious and beyond the requirements of our present subject it would be, to wade through a record of the tyranny of the ages that succeeded: an epitome will suffice. Kings, more or less unjust, ruled with despotic sway, vested with an authority allowed to be divine as well as civil. From shore to shore unnumbered petty tyrants lorded it with power almost unlimited, surrounded by all the blazonry and pomp of heraldry and chivalry, holding their retainers in control that bordered close on slavery. Yet all this was but a means towards an end. Through these darksome days of darksome deeds struggled the rays of freedom and enlightenment—slowly at first, but none the less certainly.

Men of intelligence and deep enthusiasm standing forth, with patriotic bravery, denounced the errors of the times and called for reformation, and though they perished in their endeavours in the cause of Truth and Justice, because they were in advance of their Hour, their works lived after them, and were potent factors in the improvements of future generations. Education became more general. Science and art began to display their powers, scattering the mists of superstition before them. Kings were stripped of their false divinity. The pompous rites of Roman Catholicism gradually yielded to a nobler, purer, more liberal Christianity. The plebeian voice waxed stronger in the councils of the nation. The reins of feudalism were slackened, and, ultimately, became entirely impotent. The power of the barons trembled and tottered. The dawn of Truth and Liberty burst through the clouds, and, spreading rapidly, dispersed the shadows of the Past before the sunshine of the Present.

The Man and the Hour are with us after many a weary strain and struggle. Through miry places that have defiled, o'er rough and rambling steeps that have partially rubbed away the adhering clay of immorality, the Ball of Progression has rolled slowly but surely upwards and onwards. To-day it lies in our midst. Our fathers are fast relinquishing their trembling hold on it. Sinking on the breast of their parent earth, they yield themselves up to inevitable dissolution. Like the windings of a huge serpent, like a Nile in the Desert, the track of the ascending sphere stretches behind us far as the eye of memory can penetrate. It meanders down the hill of Time and is lost in the mists of Antiquity, that shroud in perpetual uncertainty the Valley of Creation.

That long winding track is a Record, written over the graves of our forefathers. It points to us and to our duty. Shall we shirk it, like cowards, or, manfully putting our shoulders to the wheel, give it such a thrust forward as will favourably compare with all the efforts of our ancestry?

Time is—The Present. In venturing upon this division of our subject, seeing it is so inseparably connected with it, we must consider it in relation to the more immediate Past.

Upon realizing his position in social life—in becoming a part in the grand machinery of the world—the first and most important duty devolving upon any person is to separate fact from speculation, to discriminate between the real and the imaginary. Facts, ascertained to be such, need give him little further anxiety—they are incontrovertible, unalterable; but with speculation it is far otherwise. Opinions must be handled cautiously, carefully, and without prejudice. Being liable at all times to change—open to influence in every direction—dogmatism, with regard to them, is highly erroneous and immoral. They ought to be formed slowly, held firmly, perhaps, but, no matter how strong the arguments in favour of them, advanced with all due reticence, and with every respect for the conclusions which others may have arrived at and accepted.

Truth has been at all times, and must continue in immutable existence. We may discover it, but we cannot invent it; we may conceal it, but never destroy it. Therefore, for its continuation, we need have no misgivings; it is beyond the control of man—entirely independent of his authority. But with the perception of that Truth, with the diffusion of the knowledge of that Truth, we have much to do. A duty and a heavy responsibility lies upon our shoulders, and according as we are earnest in pursuing it, in recognising it, and in declaring it to the world; according as we are careless or indifferent to the promulgation of it, or abettors in concealing it, so are we worthy or unworthy of the position bequeathed to us by the Past; so are we valuable or insignificant in the membership of the Human Race.

The decline of Feudalism—the increasing of toleration, accompanied by the invention and development of the art of printing, and the consequent multiplication of the facilities of education, have been chiefly instrumental in bringing about the present state of advancement. The authority of Might, has, for centuries, been steadily on the decrease. The claims of Right have received more and more attention in the courts and councils of civilization. Freedom of thought, discussion, and action, ever more powerfully asserting themselves amongst the masses of the people, have led to manifold diversities of opinion on topics of more or less importance. Instead of the once compulsory Catholicism, which steeped the whole country in the blood drawn from the hearts of noble martyrs, countless religious denominations have arisen, each adhering to its own pet ideas and beliefs, independent of the mother Church, self-supporting, ardent and sincere in the promulgation of its doctrines; each determined to gain respect and power among the nations. The government of the country has, to a great extent, become subservient to the voice of the community. Science and art, penetrating deep below the surface of the earth, and ascending far into the regions of the blue void above, have discovered many important truths, and reaching round and round the globe in their researches, have brought about such startling revolutions in all the social system—have obtained such stupendous results from their investigations as to bring all nationalities into such convenient communication with each other,—such a mingling of their industries and interests, as will go far to blend the inhabitants of the world into one universal brotherhood.

Such are to-day our conditions and surroundings. Education and comparative enlightenment everywhere. Freedom of opinion and diversity of opinion on all matters, civil and religious. Men individually clinging to their own convictions and ideas before society;—a weakness, I admit, apparently lies in the division and subdivision, yet out of this same weakness must come forth strength; out of these varieties of materials scattered all over the surface of the intellectual world, must be selected the factors of the time that is to come. Yet little need we tremble for posterity, for they shall enjoy advantages and privileges of which the most sanguine of the present little dream. Out of the unity of ignorance has grown the disunity of investigation; and out of the disunity of investigation must arise the unity of knowledge and wisdom.

Truth cannot be overthrown. Falsity exists only for a season. Therefore each of these detachments of investigators, if searching earnestly, must ultimately separate the gold from the dross. Tested by time and experience, the unreal and erroneous must at length fall to the ground or be cast aside for ever. Wherever Truth is it will assert itself, and at some time in the ages to come, each individual particle will become united to the palpable mass of the present, and the children of future generations shall enjoy the additional blessings. The Ball of Progression shall roll higher, ever drawing the sons of men into closer harmony and unison.

The duty of this generation—of every individual in this generation—is plainly before us. We cannot all be famous, but we can all be good, noble, and true. We cannot all be blossoms, flaunting gaily in the sunshine of the noontide hours, but we, at least, can all aspire to the position of modest little flowerets, blooming, perhaps, amid the shadows of some obscure retreat, yet exhaling upon our humble companions in straitened circumstances such an odour of purity, love, nobleness, and self-sacrifice as may tend greatly to their elevation from the paths of immorality. Yea, we may so labour, so earnestly, so steadfastly, and perseveringly, as to gain such an influence over our associates as may ultimately play a not unimportant part in redeeming mankind from many of the errors into which they have fallen. Orthodox Christians, Heretics, Atheists, Infidels, Agnostics, Deists, Pantheists, Spiritualists, widely apart though your ideas may be respecting many important matters, in some points, at least, ye can co-operate. Surely the minds of all respectable members of civilized society have one conviction in common. Surely in one point of your ideas of what is right, there is one universal coincidence—one link of thought in every mind, which may be welded into a chain of harmonious action for the benefit of your fellow-creatures weltering in ignorance, error, and wickedness. Quibble and wrangle amongst yourselves if you will. Discuss, and denounce, and disagree over all the knotty points that agitate society. Yea, be harsh, ungenerous, and even unjust in your opinions respecting each other, if that be unavoidable; but, oh, be not indifferent to the seething mass of corruption and misery so plentiful around you! Let, at least, some little practice be the outcome of all your theory, and reasoning, and research. Show to humanity that you have, in reality, their interests and welfare at heart, and, shoulder to shoulder, manfully lend your endeavours to drag the wretched, the debased, the degraded, from the fearful state of lecherous filthiness in which they are wallowing, and in which they are destroying each other, in their maddening struggles to sustain their leprous existence. To one and all I appeal! Rescue your fellow-creatures from the dreadful agonizing immorality which is daily dragging its victims down to destruction and despair. Do this first, and, then, perhaps, but not till then, will ye be conscientiously justified in puffing your paltry prejudices in intellectual warfare and conceit against each other. Labour long and lovingly, for it is a glorious undertaking. This I say to all, but to one class in particular must I petition to lend its energies in this all-important crusade—one class which the enlightenment and investigation of the nineteenth century have privileged to peer into the eternity that lies beyond the portals of our time, to hold communion with the loved ones gone before. On all society this melancholy duty lies—all ought to do their part in ministering to the suffering and the fallen—common humanity alone demands it most emphatically, but how much heavier is the responsibility of those to whom is given the knowledge of the life beyond the grave, and the enjoyment of the encouragement and advice of angel visitors.

To all grades of civilized society, of whatever persuasion, I address myself in the cause of humanity. To the efforts, struggles, and tribulations of their forefathers, they are indebted for the privileges they enjoy in this their temporal existence, and surely by the voice of equity alone they are called upon to do during their period of incarnation what in them lies for the benefit of posterity; and how can they accomplish this if not by devoting themselves to the purification of the present generation.

Thus far, I reiterate, my words have applied to all indiscriminately, but to you, Spiritualists, the cries of distress most strongly appeal, and therefore, before closing, to you I will devote a few remarks. Your sympathies in this Cause are enlisted by more important,

more imperative arguments than are to be found bound up within the confines of this little life. The knowledge of the Time that will be, or rather the Eternity that is, is peculiarly your own. The orthodox, the evangelical, may vaguely enlarge upon the pleasures of the spirit world—may depict with all the beauty and imagery of a painter's art their idea of the glories of the Unseen, but grand in its design, skilful and elaborate though it be in execution, it cannot but fall short of the true conception of the overpowering and transcendent delights of the reality. They *know* it not! Faith is their erring guide, and Hope the flickering lamp that dimly lights their path. Yet Faith but stumbles blindly when opposed to Sight, and Hope must yield the palm when Knowledge claims her own.

