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A COLUMN FOR THE LADIES.

SYBIL'S IDEAL.

A Tale of the Daybreak.

BY MRS. RAMSAY LAYE.

PART I.

Sybil Branscombe, I give her at once her married name, took upon herself, very early, the responsibilities of wedded life. The match at the time promised well for her in every respect. Her husband was a very nice fellow, as sincerely attached to her as she was to him, and had the prospect of making a handsome independence by his profession. But owing to a series of mishances, through no fault of his own, he failed to achieve pecuniary success in the mercantile career he had chosen. They never had reason to dread the approach of the wolf to the door, but their income never was more than sufficient to enable them to keep clear of debt and live respectably in a very modest unambitious style. They lived in London, towards the north-east, in an unpicturesque district of streets interminable, second-class shops, and houses, built so much after one pattern that it was difficult to associate ideas of individuality with any one of them. But the situation suited Charles Branscombe's business.

Sybil was a girl of naturally very artistic tastes, with great love for literature and culture; she had talent both for painting and music, and had the leisure of her girlhood been prolonged, or had her married life been different from what it was, she would probably have cultivated her gifts to great purpose; but from the time of her marriage an extinguisher was put on her favourite pursuits. How could she sit down to her easel and paint, while homely household tasks awaited her by which she could lighten the labours of the two hard-working, not overpaid servants? What time had she for the crewel embroidery which she had loved in her girlhood, when she would lay before her a spray of natural flowers, and trace her own pretty design from it? Now she had her husband's shirts and the house linen to keep in repair, as well as her own wardrobe. As for music, she had for several years no piano, and then a very indifferent one, and for books she had little leisure except in the winter evenings, when her husband was won't to read aloud, while she sewed. For all practical purposes her love for music, art, and literature was crushed out of her, only the taste remained.

Sybil had an intense susceptibility to surroundings, and that keen appreciation of the beautiful, which often is the accompaniment of an artistic temperament. She would have liked so much to have things elegant and refined in her own home; and when she married she had a vision of making the little house a model of prettiness.

Alas! Sybil had to learn that in London, at all events, elegance and a very contracted income are incompatible. At the commencement of her housekeeping she tried to carry out her views; she put artistic touches of colour here and there, she laid out rather more than she ought to have done in flowers,

and she disposed her wedding presents, china, and other ornaments effectively about the drawing-room; but things got tarnished and soiled before one season was over; ill-trained servants broke her pretty china, the smoke and fogs penetrated even when windows were shut, and when they were opened everything was covered with blacks; flowers, on which she specially set her heart, were as expensive a luxury as she could choose, since they lasted no time and required constant renewing. In a word, she was forced reluctantly to admit that it would be as much as she could do to keep her house neat, and clean, without aspiring to elegance.

But I must not convey the impression that Sybil was discontented: her days were far too busy to allow of her brooding over disappointment; she was occupied, and cheerfully occupied. In the morning she saw her husband off to his office, and there were little wifely attentions, such as brushing his great coat and the like, which devolved on her willing hands; the good-bye exchanged, though they were to meet again in a few hours, was as lover-like after years of matrimony as in the days of courtship.

Then she had her marketing to do, needle-work to occupy her, and often she took a turn at cooking with her own hands; it was a pleasure to her to prepare little dishes which her husband could eat with relish after his long day in the city, instead of setting him down to cold meat or the unsavoury hashes of their very indifferent cook. Nor did her efforts ever pass unappreciated, and when he remarked with a smile:—

"I know who dressed this, it is too good to be the work of anyone but my little wife." Sybil felt that she had her reward, and that not an insignificant one.

The pleasure of her day, that to which she looked forward through the working hours, was the afternoon walk with her husband. As often as possible he contrived to come home in time to go out with her, and though their walks were per force limited, for the most part, to the net-work of streets which surrounded their dwelling, they were greatly enjoyed by both. Occasionally in summer, when the days were long, they would take a return ticket and go by rail a few miles into the country, returning home by nine or ten o'clock; these were Sybil's holidays.

No children grew up in their home; they had two, but neither lived beyond early childhood. These bereavements were deeply felt at the time, but the only lasting effect was to strengthen the bond of sympathy between the husband and wife, and to give reality and depth to their religious feelings.

Charles Branscombe had two brothers, the only near relations either of them possessed. These young men both sought their fortunes in Australia, though not in the same part; the one went to Queensland, the other to Melbourne. The latter, George, soon ceased to correspond with his brothers, the gist of his letters, so long as he did write, being that life in a colony, as elsewhere, is very uphill work where one has no capital to speak of to start with. The other, John Branscombe, had been Charles' special "chum," and he kept up longer a connection with home; but his letters were short, generally concluding with the apology that when his day's work was over he was too tired to sit down and write. Sometimes he would say that he was getting on pretty well: he had a station of his

own, possessed so many sheep and head of cattle; at other times he complained of bad seasons, and that his sheep were dying, and whether or not he really was prospering his brother could form little idea. After a while his letters became few and far between, as even brothers, who never meet and have no prospect of meeting, wear out of intimacy with each other.

One day, when a long time had passed without any news of him, Charles Branscombe received a letter from a stranger a lawyer in Australia, informing him that his brother was dead. It went on to say that Mr. John Branscombe had left directions that his station and stock were to be sold, and the proceeds, after his just debts were paid, was to be handed over to his brother Charles.

This communication caused some sensation in the small house where it was received. Mr. Branscombe read it gravely and his first words were, "Poor Jack! He and I were great friends, we always shared what we had with each other. Well we have been separated for more than ten years," then they turned their thoughts to the latter part of the letter.

"I don't suppose it will be much," he observed, "but whatever the sum is, it will be a help, and I am much obliged to my poor brother."