Ye know what lies Beyond! Ye know the nature and the structure of the paths which lead from heaven to higher heaven. By you alone are comprehended the double blessings accruing from devotion and self-sacrifice to the suffering and the sorrowful; of cheering, strengthening, and elevating the frail and fallen. Knowing as ye do that every word and deed unselfish in the flesh adds to the joy and glory of the higher life, the wail of those in tribulation should not reach your ears in vain.

The eyes of heaven and earth are on you. Display your spirituality in the open tenor of your daily life. Pass not a fallen sister with indifferent eye, nor justify carelessly a worn and weary brother, tottering down with hopeless trembling footsteps, to the grave.

Hate, hate intensely, if you will, the sins that warp themselves around the heart of the unfortunate. But, oh! be gentle and compassionate towards the weary wasted soul that droops amid their baneful tortures. The stranger staggering to your door for pittance and support has claims as powerful on your helping hand as those who shared with you the same parental care. The accident of kindred, birth, and consanguinity ne'er enforced true friendliness. Blood is not bound in helpless chains to blood. The venous current ne'er compelled true brotherhood.

Many years ago, when childhood smiled upon my parted lips, I knew two brothers. Two boys whose breath was gathered from one mother's breast. The one was proud, overbearing, and reserved,—the other, and the younger, a rash impetuous youth. The life blood boiling from his heart sustained a warm impassioned soul. One morn, one sunny summer's morn, these youths, in company with a comrade, sought the river side to bathe. The comrade and the elder of the two could swim—the younger could not; but it chanced that, following the rash impulse of his nature, he plunged into the pool, through which, with easy stroke, his fellows led the way. They, gliding down the stream in gleesome sport, forgot the danger of their unskilled follower. He sank,—three times he sank, but, as he rose again, the stranger first beheld his peril, and made exclamation to the elder brother. The latter moved not, but the stranger, after many a dangerous struggle, drew at length the almost lifeless form to land, and used the slender means in reach to bring back animation. Yet, still the elder spake not. Only when the languid eyes re-opened wearily to the bright sunshine of that summer's morn, he stood beside the prostrate figure as it lay, and cursed his brother for his foolish deed!—Which one of these two, think you, was the truest brother?

Years have rolled on since then. Manhood has ripened on the foreheads of them all. The elder two, the brother and the comrade, are now respected members of society, and live a life of settled happiness. But the younger—the rash, impulsive youth, is rash, impulsive still,—a wanderer, wearing out his life in roving o'er the globe. The wealth that wins the welcome of the worldly is not his, but in his wayward course he scatters seeds of kindness as he goes, compassionates the sorrowing and distressed, and blessings follow on his rambling trail. The sneers, contempt and jibes of blood-relations fall upon his name, but he is far away and hears them not. Buffeted and borne about by Fortune's waves, we cannot tell where he at length will breathe his spirit out. We know not, care not; and he cares not either. It matters little, for of this we well may



rest assured: that he who thus deserts not in the time of need, will not, in his necessity, be so deserted. Whether his latest breath be drawn amid the soothing comforts of a home, amongst relatives that weep the sorrow that they do not feel; beneath the gold-bought tendance of a stranger's hand—or all alone amidst the silence of the starry night, in foreign land, the angel bands will find where he is laid, and, bending over him in tenderness and love, with smiles so sweet will woo his generous spirit out, that Time and he will know not when they part.

Work, then, my comrades, work! The Past—The Present—and The Future—with united voice appeal unto your sympathies—oh, let them not appeal in vain! The Present Hour cries to the Present Man to do his duty—oh, leave it not undone! The Past teems plentiful with precedents—the noble Nazarene alone has potent claims upon your spirit of emulation, and though a weary life of pain and suffering lie before you, a dark Gethsemane and a brutal and untimely death, the Future points a gloriously grand reward. Joys everlasting—blessings ever magnifying. Every tender word, every noble deed done in the flesh, and rendered to the cry of suffering humanity, is a beauty in your heavenly mansion, a flower in your eternal Eden—one more step higher in your heavenward path—a something nearer the Fountain of All-Truth—All-Love.

## THE SPIRIT-MESSENGER.

### THE CONFLICT BETWEEN REASON AND THE BIBLE.

A CONTROL BY "JOHN STUART MILL."

Recorded by A. T. T. P., January 17, 1883.

The Sensitive, under control, said:—

"Logically correct." How very few can lay claim to this the greatest of virtues, yet how often are the answers of the most illiterate "logically correct."

I remember the Sensitive entering a place of worship on one Sunday afternoon, and taking his place in the Bible class. This is years back, and the question under discussion was the ridiculing the Prophets, and the punishment of the children of the city by bears; and, on being questioned by the minister as to what he thought of this narrative, he answered—"That he thought that a follower of God should not curse anyone; nor that the children should be punished by death for merely scoffing. And when he was reprimanded for this freedom of opinion, he answered: "I am searching after something to love and worship, as well as you are, and I have engaged lovingly in this search. Had you not have asked me for my opinion, I should not have given it. You tell me that such lax opinions are dangerous and dishonourable in me; yet there are none here who can say that I am not, as a man, upright in my objections. I am commanded to give a reason for my faith, and to follow truth wheresoever it may take me to, and I can only discover truth by searching for it. You may be fond of a book which denies you the right of reason, but I prefer a clearer light to lead me towards truth. Yours is a distinctive mission amongst men, to advocate a religious creed founded on the authority of the Bible, and no more; but if you are not prepared to put aside, by argument, any objection that may arise against the acceptance of this Word of God, then you have failed in defending your mission, and your priesthood is at an end."

I thought, my dear sir, then, as I think now, that there was logic in this argument. Logic, as you know, proves the truth. Logic is that art or science which judges evidence, which predicates to the proving of all things. Let us, then, see, what should have been the duty of this minister then, and of every minister to-day. The proposition that every minister makes is—"That the Bible is true; I believe it, and I will defend it." Then the first proposition should have been defended, and how? Not by stifling objections or putting aside honest enquiry, but by thundering from the pulpit these words: "Behold, I hold in my hand the Book of God; I have judged this, and my opinion is that it is true. As I have done this, so you must do the same, and judge for yourself. You must judge of the goodness, the truth, and the reality of the written Word of God."

But then, as now, this line of logical argument was set aside for another of a very different calibre. "If you want to be treated as a brother amongst us, and to partake, as a brother, of the blood and flesh in that sacrament which is commanded, you must not trust to that reason which God has given you, but you must consider that all things have been settled by the infallible author of this work, which I hold in my hand, and if you are heart and soul with us, you must bow in submission

with the Church's institutions, which have decreed the translation of these writings transmitted to us through generations." This is the argument they use: Is there any contradiction to this statement? Does not the whole world recognise that the whole order of those who stand, by virtue of their office, between man and God, and who present the people's need and desires to the throne of God; is it not true, that this body of men fear reason and its criticism so much, that they would fain turn liars, rather than argue, and place the authority, under which they act, as being above reason and above argument; absolutely commanding respect at the peril of an eternal punishment. Their answer to all arguments, however logically conducted, is this: "So it is written;" thus taking refuge in a postulate that cannot be reasonably proved. The priest dares not appeal to the reason of man, because of the weakness of his authority. He appeals to their emotions and to their prejudices, which arise from tradition, and receive strength from custom. He is only too willing to accept any support in proof of the Supreme authority, however weak or fragile may be the argument. But even then, although such arguments may have far more show of reason than the Supreme authority, yet ministers of religion prefer giving a first place to that which they know is over-burthened with inaccuracy.

It then followed, that having infallible authority in the early days of thought, this begot an infallible institution, and this blasphemous assumption of infallibility was in those days believed in without testimony. Submission from men was demanded, under penalty. Misery became the portion of those who dared to be free in thought, or reasonably doubted this authority. Had there been any demonstrable evidences, how they would have been paraded: but having none, tyranny forced reason to bow to its dictates; for the very foundation of ministerial claims are illogical. Take their authority, the Bible—What is their proposition? "This book, this external thing, is a revelation from God; its authority is above the reason of man." The man who makes this proposition is claiming infallibility for himself, not for the book. On this point of the authority of the Bible being above reason, the person proposing this becomes, above all other men, infallible and, by logical implication, if infallible on one point, then on all points. If, on the contrary, the proposition had run as follows: "This book is a revelation from God, which is proved by the harmony existing throughout all its parts, by the clearness, completeness, and beauty of all its propositions, and we invite reason to scrutinise its claims and our belief in them;" then they would have stood on surer ground. But they peremptorily deny this rational test; thus cutting away the ground for its defence, leaving themselves only another line, that is, to defend it illogically. It is an external authority, and if reasonable and rational tests be denied, then they have only to rely on another external authority for its support. There must be some authority to appeal to, and if not reasonable, to some other work equal in dignity, and equal in perfection.