"Perhaps," said Sybil, "we may be able to move to a pleasanter part of London or even a little way into the country, and you might go to your office in the morning by rail as so many men do. Oh, Charles!" and a wistful look came over her face, "may we not try to have a pretty little house? I should so like to have things sweet and nice round us."

"You shall have everything charming and pretty that I can give you," answered he, putting his arm round her, and drawing her to him. "Since we married I have been able to give you little except my love, but you have always had that."

These words somehow brought tears to Sybil's eyes, and she felt at the moment, as if she did not much care for any change. Very thankfully, indeed, would she have continued in the old groove, but that was not to be; Sybil's married life was not destined to be a long one. A few months after this news from Australia, her husband was taken ill, a neglected cold settled on his chest, and rapid consumption set in.

Sybil devoted herself to him night and day. The change came so suddenly that it seemed to her like a terrible dream; she could hardly realize that her young husband, for he was only just turned of thirty, who but a few weeks before had been apparently at all events in the fulness of health and vigour, lay upon his death-bed.

One day he said to his wife: "Sibby, I want you to fetch me a lawyer, to make my will. That money will be coming from Australia probably after I am gone, and I want to secure it to you."

"Oh, Charles, do you suppose that if I am to lose you, I care anything about the money?" said Sybil tearfully. "You need not trouble yourself; I suppose that as your wife it would come to me naturally."

"I do not know what the law exactly is on that point," replied he, "whether it might not go to my next of kin, or you get only a portion; at any rate, I want to make all secure for you, my dear good little wife; so just step over to that lawyer whose name we have observed on the brass plate a little way down the street, and ask him to call here."

Sybil did her husband's bidding, and the solicitor under his directions drew out a simple deed, leaving to Sybil absolutely whatever property he at present possessed, or to which he might become entitled. And so having set his worldly affairs in order, he gave his thoughts quietly to the future that awaited him. They received the sacrament for the last time together—just they two, and the clergyman; he listened to Sybil reading prayers and portions of the Bible; he thanked her with a smile that went to her heart, for the happiness she had given him during their married life, and said he felt sure they would meet again; and one evening, while the western sun was illuminating the room, with his wife beside him holding his hand, poor Charles Branscombe calmly yielded up his soul to his Maker, at peace with God and in charity with his neighbours.

Sybil was nearly heart-broken; her grief was not of the demonstrative order, nor did it express itself in the external paraphernalia of woe. She went to no unnecessary expense about the funeral, merely what was needful to have it neatly and decently conducted. She wore no extra depth of crape; indeed, she studied economy in her widow's weeds; but hers was the quiet mourning of the heart: she felt that that had gone out of her life which never could be replaced. To all appearance her days passed much as before. She continued to occupy the same house, but discharged one servant, for with the loss of her husband's professional income—it had not been much, but it was something—she could not afford more than one servant. Still she went out in the morning and did her little marketing in the adjacent streets, and she sewed and kept things neat and whole round her; she pursued a sort of apathetic routine, from which she had neither spirit nor inclination to deviate.

Things went on thus for about eight months, at the end of which time a second letter arrived from Australia. The lawyer stated that Mr. John Branscombe's affairs were now wound up, that his station and stock had been sold to great advantage: there was a demand for property in that district,

stations were at a premium, and the sum of so many thousand pounds was placed to the credit of his heir. The amount was much larger than Sybil had anticipated, and her first feeling was, "Oh if Charles was only here to enjoy it! How happy we would both be!"

The event roused her, nevertheless. There were business details in the first place to be transacted, then she began to lay plans for a change in her own mode of life. Now that she was free to choose, she felt reluctant to quit her present abode, more so than she could have believed possible. In that house she had lived ever since her marriage; it was associated with "days of sorrow, days of mirth;" there her first happy experiences—and they never had been otherwise than happy—as a wife had been gained; there her children's cots and their little coffins had stood; it was consecrated by her latest and deepest sorrow; even her little domestic drudgeries had been so connected with all that was sweetest and best in her life that they seemed now on retrospection almost glorified. All this she felt as she lingered with a fondness that half-surprised herself in the small dingy rooms.

But Sybil was still young, there was a well-spring of life and energy within her, and though she began to look about for a new residence, simply because the time had clearly come to make a change, the effort had a beneficial effect on her spirits; before long she became interested in the question of where to fix her home for the future.

Her first impulse was to settle in the country, where, as she said to herself, she could revel in flowers, and watch the beauties of the changing seasons; but Sybil was also fond of society in a quiet way, and many of her tastes still attracted her to London. She wished to be within reach of what goes on in the world of art and literature, and hoped by degrees to form a small circle of congenial friends and acquaintances.

Now in the country one must take the neighbours as they are, there might not be one person within reach interested in the same subjects as she was, or whose conversation would have a charm for her. So the balance appeared wavering in favour of London. But no; she was so tired of endless brick and mortar. At last, a compromise occurred to her, viz., a villa, sufficiently out of town for the sky to be undimmed by smoke, where flowers would flourish in garden and greenhouse, yet near enough for her to be able to benefit by most of the advantages of London. In this plan she was confirmed by the offer of a residence which seemed the very realization of her ideal.

It was in one of the most agreeable suburbs; a well-built attractive-looking house, consisting of two storeys and a basement, and standing in its own little grounds, with a carriage sweep up to the door. The rent asked was high, but the owner, either being in want of ready money or not caring for the trouble which tenants imply, offered to sell it considerably below its value.

Sybil was assured by competent advisers that she could not better invest a portion of her capital, and she was captivated by the prospect of possessing a house of her own, which she could beautify and model according to her taste. The proprietor consented, moreover, to do the house up for her or to allow her a sum off the purchase money to do it up herself. Sybil preferred the latter, as she could then paper and paint to her own fancy. It was a house which gave scope for the exercise of artistic skill, and Sybil's estheticism found expression in the furnishing and decoration of the rooms, which occupation afforded her an interest from the Michaelmas term, when she entered on her new possession, through the whole winter. When spring set in she was free to turn her attention to the garden, the improvement of which, even more than that of the house, was a labour of love.