It would not be a very hard task to find one equal in dignity or perfection; it is argumentatively inaccurate to claim perfection where imperfection abides; or infallibility, where there is so much that is fallible; or supreme authority, where there is no authoritative proof of authority in that which is far from supreme, and far from what is useful or good. The claim for the infallibility of the Bible is, nevertheless, a grand design of both Churches, Anglican or Protestant, and Roman Catholic. They have both tried to impose on the human conscience the fact, that it is an absolute duty to believe in the infallibility of the book. This is the very standard of their faith. They find that the domains of argument are troublesome to this claim; and they take refuge in moral sentiment. Reason has no sooner got orthodoxy by the throat, than orthodoxy turns round with great anathema, charging reason with sin; so that a work on logic, or the power of proving truth, is deemed by the orthodox a grievous and deadly sin. Already the thinkers of this Nineteenth Century form a distinct class of sinners, and the priests have named that special class as men suffering under the pride of reason. This self-condemned and altered position which orthodox ministers are compelled to assume; this arbitrary position as well for those who pretend to allow freedom of thought, but who in the same breath commend intellectual submission. I say that the position of these men is an unenviable one. It is one full of thorns and briars, and more especially to-day than in the days that have passed. Listen to one of the Articles: "By reason MEN are enabled to judge somewhat of what they hear." Now this is in itself illogical. Had it been "SOME MEN" it would have altered the meaning and predicated ignorance on the behalf of that limited number made known through the word SOME: but it is not so worded. Again, according to the writings of a great theological writer, who asserts that Scripture teaches things above nature—things which the reason of man cannot reach unto. This, again, is illogical, proving the want of authority, the outcome of the alleged authority of their Bible. Is such language honest? Does it proceed from the heart of these teachers of men? Is a man to accept the Bible without reason? They perceive the utter impossibility of reconciling the two. It has often been tried by plain, simple, unthinking



lay preachers and country clergymen; but the conflict has never been entered on by any in such large cities as those in England, or on the Continent. And why not? Because they would make their authority a subject of ridicule; one teeming with ignorance, imbecility, and wilful deception. Whilst God is carrying out works for the common benefit of humanity, as evidenced in the vast and rapid innovating changes which are being prominently brought forward, for the amelioration of humanity at large, and for the benefit of coming generations. There have been many pleadings to join in amity reason and the Bible; but the distinction is broader and deeper, and becoming wider every passing day. There can be no harmony or agreement between reason and the Bible. The orthodox may feign to treat with silent contempt the assaults, that are hourly made against the infallibility of this book; but a new question is being asked—the old question under a new form: “Who are these men, who call themselves ministers, and yet who dare to reason against reason?”—for this is the task they have set themselves. Intellectual liberty has taken deep root in the hearts of the people; deeper, dear sir, than you can imagine. It was once but a feeble light: to-day it has become a fixed principle. Effectual methods have been taken to make the young to think, and reflect, and investigate. Up to the present the masses have been brought up in ignorance; practically ignorance, thinly veiled, perhaps, by parochial and ragged schools, or by a few locally endowed grammar schools, where the average number educated did not reach one in twenty of the total population; but now as this new system ripens, when all men shall claim the inherent right of nature to reasonable enquiry on the truth or falsehood, the certainty or uncertainty of all things, then shall these men who reason against reason, find their occupation, like that of Othello, gone!

There is a great change. You, dear sir, have been instrumental on your part, in this distinct prospect of the improvement of humanity. You have done your part to give an impetus towards the goal of light and liberty. There is more than the glimmer of the dawn of a brighter era; you, with others, have done much to sow this birthright of liberty, in this battle for complete freedom of reason and conscience, and God will bless you all for your efforts, in making men understand and see, that as a man lives so he dies; not as the theologian says, “that he shall lie quiescent, like the tree that has fallen through decay,” but that God hath prepared a bright future for all humanity. This faith is the only religious faith in God that man can hold. The words that God hath given have been given to every man: as much to the man of this century as to the authors of the so-called Book of God. Let men never forget what it is, when priestcraft commences to deny that it is every man’s inalienable right to enquire, examine, and reason on every portion of that book of authoritative infallibility, and also that that examination should be serious, honest, and deliberate; that it will lead to the liberation of intellect, and form the standard of a rational faith.

There are many, sir, who openly declaim against your continued attacks; as also against the repeated attacks of your surroundings and spiritual guides, on the dogma that the Bible, in all its parts, is the word of the Almighty; but what is more deeply annoying to them is the fact, that the argumentative strength of these thinkers who are with you is increasing every day, and more so in this present time than it has ever been in the past. There is uneasiness and alarm in ministerial quarters; they do not like the new-found evidences and arguments, because they realize the force of them, and that they, as defenders of this infallibility, are not understood, or, if understood, they are powerless to confute or deny. You are one of those who have advanced new evidences and new arguments, and in a way which at first met with their derision, but which they now recognise as the foremost of free-thought realizations; and it is no exaggeration to say that the days of Priestcraft, of Bible infallibility, and of dogma, are closing.

Reason and conscience reject the precepts of the Church, as established by State to-day. A Church with State protection, which is permitted to remain but for a brief time longer, and then to pass away for ever. What a sorry exhibition orthodoxy makes against the reasonable arguments of that soul possessed of free thought, which is claiming its inalienable right to free discussion—one, for instance, by one who said, “Not one word of mine shall you be called on to oppose,” but, I say, there are more than sufficient in your infallible book to enable you to argue that reason and the word of God are in harmony. Take the proposition in one of the Prophets, namely, the last of the Jewish Prophets, Malachi, who, in chapter three, verse six, says: “I am the Lord, I change not;” but he repented making man, according to another portion of Scripture, [Gen., vi., 7] and it grieved Him to the heart. Again, it says: “God is no respecter of persons,” [Acts, x., 34] and yet the same Prophet, in his first chapter, the second and third verses, says: “Was not Jacob Esau’s brother? says the Lord, yet I loved Jacob and hated Esau,” the child being not yet born. Again we find this: “And the spirit of the Lord came on him, and he slew a thousand men,” [Judges, xv., 14, 15]. What spirit can they mean that changes not, yet takes a hatred to an unborn child? What God is this who changes not, yet repents Him that He has made man with such grievous repentance, that it goes

straight to His heart? History points only to the countless contradictions contained in the book. History does not aid in one single particular, and its historical portion, although full of contradictions, is argued by its defenders as being its strongest portion. If it were the word of God, it should be believed as the word of God on the authority of God Himself; with such perfection God speaks in all His other works, then why not in His written word to men? Then would men have listened and obeyed; but the reverse of the medal is the actual matter of fact, for there, in many of the passages, is God represented as a malignant, unforgiving, unmerciful God.

Following the bell-wether or running with the tide is no sign of a thinking mind, or of a strong mind, but quite the reverse; yet there are many good true men, that have followed this propensity of our nature. It is this propensity that your guides are battling with. There are many dependent and timid Spiritualists, who are running with the tide, who dread the power of their orthodox neighbours and surroundings; but the turning time has surely come, and men will live to see it turn, and written creeds, the traditions of their forefathers, and the priests, with all their sacrifices of burnt flesh and entrails, even the sacrifice of human life to set aside the wrath of a terrible God, will pass away as revolting to reason. But the spirit of true Christianity will never pass away. That doctrine of loving one another and of worshipping God, not by sacrifices in brutal terror, but with reverence, love, and trust—not trembling before him as slaves, but looking towards him as his sons, heirs to immortality. The battle is at its bitter stage, the root of all error has been earthly authority, but reason is laying the axe to that root by saying: “We will submit to no authority not recognised by reason.” There are many earnest men who call doubting the Bible “disputing with God”; but the majority of these objectors have personal motives for this blind adherence. And I must tell your readers, that of all false religions, that of all foundations of superstitious creeds, one thing is necessary, and that is, that reason should be degraded below authority; and if men are willing to accept authority without reason, then they sign a new lease of slavery. As long as there is no conflict between reason and authority, then the authority may be obeyed. Every man’s God is the Infinite that his reason can create: that Infinite and Unseen Power to which his reason can bow. Such is authority, and such a God sanctioned by reason commands his worship; and yet I would keep this book, if it were only to teach our children to be careful, and receive a lesson through the errors of our forefathers.

Here I said I would not.

You do not agree with me in this, yet it is not in accordance with good argument to contradict. You will excuse me saying this, because, when on earth, I was deemed a good logician. The proposition would be—“The Bible is not infallible, therefore, it ought to be destroyed. The Quantity [query] would be—No other book is infallible, therefore, all books should be destroyed. But the argument would really lead only to the bitterness of the past, and our hope should be that our children might be free from the dangerous inferences of past delusions and mistakes, arising from imperfect fallible works.

No, sir, old or new books have their value. The whole of education is the outcome of cumulative laborious effort, and what more safe road to transmit thought from one generation to another than by books? But, I admit, that authority has over-clothed this special book with infallibility; has impaired its usefulness, and destroyed its value. There is majesty and truth within its pages, and passages of marvellous beauty; but there are also weakness, meanness, and horrible repulsiveness; therefore, for this reason, it should hold no prominent place in the library of the future. Still, it should be allowed to hold to its existence, for, remember, there is a statement contained within it, that [Rom., xv., 4.] whatsoever there was written aforesaid, was written for our learning, that through patience and comfort the hope of a better time to come for all men might be born within it.

I now wish to make a few personal remarks before I go. They must be brief, for there are those who are awaiting my attendance. You have asked me by what name I was known amongst men. And I answer with pleasure, that my earth name was John Stuart Mill, and that in proof of the promise of better and brighter things for humanity, I have tried to sketch the plan that is being pursued. My well-beloved step-daughter, Miss H. T., forms one of a class of women who are boldly pushing themselves to the front, and taking on themselves the burthen of a good work. In conjunction with many gospel ministers she sits on that School Board, advocating advanced principles. Too much has been made of her want of sympathy with this written book, with this external thing, whose authority is over reason. It is true that she advocates the banishment of that book from these schools. True, she is in sympathy with that party of the extreme left who are struggling for freedom, and who laugh at Bible claims, many of whom have, unfortunately, ended in believing nothing. May God bless her, and also the whole of the class she represents in her work; and may God bless you, and all like you, who are working for the liberty of intellect. “John Stuart Mill” wishes you good-night.



When I ceased recording I asked the Control to have a little conversation. We spoke about friends who have passed away, known to either of us, and had about ten minutes very pleasant talk. I said I did not pretend to be a logician, but as far as I could see, his conclusion, "that all fallible books should be destroyed," was not justified by the premises. He laughed, and said: "It is not correct. I only put it to you by way of experiment." I hope I shall have another visit.

Talk of controls! Let the reader compare this control with that of "Billy Honeywood," the Waterman below Bridge, published in the MEDIUM of the week previous. They both came through the same Sensitive.

## SKETCHES FROM LIFE; OR, Leaves from a Clairvoyant's Note-Book.

### 3.—POOR JANET.

(Commenced in No. 668.)

Some few weeks later on, again proceeding in the direction of the cottage, we came upon two men walking slowly along, in earnest conversation. As we neared them, I heard the younger of the two say:—

"My poor girl was pure and innocent, and might have remained so, but for me; and I did love her as much as I think I could love any one but myself. But it was all her savage old father's fault. He has cursed us, but, I think, it is himself that he should have cursed, for he was the cause of all the mischief, with his fierce overbearing temper."

"Do not reason about his faults, but dwell more on your own share, and try and strengthen the poor girl's mind against the ever-recurring temptation to destroy herself."

"I will, indeed, I will," replied Kenneth, earnestly. "God help her and me also."

"Amen," responded his companion, fervently, whom I now recognised as an angel named Philip, whom I had met on several previous occasions.

As we neared the cottage, we saw Janet sitting up on her couch weaving some rushes into pretty baskets. As we approached she caught sight of Kenneth, and, hiding her face on the angel's shoulder, began to cry. Kenneth stopped in his eager advance towards her, and said to his companion:—

"What is the matter? Why will she not speak to me?"

"Nonsense!" replied the angel, putting his hand into Janet's; "she is too ill yet to be worried, so, if you have no words of comfort for her, I will take you away again."

"No, no," cried Janet, looking up and seizing Kenneth by the hand; "do let him stay, I have so much to say to him."

"Very well, then," replied the angel; "but remember, both of you, what is expected of you."

"I will remember," said they both at once; and we all walked a little distance apart.

"How slowly she recovers," I remarked to the motherly-looking angel.

"Yes" she replied; "God is merciful to her, and will not let her too quickly recover from the effects of her headstrong falling."

In about an hour Kenneth came towards us looking pale and sorrowful.

"I have done my best," he said, "but I never knew what a scoundrel I had been before. My poor, poor girl! What anguish she has endured, and after all she wants to go back with me to my place, but I have persuaded her to stay patiently here with you until I make something like a home for her, and she has promised me. Oh!" he added, turning to Susan and Anne; "be good to her, and do not ever leave her alone; her terror of her father is still so great. She has promised me that she will endure anything from him in the future, rather than try to destroy herself again."

"That is well," said the kindly Philip. "Now come with me, and set about the task of purification in real earnest, remembering all the while, every step you make upwards will assist poor Janet."

"I will never forget, so help me God," he replied, solemnly. And with a long tearful look at Janet, and a wave of the hand, he turned and walked quickly down the road with Philip.

When we returned to the spot where Janet was sitting, she said to the angel,

"Oh, mother! is it really true that if I am never weak and wicked again, some day I may go to Kenneth and stay with him for ever?"

"Yes, I think so," replied the angel. "But you must strive hard, and make yourself fit for it. Remember how bad it would be for him to have a foolish headstrong wife, instead of a brave gentle one, who would be truly a help-mate for him."

"I will pray God to help me," replied Janet, fervently.

"God always helps those who help themselves," replied the angel, earnestly. And after a few more earnest words, we departed, leaving Janet apparently much more composed and comforted by her interview with Kenneth.

In a few weeks I visited Janet once more. She was looking much better, and said her wounds and bruises were all nearly well; "and I do so pray I may never be driven to it again."

"No one can drive you to it if you resist the idea when it first presents itself," said Philip, as he smiled kindly upon her.

"Ah! so you think," she said. "But if my father find me, I do not know: he terrifies me so dreadfully. On promise me he shall not find me again."

"He would not have found you last time, if you had stayed quietly with your cousins: it is Kenneth he watches, not you."

"Will he hurt him?" she asked anxiously.

"No; he only scolds and rails at him."

"Poor Kenneth," said Janet; "how hard it is for him."

"He bears it bravely," replied Philip. "He knows all your father says is true, and told him so. By and by your father will tire of scolding and watching, then we will bring Kenneth to see you again."

"Dear Kenneth! It is as he told me: something to strive for; and mother tells me that if I become good it will help him."

"That is true," replied Philip. "Even if you had never met on the earth, those who, like you and Kenneth are affinities, must always exercise a certain magnetic influence, one upon the other; for the same tendencies are inherent in both."

"But Kenneth did not kill himself," said Janet.

"Not in the flesh," replied Philip; "but he committed a kind of spiritual suicide by plunging into every species of wickedness and vice."

"How horrible!" cried Janet, shuddering.

"Yes," said the angel; "much of this you might have saved him from, if you had borne more patiently your father's just indignation. If you had waited until the first effects of it had worn off, and then Kenneth and you had asked him to forgive you, he would have done so, and you would have been married and as happy as two such rash headstrong young people could be. Discipline must have come, but it would have been in a far less terrible form."

"Oh!" sighed Janet. "Why did I not wait. But tell me," she added, "Why did Kenneth be so wicked?"

"His remorse was so intense, for he considered himself most truly the cause of your death, and took to drink and other vicious ways to drown remorse and stifle the voice of conscience."

"Oh dear! oh dear!" cried Janet, wringing her hands. "Why did I not know all this before?"

"You knew enough to have kept you from sin," said the mother gently; "and ever since you have been here you have learnt enough, and yet you have not profited much: witness your present condition."

"This was all father's fault: he frightened me so."

"Fright is no excuse for wrong doing, as I have before told you. Besides, it was not all fright: some of it was anger and spiteful feeling. Now: was it not?"

"Yes," said Janet, looking down. "I thought it would provoke father to see me do it, and I did not know it would hurt me so much. I am sure it did not when I threw myself into the water, either in the world or here."

"No," said the angel. "On the earth you were so agitated by so many conflicting emotions that for the moment perhaps you did not quite know what you were doing, though I fear from the persistence with which the idea sticks to you, that there has been far more wilfulness than madness in the matter."

"Woe is me!" sobbed Janet. "I know all you say is true, and indeed I will try for the future to think more of my own weakness of purpose, and ask God to strengthen me instead of throwing the blame on others, and saying I could not help it."

"That is right," said Philip, adding as he turned to me: "Have you any message to send Kenneth, I am going to take our friend here to see him."

"Do tell him I am trying to be more content and steadfast."

(To be continued.)

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

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

Tuesday.—Mr. Towns, Clairvoyance, at 8 o'clock.

## THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 26 1883.

## NOTES AND COMMENTS.

Our chief contributions this week are of such great length that the casual reader will be disheartened. The Great Question is placed in three lights: Hans Edwards turns us on ourselves as the proper field of spiritual study; the Control repudiates the assumptions of Bible believers, in which he is seconded by a Bishop—the Metropolitan, as he may be called, of the Australian Colonies; and, on the other hand, the voluminous contents of a recent book, dwell largely not only on the Bible, but on theories derived from ancient literature, usually termed Pagan. The title assumed is somewhat of a misnomer, as "Christ" is not "found," but explained away, and yet the mystical term is retained as the chief corner-stone of the "new" religion! We may remark that the "explaining away" is not a novelty to the readers of the MEDIUM. But Vaticanism must have its finger in everything; and some will go so far as to say that its marks are visible on the pages we allude to.

But the ground sought to be covered by all of us is so great, that we must be patient with each other; at the same time watchful that we are not unwittingly jerked back into the slough of mystery and sacerdotalism. It is a satisfaction, too, that of exponents of the "new religion" there is a choice; so that there is not only a variety of "Christs," but there is yet the other alternative. Surely there was never a more tolerant or prolific age!

As our Editor is again laid-up with sore throat, many communications have had to stand over. Subscriptions to Liabilities Fund await acknowledgment. We thank Mr. Kitson for his letter. We hope to open a Department for the Young, in which the Children's Lyceum shall have a place. We have two excellent tales on hand as a beginning.

Our patriarchal brother, Mr. William Lobley, Crook, writes:—"I cannot express to you my feelings and sorrow of heart. I am much cast down, being like a lone pilgrim since the loss of my friends: T. Brown gone to Australia, others to America, Robert Brunskill dead! When at Sunday School he was one of my best scholars. I got friend T. Brown to investigate into Spiritualism, then friend J. Binns, then Robert Brunskill, and the brother of Mr. C. G. Oyston, then friend S. De Main." We hope the remaining members of the spiritual family will visit Crook occasionally and cheer their spiritual teacher.

From an advertisement on another page it will be seen that the late Prof. Zöllner's correspondence is for sale. This is a chance for book-makers.

## CIRCLE & PERSONAL MEMORANDA.

A kind invitation to all to attend the Spiritual meeting, at 15, Southampton Row, on Sunday evening at 7 o'clock.