Nor did she have to carry out her plans without help and sympathy. It was astonishing how quickly friends rallied round her, and what an interest was shown in her undertaking; various little contributions, too, were gracefully offered, which helped to embellish her new home.

"You are fond of china, Mrs. Branscombe, perhaps you would like this trifle," or, "This picture would look well in one of your pretty rooms, if you will accept it."

When Sybil was poor, when she and her husband were struggling on with just enough to live respectably, no one ever thought of making them presents; even such gifts as game, fruit, flowers, which, from the rich to the rich are merely little exchanges of attention, but which, to the comparatively poor are a great boon, never came their way; indeed, of friends in better circumstances than themselves they heard or saw very little; but now that the tide of worldly prosperity had set in for Sybil, she proved the truth of the Bible words—than which no verse in holy writ is more true, we see it exemplified every day—"To those who have shall be given, and they shall have abundantly."

(To be continued.)

Prince Ibrahim Hilmy, brother of the Khedive, has in the press a bibliography of printed books, manuscripts, periodical literature, etc., relating to the antiquities, history, and political and social life of Egypt from the earliest times to the present date.

THE SPIRIT-MESSENGER.

SWEDENBORG'S EARTH EXPERIENCES.

A CONTROL BY "EMANUEL SWEDENBORG."

Recorded by A. T. T. P., June 26, 1883.

[The Medium, who in trance dictates these communications, is an uneducated working man.]

The Sensitive, under control, began talking quickly in a language I did not understand. I could catch the word "Mynheer"; from this I concluded he was speaking Dutch. He then said:—

Let me approach him. I must speak English. I forgot, with the pleasure of coming, that you would not understand me, when I spoke in my own native language. I am a Swede. This is your summer; although to-day has not been altogether summer weather, for it has been thick and bazy. Now what are you doing?

I said: "I am writing down what you are saying."

So did I, like you, write many long and weary hours. My position, in a worldly way, was as good as your own.

I interrupted and said: "Probably better." The control continued:—

When I said as good, and you remarked "perhaps better," I want you clearly to understand this, that I gave up, for what my friends deemed a madman's dream, a really good position in life.

I was esteemed a master in the study of mathematics, an unequalled logician, and had a name as a scientist that was quoted as an authority, and I gave up this position to become a world's puzzle. From a mastodon I became the lowest form of life that could be quoted. My earnestness was taken for folly, my truth for theory, and my knowledge for pure speculation. That which makes me come here to-night is, because you are like me. What makes you choose this position, I cannot judge; but you are like me, and you are forfeiting the opinions of many who are near and dear to you. So did I. You need not dread my criticism on your labours. Many maintain that you are mad; still, although they may have that opinion, I give you this credit, that at all cost and at all risk you are giving to mankind the truth.

You asked me what countryman I am. First, I will tell you that I was a pioneer prior to yourself. I have come, not so much in respect to the believers in the earthly return of the emancipated soul, but I have come to prove to my followers (if they will believe you), to say that I am in hearty sympathy with your work, and my father is with me now, "Jesper Swedberg," and is listening to the expression of my hearty adherence to your work.

I thank God that I have one earnest follower; I mean one who has escaped from the errors which were mine. Remember, dear sir, this was my neighbourhood whenever I was in London; I am referring to Leather Lane, Holborn. I was in an entirely different position from yourself. I was brought up and inclined towards the Church, whilst you were never in that way inclined. I had better opportunities in life than ever were yours; enjoying, through my father's favour, royal favour. My father named me "God be with us," or Emanuel. I received an university education, and became a better and more profound theologian than my father. He was Professor of Theology and Dean of Upsala. My whole thought was engrossed in that which was known as the revelations of God to man; nothing could divert my attention from this study. I realized that faith was but another name for charity; that no one could claim the possession of faith without he exercised charity. I never believed in the dual worship; I believed only in one God. My saying this will raise a storm of contradiction, but it is true.

You speak of my father being a Bishop. This was after I lost my mother. He was appointed Bishop of Skara, in West Gothland, and perhaps there was no one in Sweden of more Christian zeal and piety; but my father was like myself, like this man through whom I am speaking. He was what is now known as a Sensitive, a believer in the reality and nearness of heaven. He was intimately associated with men, whose bodies had become inert and been buried in the grave, and whose souls had returned to converse with him; the same spirits, that are working for God now in healing, worked through him. He sought every opportunity of doing good, and performed thoroughly his episcopal duties. He raised a loud protest against the greed of the priests, and for this I love him much.

You are, no doubt, aware that I was esteemed the most perfect Latin linguist in my college. I have not mentioned this for any other purpose than to prove that mine was not an ignorant adherence to the novel truth of spiritual communion. When on earth I have spoken with, and am now the spiritual companion of, the architect of your Tower, "Sir Christopher Wren." I was a recognised companion and friend of Steele and of Addison, and an every-day acquaintance with the author

of "Drelincourt on Death," and also an acquaintance with him whose pamphlet caused that work to be sold: I am referring to Daniel Defoe. I have conversed with, and oftentimes been in the company of, Alexander Pope, in earth life. I was a contemporary with the early life and experience of the great Lexicographer, Samuel Johnson. I was not the companion of the pigmies of my day. But I do implore you to place my explanation prominently forward. I do not mention this through any spirit of egotism, but only that I may claim more strongly the right of being listened to.