Mrs. Everitt, of London, being at Bishops Auckland on a visit to her bereaved brother-in-law, it is to be hoped that the Cause in that locality will have an opportunity to derive some benefit from her mediumship.

A seance will be held at 146, Maxey Road, Plumstead, near South Woolwich, on Sunday next, January 26th. Arthur Savage, trance and clairvoyant medium, will be present; also, Fabian Cristus, Magnetic Healer.—H. PRITCHARD.

LIVERPOOL.—On Sunday, February 4th, Mrs. E. H. Britten will give two orations in the Concert Hall, Lord Nelson Street, Liverpool: Morning at 11, evening 6.30.—JNO. AINSWORTH, Secretary.

Mrs. Hardinge-Britten will lecture at Liverpool, the first and third Sundays of February, March, and April; at Belper, Sunday, January 21st; Rochdale, February 11th; Belper, February 25th; and Bradford, March 25th.—Address: The Limes, Humphrey Street, Cheetham Hill, Manchester.

Mr. E. W. Wallis's Appointments.—Stamford, Sunday, January 21; Leicester, Jan. 28; Cardiff, February 4; Falmouth, Feb. 11 to 18, inclusive; Liverpool, Feb. 25.—For dates and other particulars, address—82, Radford Road, Hyson Green, Nottingham.

Mr. J. O. WRIGHT sailed for New York, in the "Catalonia," last Saturday, (January 20th) and begs to say "good-bye," for the present, to all friends; trusting to meet them again with recruited health and increased mental vigour, to renew that public work in the prosecution of which he has met so many generous friends, and kind co-operation and sympathy.

Mr. Cyrus Avery writing from St. Petersburg, says it is the coldest winter he has ever felt in any country. His mission which took him from home in 1862, concludes this year. A friend of his visited London in Summer. He had a sitting with Mr. Towns. Mr. Avery says: "He got a good deal from him that he loves to tell others about. I think Mr. Towns read him as correct as it could have been done by a man; and I think the spirits helped him."

QUEBEC HALL, 25, GREAT QUEBEC ST., MARLBORNE ROAD.—Sunday, Jan. 28, at 11 a.m., a Series of Seances will commence, Mr. Savage as medium. Evening, at 7 prompt, Mr. MacDonnell: "Magic."—Monday, at 8 prompt, Musical Entertainment. Mr. MacDonnell has kindly promised to contribute, and several new friends. Collection during the evening, instead of 6d. admission as previously announced. Recreative exercise for two hours after Concert.—Tuesday, 8.30, Address by Mr. Wilson.—Thursday, Feb. 1, at 8.30, a Discussion on the "Nationalization of the Land," opened by Mr. Murray.—Friday, Feb. 2, at 8 prompt, a Seance: medium, Mr. Hagon.—Saturday, at 8.30, a Seance, a Clairvoyant medium attends; Mr. Hancock is present half-an-hour previous to speak with strangers.

QUEBEC HALL—MARY-LE-BONE ROAD.—We were pleased to find our favourite subject of "Spiritualism" so completely sustained on Sunday evening, in this hall, by Mr. MacDonnell's lecture on "Apparitions." He maintained the ghost idea as veritable by fact and argument, taking up the learned objections of the Scientists, and disposing of them by the knowledge which our higher range of studies supply. The selection of apparition stories was from history and private sources, and though not new to some were quite to the point. The room was still further entertained by an opponent who took the materialistic view of the subject, and in an able speech tried to show that supernatural sights were the results of a disordered system. This, in many cases was fully admitted by the lecturer, but the sight seen were claimed as real, and arose from the abnormal condition of the nervous system, which evoked spirit vision. All appeared highly pleased; and we were gratified to find a number of young men present, which shows an inquiring disposition.

MANCHESTER.—Mechanics' Institute, Major Street. On Sunday last, Mr. H. Ross (vice-president of the society) occupied the platform in the morning, and gave an interesting and humorous address on his "Experiences in Spiritualism," wherein he related the phenomena and manifestations which were given at the circles he attended, with an account of his "conversion" to the doctrines and teachings of Spiritualism. He maintained that the latter were greatly in advance of the present representative Christianity,—and were the means of bringing him to a clearer knowledge of his duty to himself and to his fellow-man. Mr. Johnson, of Hyde, occupied the



platform in the evening, whose spirit-guides discoursed on the following subjects:—"Faith, Hope, and Charity;" "Forgiveness of Sins," and "The Redemption of the World." In the address, the control stated, that man, in the past, had been judged by too high a standard, and because he had not (from the simple reason that he could not) come up to it, theologians had despaired of the Redemption of the world ever being accomplished; but when man was viewed according to the light which Spiritualism shed on his nature, it would be seen that he was capable of progressing in morality until he had worked out his own salvation.—J. E. LIGHTBOWN, Secretary.

J. NEWELL (Keighley).—We lend books to read from the Progressive Library to all parts of the country. Every person who contributes to the funds of the Spiritual Institution is entitled to the use of books. We desire that books be taken out and read, and circulated, as the Progressive Library was started to help the Cause, by placing the most valuable books within reach of all. What we would like to see, would be a Representative of the Spiritual Institution in each place, who would have a parcel of books weekly, and supply all the Correspondents of the Spiritual Institution who might exist in the district. Every one who contributes, even the smallest sum, is a Correspondent. We do not desire to interfere with existing organizations.

## OBITUARY.

### MRS. ANN EVERITT, BISHOPS AUCKLAND.

Many a kindly welcome we have received from the cheerful countenance of Mrs. Everitt, wife of Mr. Fred. Everitt, who, though a sufferer for many years, always put the most healthy side of her condition forward for the benefit of others. A few months ago she began to fail significantly, causing much anxiety to her friends. Ultimately she was confined to her bed, and passed away quietly in her sleep on January 20. The interment took place at South Church, on the 23rd instant.

Last week we reported the passing away of Mr. Brunskill, through an accident in a coal mine. We embrace the opportunity to quote the following from a Co. Durham correspondent, evincing as it does true sympathy with the bereaved:—"We are at present uncertain what course Mrs. Brunskill will adopt—whether she will come home to England or remain. We are informed she has been handsomely assisted in her difficulty, the owners of the colliery where the calamity occurred having offered to pay her passage to England if she desired to come. Beside this, a collection has been made, but I am uncertain how much was realized. I suppose the working classes are very generous to each other in that country under such circumstances."

## HUMAN BROTHERHOOD.

### THE TESTIMONIAL TO MR. TOWNS.

Mr. Wootton has handed us the following for publication:—Mrs. Cooper, Sydenham, writes:—"I am sorry to learn the position you are placed in, dear Mr. Towns, but if a subscription be got up put the name of "Faithful" down for £1, for which I will be answerable."

We are asked to state that kind expressions have been made use of in private letters. Some of which contained enclosures.

A well-wisher 10s.

Mr. A. Duguid, Kirkcaldy, says in the course of a letter:—"I feel sorry for Mr. Towns. He is worth assisting. He is a most kind and helping man. I will give to his fund what I can spare."

Mr. J. Wootton, Treasurer, 33, Little Earl Street, Soho, W., will be glad to receive further subscriptions.

### MISS LOTTIE FOWLER'S TESTIMONIAL.

Miss Fowler's friends are working, but have not yet made any report to us for publication.

In response to J. A.'s offer of prizes for the best musical compositions suitable for "A Song of Love," by "Lily," five pieces have been received. They have not been as yet submitted to J. A. nor to any judge of musical compositions. We hope to be able to state in our next issue that the prizes have been awarded. The performance of the chief of these compositions will greatly add to the brilliancy of Miss Fowler's benefit soirée, if a sufficiently trained chorus can be secured to render them effectively.

## A SOLILOQUY.

### UPWARDS! ONWARDS!

By "LILY."

Onwards, onwards! Ever  
Pressing upwards—never  
Looking back—but ever

From worldly things digressing—  
Mind and Soul progressing—  
To a higher blessing.

Upwards, upwards soaring—  
New light ever dawning—  
On this Soul adoring—

Greater love perceiving—  
Deeper wisdom gleaming—  
O'er the senses stealing—

Higher, nobler, clearer  
Views, as ever nearer  
Rises the Soul-seer.

Deeper awe inspiring—  
Yet onward still aspiring—  
The Spirit never tiring—

But eager, yet more eager,  
As dawns the vision clearer  
To approach God's footstool nearer.

Love all fear outcasting—  
Love Divine entrancing—  
Every sense enhancing—

Soul with rapture thrilling—  
Mind with light infilling—  
Worship upward welling—

"God of Gods" adoring—  
"Light of Lights" imploring—  
Child to Father soaring.

[These lines should be read as a soliloquy—distinct and detached statements—as the Soul spoke them line by line: having come into the mind of the writer without premeditation or regard to the context.]

### SHALL WE PRAY TO SPIRITS?

A lady sent us a poem, being an appeal to spirit friends for help. In our reply we questioned the propriety of addressing prayer to spirits, and said we would like to consider the matter with her. This she promises to do on her next visit to London, but remarks:—"I will now just say, that I do not see why we should not ask help and guidance from spirits out of the body, even as we do superior spirits in the body,—of course always remembering that it is God who enables them to guide and direct us." We name this matter that it may have the consideration of all our readers. In a certain type of mind it runs to fortune-telling and aimless dependence on spirits. At the same time, a grateful remembrance of the benefits which ours superiors in spirit-life can confer on us is a proper state of mind to encourage.

### THE BISHOP AND THE SPIRITUALISTS.

The Bishop of Melbourne is in the very same kind of quandary as to the inspiration of the Bible, as Spiritualists are in respect to the inspiration of their controls. Elementals, demons, shades, and other hypothetical rubbish, have been put forward in some quarters to explain anomalies. Such eagerness is rather too fast, on the part of those who could not explain the formation of an ordinary thought! Let us study man as a thinking being, and his relations to other thought-centres, and then we will have some solid ground to stand on. At present it is one shadowy hypothesis playing Don Quixote with another, the inevitable tendency of which is to land the human mind in scepticism on the one hand, or dogmatism on the other—the Hall of Science or the Vatican.

### LIFE NOTES.

The work of the Occultist is not so much to give to the world the work of his hands, as to convince his brethren of the great Human Brotherhood, that the world may be made better by good life and great deeds done in the name of God and his brother man.

The end of all work should be to give to our fellow men the truth, and lead them to search for it in the by-ways of life.

The world would be the better if man would give more attention to his mode of life.

The operation of all natural law is to give the best effect to the end of all things which come under its influence.

Give to the world the results of your work, and the great Giver of all good will reward.

The man who holds his work cheaply will not get an adequate return.

The end of all work is to glorify the Creator.

McD.



## THE SPIRIT-CIRCLE.

### OUR LITTLE CIRCLE AND ITS REVELATIONS. BY THE AUTHOR OF "THE GEOZONIC SPHERES"

#### CHAPTER II.—THE CRYSTAL.

It was not my original intention, that the title given to the present work should embrace within its folds Crystalline Revelations, but the thought has since suggested itself, that a work of the present character, would not be considered complete unless everything relating to my personal experience in the investigation of Modern Spiritualism be faithfully related. And as there will be, doubtlessly, a number of facts and incidents which may not accord with the pre-established notions or opinions of the reader, some amount of toleration is solicited; as the writer has no desire to cram what he may consider true upon those who may entertain opposite views. For there are none of us infallible.

It was in the year of 1870, I became acquainted with a person who appeared to have had some experience with the crystal and its revelations, but who, nevertheless, was unable to see. Previously to this, I had read of the crystal, and had seen the same advertised, but the very high prices placed upon such articles had put them beyond my limited means of purchasing. I made some inquiry in the town near which I then lived, and after a few months had passed by, I was fortunate enough to meet with a poor and aged couple, who at the time were in needy circumstances, and to whom the matter of a few shillings was of more value than the crystal; more especially as neither of them were seers. The said crystal had been the property of their ancestor, the father of the old lady in question; and, who in his day, had been a local celebrity, a Seer of some repute, and who it is alleged had accumulated an independency by what some may be disposed to designate as being "a nefarious calling." Suffice it to say, I purchased the crystal, which at the time the old woman had got carefully folded up in the top part of a clean, but ancient headdress of her own. A cap in fact, such as our grandmother's wore in days gone by. And it was within the folds of the said old cap, this much venerated crystal was conveyed by me to my home.

Being possessed with certain spiritual gifts already, I calculated upon being able to see, after some little time, and a few repeated trials. But disappointment awaited me in this as in other matters of a similar kind. For after looking an hour at a time each night for several weeks, all I could see was the round lump of glass, glorified with the name of crystal. I mentioned this failure to the former owners, and the remark the woman made was, that they had been deprived of the little book which should accompany the crystal, and which contained all the prayers and forms of consecration. In fact, a kind of Crystalline Liturgy.

At that time I thought it possible that to the want of these items, I must attribute my non-success; for I never pre-judge anything without some knowledge of that thing. This has ever been my method in the whole of my proceedings. I never say "impossible," for I don't know the limits of the possible. But in the present instance, it was my good fortune to find out, and, that to my own satisfaction at least, that prayers and forms of consecration could not make a man see, who was not already a seer; and whereas, those who possess the gift, may see in the absence of every ritual. This I proved in the following instance.

After trying several as to their seeing faculty, I ultimately met with a little boy, who happened to be conveniently situated for my purpose; and whom I shall name Samuel. I gave him the crystal; he looked in it and I could quickly perceive by certain emotions which now became visible in his countenance, that he could see. Samuel was not a boy like the great mass of boys. There was something in his looks which denoted what you may find a difficult matter to explain. Samuel was of quiet demeanour. He was reserved, shy, and retiring; but above all, he was *truthful*.

When he took hold of the crystal for the first time, and after looking into it, he became a little agitated. I asked him as to what he saw, and after some little hesitancy, he declared that he saw the face of a very ugly-looking old man, which appeared to fill the crystal, and his eyes looked very maliciously. As if he did not altogether approve of our proceedings. After this unpleasant vision, it was with

some reluctance that Samuel agreed to look again, as he had a dread of encountering the "big face" and "savage-looking eyes." Nor could I prevail upon him to do so, until I had assured him that the "ugly face" should not molest him any more. Accordingly, and to accomplish this purpose, I made use of a ritual of my own, and the "ugly face" came no more. Some may smile at this: they may consider me superstitious, but when I can get results, and that repeatedly by the use of a certain ritual, all the philosophy of ancient and modern times could never shake my faith in those means by which the most mighty results have been obtained. But I pass on.

I was coming home one evening from my work, and I took a different path to that I had been in the habit of walking. This path was lonely, and led between two high sandstone rocks; and when at the most lonely part of the way, a wonderful power came upon me, and, had I the eyes to have seen, I should have seen the "Glory of the Lord shining around me." I became elated. My labour that day had very much exhausted my bodily strength, but on the present occasion such was the influence, that my bodily fatigue disappeared.

When I went home, I called in young Samuel. I told him nothing, but asked him to look into the glass, for such he called it. After looking for some time he described the whole, and all the peculiarities of the way; after which he made the following statement:—"I see a big light coming from the sky down on your head. I see one of those big men dressed in white, but have no shoes on, and his hair is white and curling, hanging down his back. He is not like a man, for he is bigger a great deal. His eyes are not the same as man's eyes. He is standing on the top of a rock. He is looking down on you." Samuel now paused for a short time. He then began:—"I see that same big person come again: he is here now." I here interrupted my seer, and asked him to take particular notice if he saw any words coming from this person, for Samuel could read. Samuel exclaimed: "I see letters coming!" "Now be careful," says I, "and read what you see correctly." "G-o-d w-i-l-l b-r-i-n-g y-o-u o-u-t o-f y-o-u-r t-r-o-u-b-l-e;" I was at that time in great trouble, suffering from a pecuniary difficulty. "You shall be able to see us without this glass." Now both of these predictions have been fulfilled. "I am not a spirit: I never lived in a mortal body." This was the first revelation in words.

(To be continued.)

## DREAMS.

### PREVISION IN A DREAM.

By MRS. F. SHOWERS.

So much interest has lately been aroused on the subject of dreams, that I need hardly apologise for offering to you the incidents of one, that containing nothing either ominous or saddening, points significantly to the possession of a power that the human spirit is not usually credited with.

In this little town of Worthing, resides a dear relative of mine, whom I will call Miss E. She has long been engaged to a gentleman, who went out to India last autumn. Before his departure a mutual understanding existed, that they were to write to each other constantly,—the letters to be a sort of diary recording every event that transpired, and the weekly budgets to be despatched by each outgoing mail.

Some time ago Miss E. called on me, in a state of great tropidation. I may remark here, that by Spiritualists she would be considered a remarkable medium, but after an experiment that was once tried with her in India, the result of which was a THREE DAYS' TRANCE, she can never be induced to join any circle. She told me of a dream that had distressed her greatly. It was to the effect that, on the arrival of the Indian mail, she saw, instead of the expected letter, two envelopes deeply edged with black, and a cake of soap.

Looking up, her fiancé, Mr. L., seemed to stand before her, and say:—"You see I have only got this cake of soap to write on. How can I write?"

"Now what do those black-edged envelopes mean?" she said to me, "I am afraid something has happened to 'L.'" I tried to laugh the matter off, and Miss E. went home very sad and desponding however.

That evening's post brought me an Indian letter to the effect that, owing to a break down on the Great Indian Peninsular Railway, Mr. L. had found no means of writing, but had begged that I would quickly communicate with Miss E., and assure her of his health and safety. This letter was written by my nephew, whose mother died of cholera last autumn at



Allahabad, and it had a deep black edge on the envelope. But my nephew, fearing that I might, perhaps, be absent from Worthing, had taken the precaution of writing by the same mail to my sister, also, begging that in the event of my absence, she would be so kind as to communicate the cause of Mr. L's silence to Miss E.

Miss E. came the next day, as usual. "The mail is in," were almost her first words; "and L. has not written. I am sure he is ill." "Now don't agitate yourself," I replied; "here is a letter from Phil, and he says that L., in the hurry of his departure for Burmah, begged him to write, and acquaint you, through me, that he was perfectly well, but owing to the detention of his luggage, unable to post you his weekly letter.

Much relieved, Miss E. proceeded from my house, to that of my sister, in an adjoining terrace. There the first thing that met her eyes on the dining table, was a black-edged envelope, directed by Phil, also, enclosing a letter, almost the duplicate of the one addressed to me. Remembering her dream, Miss E. exclaimed, "Well, how strange! here are the two black envelopes that I saw, but where is the cake of soap!" This, however, was shortly cleared up—for Mr. L. in a subsequent letter, detailing all the annoyance and inconvenience he had been subjected to, owing to the break-down on the railway and the separation from his baggage, added: "I hurried into the nearest railway station, hoping to find paper, pens, and ink, just to send you a line, but alas! the only object that met my eye on the bare uncovered table was a cake of soap! and I said to myself—well it won't quite do, to write an English letter on a cake of soap!"