I shall make a startling announcement, when I say that I claim the invention of the Torpedo, and by experiments I have sent this submarine agent of destruction as far as they reach now in this more modern age. Tangye's hydraulic lifts, those which he is now actually selling, are an invention which was mine; and France may boast of her new arm of warfare, the mitrailleuse, or a revolving wheel which explodes a circle of barrels. This invention can be accurately and clearly proved to have been mine. My knowledge of Oriental and European languages is a matter of history, and my scientific treatises are still of authority. I must strengthen my position before I enter on spiritual matters; for when once a man asserts anything of another world, to be listened to, he must have been of position, note, and worth in all that bears respect to mundane position, and must have satisfied the study of science.

I never studied much about the possibility of an after life. I was, as you are aware, a member of the Academy of Science. I have travelled in every country of Europe. I have carefully taken notes and gathered experiences. Harvey claims the discovery of the circulation of the blood; I do not covet him this distinction, but I was fully aware of it without any knowledge of his theory. Life, with its grand ultimates, was one of the most precious studies of my life; having then no spiritual proof I yet had hope. All the works of God bade me hope in a life hereafter: I claimed without egotism the position when on earth of being an astronomer, philosopher, scientist, and, last of all, a theosophist. I know you are but little interested in theosophy. In my day on earth scepticism was a fashionable vice, and I might have settled down to its lines and rules, and have never proceeded further; but I believed that there were no leaps in nature's laws, and I tried, as a thinking philosopher and a scientific soul, to realize the possibility of an after life.

The death of the body is the loss of the power of breathing. Follow me carefully. I tried to stop the power of breathing; I assert this as an actual truth. It was my idea that without the aid of respiration there could be no thought in the body. I had noticed that whenever I had a long thought it was necessary for me to draw a long breath or respiration. I noticed that when I gave way to anger my breath became fitful, and that when I was at peace my breathing was regular and tranquil. I believed then in managing the respiration; my breath became under actual management. I do not say that this was a result gained all at once. If I were to assert this, men might call me mad to-day. I became enabled to govern my breathing. To me that which is possible to one man, is possible, not to all, but to the majority. When I had arrived at this conclusion, I became a Spiritualist, when the power was given to me to govern my respiration. I became as much part of this our world as of the world to which you now belong. I heard speech which I realized no tongue could have uttered. You talk of modern materialisations; I have had hands pressing mine together the closer when engaged in prayer to God. I was accused of mental aberration, and keenly charged with imposture; but, whatever the world may say, angels and men appeared to me then, and the kingdom of God revealed itself to me.

I do not speak of the errors I fell into; they were many and unreasonable, but excusable; for I am referring to one hundred and forty years ago, when there was but one faith and one Church. It was dangerous then to be unorthodox in the way my publications denoted. Holborn, or its neighbourhood, was the place I always chose when I visited London, and I only resorted for Sunday worshipping to those who worshipped God without dogma or creed. They were a sect called God's People, or God's Peculiar People; I am referring to the Moravian Brethren. I was then nearly three score years of age, and had lived a life of hard study apart from Ritualism, Spiritualism, or any form of worship; but my call had come to become (as you are called in this age) the Caesar of the day. It is no good shelving the position; for myself I claim that up to that age not the slightest symptom of mental aberration could be charged against me. I had a strong memory, a quick perception, and excellent health, never having suffered up to that age the slightest indisposition. Many a time have I sat facing the founder of the Wesleyan creed, who believed in conscious immortality, and the power of communicating. His words were these, and no man can deny them; for even if they are not historical they are none the less true, because men know they have been said. The founder of the sect said this to me: "We may now put aside the long adopted book of Revelations, for God has empowered you to teach all men." And it was from the Wesleyan body that the charge of madness was first made against me. You have heard of Hindmarsh, the printer extraordinary to the Prince of Wales. In my day

he refuted this charge of madness, which Wesley had brought against me. Like yourself, I abstained from the over-indulgence in animal food, and I say now as I said then, that it is wise.

Now I want to point out what my knowledge when on earth proved, and only what it proved. I cannot claim to have now much reverence for or obedience to revelation. I put it entirely on one side, and, for the sake of truth, I beg that this only will be received:—First, that soul is the only and real self-hood; that the body is the temporal tenement, the husk, which contains the soul's kernel in a disciplinary world; that the soul is not formed from the body, but the body is formed from the soul in the body, but not out of it at any time; and that there are not two worlds. Now what does he mean? will cry the reader. Are not two lives spoken of: the life here and the life hereafter? Are not two worlds mentioned: one a higher and a better world? No. I did not say so. God's laws are unalterable; there are different conditions of life, but not changes of worlds. Let us confine ourselves to a phraseology which can be generally adopted. But the soul can, and does, hold communication with the soul, which can be released from the body before what men term death. That spiritual knowledge which was mine had but one purpose, that was to raise men to the light; to lift them from dark materialism, from blind self-hood, into glorious spiritual realms of knowledge; to open the window through which the soul could gaze on that which God had prepared for it. To open men's eyes, as the prophet Elijah prayed, "that they will see."

Naturally I had many antagonists; so have you. I had them on earth. I have had also to encounter spiritual antagonists; so have you: disorderly spirits; drunken spirits; immoral, careless, defiant spirits; but I succeeded in spreading the truth, and you are succeeding in spreading the truth over the greatest part of the civilised world. I never claimed any doctrinal authority for my spiritual communications; never; I only knew that I shocked men's ideas by placing those the highest in heaven, who should in the opinion of men have been the lowest in that kingdom. I do not claim any miraculous evidence of any knowledge which was mine on earth. I could not positively prove my communications, still I knew them to be true; I knew that I had seen and heard personally these spiritual visitors; and what did I derive for myself and for others? First, a knowledge of God, the only Self-Subsisting Substance; the Creator of all things through the law of emanation; a knowledge like that of Dr. Colenso, of yesterday, that more books than he named are purely allegorical, and not historical. The temptation of the serpent is Selfishness attacking Self; so on through the many instances of that allegorical description, even up to the birth of perfect man. The world was just as sceptical then as it is now, and perhaps more so. To-day it has its Lankestons and its Carpenters, two able men, who claim the attention of their fellows, but who are bitter opponents to the truth.