## SPIRITUALISM AND CHRISTIANITY.

### A BISHOP ON FREE-THOUGHT AND THE INSPIRATION OF THE BIBLE.

The address of the Rev. Dr. Moorhouse read at the recent Church Congress and published in the "Argus" of Nov. 15th, is an interesting and important document. Interesting from its construction and comprehensive view of the religious situation, and important as an expression of the opinions of the head of the leading Christian church in Victoria, on some of the most vital bases of church dogmas. Ably written, with a vein of poetry and religious feeling running through it from beginning to end, the salient points involving grave admissions are apt to be lost sight of by the superficial reader, though the critical observer sees them like great rocks partly covered by the ripple of a gently flowing stream. The plenary inspiration of the Bible has long since been publicly abandoned by the Bishop, but now he places it upon exactly the same footing as the Spiritualist and religious Free-thinker. After setting aside certain portions of the Scriptures as the product of the human materials the inspired authors had at hand adapted for their purpose, and making allowance for the social, scientific, and intellectual status of the times in which the several books were written, he asks this important question: "To what degree was the human element in the prophet's character and knowledge suffered to colour and condition his message? What, in other words, do we mean by revelation and inspiration? When the prophet cried, 'Thus saith Jehovah,' to what extent did he pledge the Divine Spirit which enkindled his enthusiasm and impelled him to speak?" These are questions religiously inclined but thinking men within and without the Spiritualistic ranks have asked ever and anon for many years past, and have been characterised as infidels for doing so, by members of that very church whose local, spiritual head now follows their example. What, too, could come nearer to our ideal of Free-thought and free discussion than the following noble sentiment of Dr. Moorhouse: "Let every man say out the very last word that he desires to say; he pledges nobody but himself, and by his very frankness and fearlessness he may awaken echoes which he little expected—echoes which may correct or confirm his thoughts, and which can hardly fail to clear all minds and strengthen all hearts."

Much which follows is of the same tenor, an advocacy of the free interchange of opinion and a condemnation of bigotry. If these sentiments make a due impression upon the Bishop's suffragans, we may expect considerable modification of church dogmas and a large measure of religious progress during the next decade. We cannot, however, forbear having some doubts on this subject, inasmuch as the worthy Bishop himself has not always acted in accordance with his professions, and has exhibited prejudice against subjects which, not having investigated, he was ill-fitted to dogmatise on; still, for all that, we welcome these bold, outspoken expressions of free religious thought, which, whether the speaker himself act up to them or not, cannot fail to broaden the church platform and encourage ministers of liberal tendencies to give freer expression of their views than hitherto.—"Harbinger of Light," (Melbourne), December, 1882.

## PROGRESS OF SPIRITUAL WORK.

### EXETER—ODDFELLOW'S HALL, BAMPFYLDE STREET

Several circles were held during the past week, the results being very varied. New phases of mediumship have been called into exercise; strangers received tests of spirit identity, and some healing work has been done. All our circles are conducted as devotional meetings, it being a universal principle that the spirituality of the sitters determines the character of the results.

Many people attend circles and go away disappointed, overlooking the fact that the lack of results is due to their own character and condition. There is an abundance of spiritual influence and power around, but those persons are impervious to its influence—it can no more take effect upon them, than good seed can grow upon the beaten path, or the barren soil. The worst part of the matter is that these people cannot, or will not see that their own unspiritual condition is responsible for non-success.

The writer of this has had painful experience of this feature of circle-holding, viz., persons incessantly fault-finding and complaining because of no results, being blind to the fact that their own unspiritual and impatient attitude made success impossible. The fact is, that no seance is unsuccessful to the spiritual mind, it being always receptive to the spiritual influences around. I have often heard persons say at the close of a sitting, "We have had no results this evening," when personally I have realized the most profitable experiences. The explanation of this is, that one was looking for phenomena to gratify his curiosity, the other was full of aspirations for spiritual blessing.

Oh, friends—I appeal to Spiritualists everywhere—there is a marvellous and an unlimited power waiting to be concentrated upon us, but it cannot operate until we are sufficiently spiritual to receive it. We must be as spiritual, as earnest, as united, as harmonious, as were the disciples of Jesus when they assembled in the upper room, before we can expect to obtain similar results. It is a farce to talk about Pentecostal baptisms until we are in a fit condition to receive them. Is it not a solemn fact for all of us to consider, that the spirit-world is unable to do what it is waiting and longing to do, because of our unspiritual conditions.

And what is it to be spiritual? Simply this: living the spiritual life whilst in the material world; using material things simply to minister to the developments of our inner and immortal being. It is not loud professions, not long prayers, not ostentation and bigoted adherence to certain doctrinal speculations, but simply the quiet, silent development of soul life; by steady devotion to duty, by the constant exercise of love, charity, gentleness, kindness—in a word, being and doing good as naturally as breathing.

We had very interesting meetings on Sunday. In the morning, there were nine present at the circle; in the evening the Hall was about half full, and after an address by the writer upon the facts and teachings of Spiritualism, some fifty persons arranged themselves into a series of circles. In the inner circle, as usual, the invisible powers made their influence felt; the guides of Mr. P. gave a brief but earnest address.

OMEGA.

### NOTES FROM THE NORTH.

Spiritualism in these northern counties still continues to make its influence as a movement felt. This is so in spite of the many difficulties met with, both within and without the ranks. Moreover, I am glad to report that the prospects for the future are very encouraging. The present year promises a rich harvest of results if the followers of Spiritualism are alive to their duty, and work with enthusiasm and unity. I believe there is no part of Great Britain where deeper interest is taken in the facts and philosophy of Modern Spiritualism, than here. Of course, here, as elsewhere, the real strength is not to be gauged by the numbers of members on the lists of local societies; many have investigated both in public and private seances, and have assured themselves that there is a golden bridge reaching from this side of existence to the Land of Spirits, yet their religious associations, that have existed in some instances for a number of years, are too powerful to permit them to all themselves with the public advocacy of Spiritualism; so they content themselves by privately acknowledging the truth of the subject.

Speaking of our organizations in the North, they are at present working very harmoniously, and with a fair amount of success. Newcastle, which may be in a sense termed the centre, has at its annual meeting, held a few days ago, changed its policy. I congratulate the members on having at length removed the power from those who have distinguished themselves in office by alienating the sympathy of nearly every prominent platform worker in the Movement, by driving out some of the best local workers, and finally preaching the doctrine that the largely augmented debt of the society was a healthy sign. Let us fervently hope that the committee elected under the able presidency of Mr. H. A. Kersey, may speedily



succeed in clearing the society of its financial incubus, and do their best to unite and strengthen the press and plat form of Spiritualism, and carry out in their entirety, as an organization, the noble principles of the harmonial philosophy.

The Gateshead Society, which has just celebrated the anniversary of entering their excellent hall in High Street, Gateshead, are doing, I find, a good work; their platform is well sustained, while numerous circles are springing up and some mediums are under development that promise well.

I must leave a notice of other societies in the counties of Northumberland, and Durham, until my next communication, in which I shall notice, Ashington, North Shields, South Hetton, West Pelton, and other active centres of spiritual work.

CENTURION.

#### 1, TALBOT GR., LADBROKE GR. RD., NOTTING HILL:

Meetings Sunday mornings, at 11 o'clock prompt; evening at 7 o'clock prompt.

Tuesday evenings, developing circle for members and friends Thursday evenings, Mrs. Treadwell, trance and test. At 8. Subscriptions, sixpence per week, admits to all meetings, Spirit-mediums and friends are invited to assist in the work. On Sunday, February 4th, Mr. J. Burns will lecture.

All information may be obtained of

W. LANG, SEC. West London Spiritual Evidence Society.

#### LEICESTER—SILVER STREET LECTURE HALL.

On Sunday evening last, Mr. Bent delivered a trance address to a large congregation. The spirit-guides took for their evening discourse: "The Triumphant Return of Spirit Travellers."

Sunday next, January 28th, being the Eighth Anniversary of the formation of the above Society, Mr. Wallis, of Nottingham, will give two trance addresses. On Monday evening, January 29, a late Tea will be held in the same place at 7.15; Tickets for Tea, 6d. each.

R. WIGHTMAN, Sec.

74, Mostyn Street, Hinckley Road, Leicester.

#### PLYMOUTH, RICHMOND HALL, RICHMOND STREET.

SUNDAY EVENING, JANUARY 21st, 1883.

As Mr. Pine was unable, through indisposition, to conduct the service, it was undertaken by the writer, who read a portion of an address through Mr. Colville, entitled "Spiritualism defined; and its uses stated," reported in the MEDIUM of Sept. 20th, 1878.

Mr. H., the new medium from Exeter, being on a visit to Plymouth, was present; and after the service gave, in trance, a series of impersonations and addresses similar to those which have been described in the recent reports from Exeter. The names of the controls were given in this order:—"Judge Edmonds," "David Livingstone," "John Bradford," A spirit who gave a long address on the stages of life. A farm-labourer from near Exeter ("Thomas Squires"), "Charles Peace," "Mrs S. C. Hall," "Judge Edmonds," "George Fox," "Hetty Roberts," "Michael Angelo," Boy with the "Echo," A nameless performer on a violin, "Lord F. Cavendish," "Mr. Stephens" (Plymouth Sculptor). Concluded by "Judge Edmonds."

It will be observed that most of these names occur in the Exeter reports in the MEDIUM for Dec. 1st, 8th, and 15th. We were informed that the medium was still very undeveloped, and that this practice was chiefly for the purpose of developing him.