I remember sitting dining with many in Gottenburg. Whilst dining I was carried to my home at Stockholm, and there I saw the flames spreading right and left. When I saw the power of the fire was expended I aroused myself with this explanation—I had been in this state from 5 to 8 p.m.,—when coming to myself I said: "My house is just saved; the fire has stayed when two doors off of it." This was a fact which was well authenticated. Captious and sceptical minds took notes, and when these things were fully authenticated, feared rather than loved me. Then came a request from the widow of Marteville, the Dutch Ambassador to Sweden, who was being sued for twenty-five thousand guilders, which she knew her husband had paid. A deputation of ladies waited on me to see whether I could hold conversation with Marteville. The widow and her late husband came together side by side. Strange but true, he, with a smile on his face, said, "Swedenborg, I have a card cabinet, which is in my wife's possession. Lift up the place where the pens rest, and you will perceive a vacancy, which, all would conceive, reaches to the bottom of the cabinet. Now draw out the front bottom drawer, insert a thin ruler at the back of the cabinet, and then press downward. It will then lift up the false bottom: there will be found the receipt and my mother's brilliants, which I myself conceived as lost when I passed away." This was case number two; now for case number three: I was intimate with royalty. I was a guest at the Court of Sweden, whose Queen said jeeringly to me: "Have you seen my brother?" "I have not," I made answer. "Should you see him," said the Queen, "remember me to him kindly." I had scarce left her presence, when I knew that a crowned head of Prussia was wanting to speak to me, and when he did speak he said this: "Tell her that I have come to you, and that you have heard from me; if she doubts that I am her brother, speak of the unacknowledged child, loyally born but unacknowledged. Tell her that I am well, but do not like her jesting." I spoke to her of this, and she answered: "There are only God and my brother who know of this; leave me." I left her; for the truth of this I neither knew nor cared to enquire. All I claim is to be considered rational now, and deemed to have been rational then when on earth.

Your old friend and companion, "J. N.," has accompanied me here, and he, with me, bids you a kindly good night, joining his prayers with mine that nothing may stay or delay your labour, or impede or weaken your earnestness. Good night.

The fact of the presence of my dear friend, "J. N.," who controlled a day or two previously, is curious, and suggestive. My friend, "J. N.," was a tolerably high Wrangler, and but for a piece of obstinacy would have been a much higher one. He attained this degree in the face of absenting himself one whole day from the examination, and not putting pen to paper. He did this for reasons which were foolish, but the fact remains. Swedenborg himself was a great mathematician. So birds of a feather flock together, even in spirit life. I have, since this was recorded, another Control by "Swedenborg," in which he explains several of the mistakes in his pursuit of Spiritualism.

THE CONTROL BY "SWEDENBORG."

There are many statements in this week's Control that will provoke investigation. Some of our readers may be able to answer as to the origin of the inventions alluded to. The three cases of supernatural vision have been quoted many times. To verify the spelling of the Dutch Ambassador's name, we turned up White's "Life of Swedenborg." Details vary slightly in respect to the receipt. The second husband of the Ambassador's widow, in his account of the affair, states that her former husband appeared to his wife in a dream, "and mentioned to her a secret place in his English cabinet where she would find not only the receipt, but also a hair-pin set with twenty brilliants, which had been given up as lost." The lady rose, and at 2 a.m. discovered the missing articles, and returned to bed till 9 o'clock. At 11, the same morning, Swedenborg called, and his first remark was, that in the night he had seen Marteville and other spirits. Marteville would not remain to answer questions, saying that he must go and discover something of importance to his wife.

On referring to the Control it will be seen that Swedenborg saw the deceased Marteville and the living wife together, and that the former smilingly gave information which led to the recovery of the lost articles. The Control does not actually state that this information came through Swedenborg, but he appears to have been privy to it. Swedenborg certainly was an essential agent in the affair, or why couple his name with it? As to the method of opening the secret drawer, Mr. White gives no allusion, whereas the Control enters upon particulars. Is there any verification of these?

The Queen of Sweden, who took a leading part in the third case, was a Prussian princess, and her brother, Prince of Prussia, had recently died when "Swedenborg came to Court, where he was in the habit of attending regularly," (White's "Life," p. 345). The published account of the affair does not state the message to the Queen about the "unacknowledged child," but it is said to have been so astonishing, that the Queen "was taken ill, and did not recover herself for some time," when she gave expression to a remark similar to that given in the Control; the affair made a deep and lasting impression on her mind. This gives colour to the detail given in the Control, but which the Queen would be careful to suppress.

In Mr. White's "Life," "eight days" are said to transpire, both in the case of Marteville and the Queen, between the request being made to Swedenborg, and the reply being given. The Control makes the response immediate in the latter case. The published account states that Swedenborg called "so early that the Queen had not left her apartment," so that the seer "passed directly to her room, and whispered in her ear." Now is such a thing at all likely? We could scarcely imagine such freedom of entrance, even in a private parlour where the Queen "was conversing with her maids and other ladies." The Control gives the facts with true Swedenborgian brevity, for this was a mental characteristic of the great Swede, he having on one occasion "refuted a large work in quarto, quoting the controverted passages, and all in less than one sheet." On "Finance" and other worldly matters he was terse; it was only on theology where he span out the words.

Mr. White says there is a "mass of documents" on these cases of spirit communion, but he adds: "Happily we are able to enjoy them in trustworthiness condition." This indicates that there is an agreeable harmony pervading them. At the same time, they are bound to vary in verbal particulars. Mr. White selects from "many authorities" the one most suitable to his judgment. After all, these "authorities" were mere hearsay before being committed to paper, so that the Control should not be on any account discredited because of slight disagreements with published reports.

While Mr. White's excellent work is before us, we are tempted to quote a few particulars. In answer to a question from the Queen of Sweden, Swedenborg said:—

"I cannot converse with all, but with such as I have known in this world; with all royal and princely persons, renowned heroes, and great and learned men whom I have either known personally or from their actions or writings; consequently, with all of whom I can form an idea: for it may be supposed, that a person I never knew, nor of whom I can form any idea, I neither could nor would wish to speak with."

Mr. White thus comments:—"The declaration that he could only converse with those of whom he could form some idea, is peculiarly noteworthy. His spiritual knowledge was thus circumscribed by his natural knowledge, and modified by his prejudices. Hence we discern a possible explanation of his strange verdicts as to the character of certain saints and sinners."

Swedenborg did not approve of general intercourse with the spirit-world. "Open intercourse would be more dangerous than can be imagined. Unless the Lord Himself introduces a man to the spiritual world, and especially preserves and protects him (as He has done in my case), he may endanger his soul and imperil his life. The Lord Himself guards me from the many and malicious devices and temptations of spirits. I therefore dissuade from all desire to possess this intercourse. The Lord Himself has been pleased to introduce me to the conversation and society of spirits and angels for great ends, which are set forth in my writings."

These points, as to his treatment of saints in spirit-life and his protection from evil spirits, are significantly touched on in the Control, in which there is evidently a great deal of Swedenborg. Modern mediums obtain communications from spirits of whom they can form no idea, and have never heard of. This is particularly evident in the case of A.T.T.P.'s medium.

Spiritualists also find that there must exist a true aptitude and motive in the seeker after spiritual truth, or the quest had much better be left alone. At the same time Swedenborg testifies to its great value. He excused himself for the neglect of church observances, because "he was associated with angels," therefore, "religious observances were not so necessary for him as for others." This is just what the true Spiritualist realizes.

Swedenborg would not engage in disputation on spiritual matters, though he answered candidly all reasonable questions; he left it for time and the will of the individual to bring conviction. He had no desire to make proselytes, was reticent of his highest experience in promiscuous company, and "communicated his ideas only to those he thought virtuous and lovers of truth." Let Spiritualists imitate him in this matter; our Cause suffers from low-type mediums and mercenary adherents, who traffic with the vilest wretches, if they can turn a penny in the Sunday talking-shop or seance-room. As a caution to all mediums, we also observe that Swedenborg "would receive no strangers, and especially women, alone." He required the presence of one of his servants, and spoke in Swedish. "I will have," said he, "witnesses of my discourse and conduct, so that no ground whatever may exist for scandal."

The remarks in the Control on respiration are important. The subject is treated of at large in Mr. White's book. In a recent No. of "The Theosophist," we saw a table pointing out the relations of respiratory action and animality or spirituality. Breath represents arteriality, animal life, sensuous active existence. It is therefore opposed to that state most favourable to the reception and realization of spiritual Truth—the interior life. Trance mediums and clairvoyants are affected peculiarly in their breathing when under influence. We have a dear friend who often passes into the spirit-world, like Swedenborg, and at such times the action of the heart and lungs entirely ceases. This used to occasion alarm, but we could cause a return of function by placing one hand over the heart and the other on the spine opposite.

LITERARY NOTICES.

THE NATURAL GENESIS.

TWO VOLS., IMPERIAL 8VO., WITH ILLUSTRATIONS.

Price 30s.

Mr. Gerald Massey, has at length—we may say at full length—completed the great work, on which he has spent twelve years' life and labour, with the view of discovering the natural genesis of the human beginnings in thought and expression. We shall return to the work, and do but refer to the concluding two volumes to-day, for the purpose of reproducing a review of the first volume,—that is, the third in the total series of four—which appears in the *Journal of Science*, edited by Mr. Slater, apparently written from advanced sheets before the work was published. Our readers will be interested in seeing so favourable and immediate a verdict recorded in the chief organ of Science in this country:—

We have here a bulky work, the importance of which is fully proportionate to its extent. Our readers will perceive that we give no publisher's name. Our excuse must be that none is given in the copy which has been forwarded to us. We can merely give the address of the printers: R. Clay, Sons, and Taylor, Bread Street Hill, Queen Victoria Street, E.C.

But what is the subject of the book? Mr. Massey is an independent thinker, a heretic. After prolonged and labourious enquiry he rejects certain modern theories as to the origin of civilization and the formation of language. He is no believer in the "Aryan hypothesis." He contends that the transition from the bestial to the lowest human condition took place not in Central Asia or Northern India, but in the interior of Africa, and that the stream of culture flowed along the Valley of the Nile. He shows that language is derived not from abstract roots, but from signs and symbolic actions far antecedent. He does away with the notions of a civilization springing up suddenly or miraculously communicated to man, and of a language rich and complete in its very origin. For the first time, perhaps, we have inquires into primitive philology, mythology, and the early history of our species untainted by the preconceived notion of an absolute and qualitative distinction between man and the lower animals. The author's results are in strict accord with those which modern naturalists have reached by totally different processes. We do not hesitate to say that if the substance of this work could be presented in a condensed form, freed as much as possible from "scaffolding," it would form a valuable—almost necessary—companion to Darwin's "Descent of Man," the one work complementing and supporting the other.

Only the leisurely and conscientious reader, or the candid reviewer, will succeed in fairly grasping Mr. Massey's current of thought; this the rather because the conclusions reached will be, to many, grievously unwelcome.

We find here successively discussed the natural genesis of the Kamite typology, the typology of primitive customs, the typology of the two truths, the typology of numbers, the typology of primordial onomatopœia and aboriginal African sounds, the typology of the mythical serpent or dragon, the typology of the mythical mount, the tree, the cross, and the four corners, and the typology of the mythical great mother, the two sisters, the twins, the triads, trinity, and tetrad.