A number of names were also successively written, and read one by one to the audience. They purported to be the names of spirits who were present. Two or three of them were recognised; but they had usually passed on before there was time to ask questions about them.

C. W. DYMOND.

**IMPORTANT NOTICE!** Before you sow your farm or garden crops, plant, prune, bake, brew, set fowls, hire servants kill pigs, travel, remove, deal with others, ask favours, speculate, or do anything else, get RAPHAEL'S ALMANAC for 1883, and it will save you pounds.

A large Farmer writes:—"The crops sown according to your Almanac have all done remarkably well, for instance, no one here has a good crop of peas except me; Vetches again are failures as regards seed but mine are very good, and my wheat is the best in the parish." Another writes:—"I sowed my celery seed according to your Almanac and never had it as good." A large gardener writes:—"I pruned my vines at time stated in Almanac, and have double the weight of grapes I had last year."

It also contains Birthday Information for every day of the year, a weather guide, numerous tables, and predictions of the chief events that will happen in 1883.

Price sixpence, post free 7d., with ephemeris 1s. Insist on having it. It is now enlarged to 96 pages. J. Burns, 15, Southampton Row, High Holborn, London, W.C.

**THE** highly interesting correspondence of the late Professor Dr. J. C. FR. ZÖLLNER, in Leipzig, in the first place the SPIRITUAL PART of the said correspondence—letters in French, English, Italian, and German languages, is to be sold in a bulk. The most important representatives of Spiritualism, Mediums, etc., are abundantly represented. For further particulars, apply to S. Glogan and Co., in Leipzig, 19, Neumarkt.

[No Discount to the Trade, Second Hand.]

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## ABSTRACT OF ARGUMENT AND CONTENTS.

LECTURE THE FIRST: Introductory.—Part i. Purpose of this book to supply the existing need of a perfect system of thought and life by one founded in the nature of existence. This not a new invention, but a recovery of the original system which was the basis of all religions. Its recovery due to the same means by which it was originally received, namely, the Intuition. This the necessary complement of the Intellect, representing the soul, or permanent element in man, its perceptions and recollections accumulated over its past existences. "Revelation" a natural appanage of man, belonging to him in virtue of his nature and constitution, and crowning the reason. God the supreme Reason. The Understanding, the "Rock" of the true Church. Illustrations of Method, classic and rabbinical. Sketch of doctrine. Spirit and Matter: their nature, relations, and essential identity. Existence and Being. The Kalpa, Sabbath, and Nirvāna. Divinity of Substance: its unity and trinity, and mode of individualisation and development. The true doctrine of creation by evolution; found in all religions, as also that of the progression and migration of Souls; personal and historical testimony to its truth; recognised in Old and New Testaments. Rudimentary man. The Sphinx. Part ii. Relation of the system recovered to that in possession. The true heir. Religion, being founded in the nature of existence, is necessarily non-historical, independent of times, places, and persons, and appeals perpetually to the mind and conscience. Objections anticipated. Persistence of religious ideas due to their reality. The apparently new not necessarily really new. Christianity not exempt from the influences which caused the deterioration of Judaism. Its future development by means of new revelation foretold by its Founder. Need of such new revelation to preserve, not only religion, but humanity from extinction. The "man of sin" and "abomination that maketh desolate." Substitution of Gospel of Force for Gospel of Love. One name whereby is salvation, but many bearers. The Christs.

LECTURE THE SECOND: The Soul; and the substance of existence.—Part i. The Soul, universal or individual, the supreme subject and object of culture: the essential self, to know which is the only wisdom, involving the knowledge of God. Mysticism or Spiritualism, and Materialism, the doctrines respectively of Substance or Spirit, and of phenomenon. Matter a mode or condition of Spirit, and indispensable to its manifestation. The object of all religion and subject of all revelation the redemption of Spirit from Matter. Necessity to creation of the idea of a No-God. The ascent from Nature's Seeming to God's Being. The recovered system and Materialism respectively as Phœbus and Python. Part ii. The Soul as individual, its genesis and nature: the divine idea, eternal in its nature, but perishable if uninformed of the Spirit. The "Fire of the hearth:" the Divine breath. Convergence and divergence: the celestial Nirvāna, and that of annihilation. The end of the persistently evil. The planet and its offspring. The fourfold nature of existence, alike in macrocosm and microcosm, due to differentialities of polarisation of original substance. Part iii. The Soul as individual, its history and progress: commencing in the simplest organisms, it works upwards, moulding itself according to the tendencies encouraged by it; its final object to escape the need of a body and return to the condition of pure Spirit. Souls various in quality. The parable of the Talents. Part iv. Of the nature of God; as Living Substance, One; as Life and Substance, Twain; the Potentiality of all things; the absolute Good, through the limitation of whom by Matter comes evil. Subsists prior to creation as Invisible Light. As Life, God is He; as Substance, She; respectively the Spirit and Soul universal and individual; the Soul the feminine element in man, having its representative in woman. God the original, abstract Humanity. The seven Spirits of God. "Nature." The heavenly Maria, her characteristics and symbols. As Soul or Intuition, she is the "woman" by whom man attains his true manhood. The defect of the age in this respect. No intuition, no organon of knowledge. The Soul alone such an organon. Part v. Divine Names, denotive of characteristics. Function of religion to enable man to manifest the divine Spirit within him. Man as an expression of God. The Christs, why called Sungods. The Zodiacal planisphere a Bible or hieroglyph of the Soul's history. Bibles, by whom written. The "Gift of God."

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than spirits; difficulty of distinguishing them from Souls; elements of error and deception; delusive character of astral influences; their characteristics; danger of a negative attitude of mind; necessity of a positive attitude to Divine communication; spirits elemental and elementary; genii loci; cherubim. Part iii. The sphere of the celestial; the procession of Spirit; the triangle of life; the Genius or guardian angel, his genesis, nature, and functions; the Gods, or Archangels.

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Jesus as subject; Church's failure of comprehension through loss of spiritual vision, due to materialism. Answer to objection; doctrine of Incarnation; perversion and explanation; method of Gospel symbolism; the miracles; cosmic order of Gospels. Part iv. The Sacred Mysteries of Regeneration, celebrated in caves, labyrinths, and pyramids. The great pyramid a symbol of the Soul's history, the six Crowns, or Acts of initiation: "Betrothal," "Trial," "Passion," "Burial," "Resurrection," and "Ascension." The Cup of consummation; the divine Marriage: its three stages, how represented in the Gospels. Part v. The Twelve Gates of the Heavenly Salem; the Tabernacle; the Round Table and its "bright Lord;" the Number of Perfection; the genealogy of the Man Regenerate; "Christ" no incarnate God or angel, but the highest human. The world's present condition due to sacerdotal degradation of truth. Christian gospels represent later stages only of regeneration, the earlier ones having been exemplified in the systems of Pythagoras and Buddha. Christianity framed with direct reference to these, not to supersede but to complete them; Buddha and Jesus being necessary to each other, as head and heart of same system. Of these combined will be produced the Religion and Humanity of the future; hence the import of the connection between England and the East. "Abraham, Isaac, and Jacob." The "Kings of the East," and the "drying up of the Euphrates." The Transfiguration, a prophecy. The "Eastern Question"; its interior significance; the destiny of Islamism.

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## ANTI-VACCINATION.

### ANTI-VACCINATION IN THE UNITED STATES.

#### FORMATION OF A LEAGUE IN CONNECTICUT.

On Saturday, December 23rd, a meeting convened by Dr. E. M. Ripley, of persons opposed to the compulsory enforcement of Vaccination, was held in the Good Templar's Hall, Unionville, for the purpose of organization. Dr. E. M. Ripley in the chair.

The provisional Committee on Constitution and Bye-laws presented their report, which was read and adopted. The permanent officers were elected as follows:—

|                |                    |
|----------------|--------------------|
| President      | E. M. Ripley, M.D. |
| Vice-President | James Hyde.        |
| Treasurer      | N. J. Tuttle.      |
| Secretary      | M. W. Thompson.    |

Resolutions were passed condemning all laws by which Vaccination was sought to be enforced; and agreeing to active co-operation with the International, the London, the New England and other Leagues for the Abolition of Compulsory Vaccination. Messrs. Cromack, Hart, Payne, Wynne, Bateman, and Edwards, narrated cases of death and injury resulting from Vaccination.

A gentleman present stated that he was a member of a family of nine, who during a small-pox scare were vaccinated, he being away at the time escaped. The result was that the eight vaccinated had the small-pox, whilst he escaped. Mr. Cromack stated that a friend of his had nine children, five of whom were vaccinated; four were not. All were exposed to small-pox, the five vaccinated took the disease, the unvaccinated did not. Mr. Edwards related the case of three vaccinations in one family, all of which proved fatal.

At the close of an enthusiastic meeting 200 were enrolled as members. Wm. Young.

114, Victoria Street, S.W., Jan. 16, 1883.

P.S. As a result of the wholesale prosecutions for non-

vaccination in New Zealand, where small-pox is almost unknown, a strong Anti-Vaccination League has been formed at Blenheim in the province of Marlborough, under the leadership of E. Purser, Esq. It already numbers 100 members.

## THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION,

114, Victoria Street, Westminster, S.W.

### OBJECTS OF THE SOCIETY.

- I.—The abolition of Compulsory Vaccination.
  - II.—The Diffusion of Knowledge concerning Vaccination.
  - III.—The maintenance in London of an Office for the publication of Literature relating to Vaccination, and as a Centre of information.
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January 28—Mrs. Groom, of Birmingham, (morning).

28—Mr. R. A. Brown, (evening).

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