[The Second Volume, we interpose to say, contains the "Natural Genesis and Typology of the Nine Mythical Creations"; the "Natural Genesis and Typology of the Fall in Heaven and on Earth"; the "Natural Genesis and Typology of the Deluges and the Ark"; the "Natural Genesis of Time, and Typology of the Word or Logos," and the "Natural Genesis and Typology of Equinoctial Christolatri.—Ed. M.]

As a specimen of the author's method of conducting this great inquiry we make certain extracts from the chapter on the typology of onomatopœia. Mr. Massey writes:—"The Aryanists have laboured to set the great pyramid of language on its apex in Asia instead of on its base in Africa, where we have now to seek for the veriest beginnings. My appeal is made to anthropologists, ethnologists, and evolutionists, not to mere philologists limited to the Aryan area, who, as non-evolutionists, have laid fast hold at the wrong end of things.

"The Inner African languages prove that words had earlier forms than those which have become the 'roots' of the Aryanists. Max Müller has said that in the Sanskrit word *Asu*, which denotes the vital breath, the original meaning of the root '*As*' has been preserved." He writes:—"As, in order to give rise to such a noun as *asu*, must have meant to breathe; then to live; then to exist; and it must have passed through all these stages before it could have been used as the abstract auxiliary verb which we find not only in Sanskrit, but in all the Aryan languages. Unless this one derivative, *Asu*, life, had been preserved in Sanskrit, it would have been impossible to guess the original material meaning of the root *As*, to be." Mr. Massey replies:—"The African languages show that *asu*, to breathe, is not a primary of speech; no vowel is primary in the earliest formation of words. In Egyptian *ses* is to breathe, and in Africa beyond: *zuzu* has the same meaning in the Nupe, Esitako, Gugu and Basa tongues; *zuezui* in the Param, *yisic* in the Kupa, and *zo* in the Ebe."

He continues—"It has been asked how did *Da* (Sanskrit) come to mean giving? Professor Noiré holds that primitive man said *accidentally Da*. And here we have a 'root' of language! But *da* is only a worn-down form of word found in Sanskrit. It is the Egyptian *Tá*, to give and take, and also a gift. The full hieroglyphic word is *Tat*, and it belongs to the stage of mere duplicated words and gesture-signs. It is written as the hand, which is the *Tat* ideograph; English *daddle* for the fist, *ntata* for the hand in the Meto and Mata-tan, and *tata* in the Igu tongue. Long before the abstract idea of giving was conveyed by *da* or *ta*, the *tat* was presented in gesture-language with the offering, or in the act of offering.

Language certainly did not originate with the 'roots' of the Aryanists, which are the worn-down forms of earlier words. It did not begin with 'abstract roots,' nor with dictionary words at all, but with things, objects, gesture-signs, and involuntary sounds." We may here remark that the very term "root" conveys an analogy fatal to its advocates. The plant does not originate with the root, but with the seed, and puts out the root subsequently.

Elsewhere, as a further explanation of his meaning, the author says:—"That which we can *talk, say, and write*, was first enacted, and the most primitive customs were the sole records of such acting by men who performed those things that could not otherwise have been memorised. These customs had their origin in gesture-language; they constitute the drama of dumb humanity, and volumes might be filled in showing the (to us) unnatural-looking results of an origin that was quite natural."

The following passage refers to a recent blunder into which philologists tumbled blindly:—"Comparative philology, working with words in their later phase, divorced from *things* is responsible for the false inference that until recent times, later than those of the Veda, the Avesta, the Hebrew, and Homeric writings, men were deficient in the perception of colour; that there was, in fact, a condition of *Miopœia* answering to their insanity of *Mythopœia*. Geiger has even affirmed that the language-maker must have been blue-blind. Max Müller has affirmed that the blue heaven does not appear in the Vedas, the Avesta, or the Old Testament. It is true that language did not commence by naming those mere appearances of things in which the comparative mythologists take such inordinate delight. Many early languages have no word for blue as a colour, and yet blue as a thing may be found in them." Thus the Egyptian name for blue is *khesbet*, i.e., lazulite. It may in one sense be considered a digression, but we cannot help pointing out the utterly fallacious character of the inference that because a certain race of men had no distinct, definite word for a colour, they were therefore incapable of distinguishing such colour. We find that insects recognise and remember colours. Are we to suppose that they have, therefore, a nomenclature for colours? We highly specialised men of civilised Europe and America can distinguish and carry in our memory, hundreds of odours, pleasant or offensive. Yet our names for them are few indeed, and so vague and indefinite, that we once heard a man speak of a "heavy sweet smell, like dung." He was not joking. It is much the same with flavours. Here, also, Mr. Massey very justly says—"Power of perceiving qualities and distinguishing things does not depend on the possession of words to express shades of difference." Sweet could be distinguished from bitter when the one was only expressed by the mouth watering and a smack of gustativeness; the other by spitting with the accompaniment of an interjection of repugnance.

The early men thought in things and images where we think in words, or think we think." Leibnitz said that the writing of the Chinese might seem to have been invented by a deaf person, its formation being so near to that of gesture-signs addressed to the eye. The oldest Chinese characters, two hundred in number, are called *Siang-Hing*,—that is, images or ideographic representations. Elsewhere the author remarks—"Verbs would be first enacted before they were uttered in what we could recognise as speech. A pair of feet going is the sign of the verb to Go, and Going portrayed in several forms preceded any abstract verb for to Go."

Turning reluctantly from the section on the typology of language, which must ultimately give comparative philology a new departure and a more rational character, we briefly glance at the author's labours in other, though kindred, directions. In his exposition of the genesis of the Kamite typology, Mr. Massey says that the unwritten, esoteric teaching of the Gnosis, the Kabbalah, the inner mysteries was concealed, not on account of its profundity, but because of its primitiveness. "It is not the ancient legends that lie; the creators of these did not deal falsely with us. The falsehood is solely the result of ignorantly mistaking mythology for revelation and historical truth. They did not teach geology in the ancient mysteries. The Christian world assumed that they did, and therefore it was found in opposition to scientific geology."

The following passage is very significant:—"The religious ritual of the moderns is crowded like a kitchen-midden with the refuse relics of customs that were once natural, and are now clung to as if they were supernatural in their efficacy, because their origin is unknown." Such customs are like those rudimentary organs of animals which Nature has suppressed

and superseded, and which only tell of uses long since passed away."

Commenting on the custom of salutation by rubbing noses together, as common among not a few savage tribes, Mr. Massey reminds us that it "goes back to the animal mode of salutation by smelling." In this direction he has done good service in connecting the language and customs of animals with those of man.

Reluctantly breaking off our survey of this remarkable book, we can merely hope that what we have said may at least excite the curiosity of the reader, and lead him to inquire for himself. We would, indeed, bespeak for Mr. Massey's work the earnest attention of Evolutionists. To us it seems that he is turning the only position of importance still held by our opponents, and that his movement, if properly followed up, will be decisive.—*Extract from a review of Vol. I., in the "Journal of Science," July, 1883.*

"The Journal of Science," now a monthly, is strongly psychological and Spiritualistic. An article on "Thought-Reading," by Rev. H. H. Higgins, in the July issue, is quite hypothetical, yet admits the fact of transference of thought from mind to mind without any form of external expression. The cases cited are altogether limited to touch through the hand. That is only the fringe of the subject, so that an hypothesis built thereon is calculated to mislead rather than enlighten. But Mr. Higgins is a priest, and all-round truth and accuracy need not be looked for. Listen to him: "All of us remember table-turning. Many men of science said: 'The whole thing is an imposture, not to be explained, but scouted.' If it had been left to these men, table-turning might be in vogue now. For in spite of the thing being scouted, the tables did turn, no one knew how. For table-turners were not all impostors, but were themselves deceived. Faraday gave a scientific explanation of the fact, and table-turning died a natural death through atrophy." What a silly jumble! Faraday gave no explanation, and table-movements, turning amongst them, are not dead. In thousands of cases it is well known what moves them. But facts do not suit Mr. Higgins. He likes "hypotheses," and such as he can twist into "benevolent Christian science." Table-turning like thought-reading is also "natural," and as a phenomenal fact is far more wonderful. That mind can read mind is not so very astounding or instructive, but that a table should give expression to thought not present in any mind in the body is too much for "Christian science." Another contributor writing on "Fancies" is much more profound in metaphysical speculation, and attests to ladies and gentlemen "bolting straight up in the air for often four or five feet high, by mere expectancy and laying on of hands." So it would appear that table moving being dead has its resurrection in the violent up-jumping of men and women. The table being an inert object is, however, the fittest subject for this salutary experiment, as it has not contractile muscles to be stimulated, and it cannot "expect" to be hoisted up. Another writer derives the shaving of Jewesses at marriage, from the ancient Egyptians, who did not "keep their hair on" but wore wigs. He also observes that on St. David's Islands, on the north coast of New Guinea, certain Jewish customs are observed. The author lived there fourteen months. The natives buried their excrements, and for two days every month the woman (only one in the party of natives), absented herself in a hut by the sea shore, and no one would come near her, though she was supplied with food. She was considered unclean.

ENGLISH EXPLORATION IN EGYPT.

The first general meeting of the Egypt exploration Society took place on Tuesday afternoon at the Royal Institution, Sir Erasmus Wilson (president) in the chair. The proceedings opened with Sir Erasmus Wilson's inaugural address. Miss Amelia B. Edwards (one of the hon. secretaries) then gave a summary of the work done by the society during the spring of the present year, when, in the course of only six or seven weeks, the Biblical city of Pithom was brought to light, and inscriptions were discovered which have finally determined the true route of the Exodus, and identified Rameses II. with the Pharaoh of the oppression. Mr. R. Stuart Poole (also an hon. sec.) then spoke on the budget, stating that the excavation of Pithom had cost £658, and that the balance in hand was now £1640 for future work. Of this sum Sir E. Wilson gave, last January, £500, and at Tuesday's meeting a further sum of £1000. Some valuable monuments discovered at Pithom have been presented to the society by the Egyptian Government, and were on Tuesday presented to the British Museum by the unanimous vote of the subscribers. The gift was acknowledged by Mr. Bond, the principal Librarian, who returned thanks for the Trustees. Among the speakers were Lord Wharcliffe, Mr. Villiers Stuart, M.P., Mr. W. Fowler, M.P., etc. The proceedings closed with an interesting discourse on Pithom and its discovery by M. Naville, the distinguished explorer and Egyptologist, to whose great ability and zeal the president and all the speakers testified in most flattering terms.

OBITUARY.

MRS. DEGWELLE.

On Sunday, July 1, Mrs. Groom, of Birmingham, conducted a memorial service in appreciation of one of our dear friends who has just entered upon the shores of eternity. The deceased had undergone great suffering, pain, trial and tribulation. Her illness covered over many months, and pressed very hard upon her sensitive nature, which finally broke asunder the spirit from the earthly clay, and bade her rise to the heavenly home she had prepared for herself. Her self-sacrifice, and the untiring attention she ever showed to her ten children she leaves to mourn her earthly loss, will ever be a source of joy to her soul, and an inspiration to her spirit life; and whenever her loved ones think of that mother's love in the exercise of which she had poured out all her physical energy and strength, to mature and enable them to grow into womanhood and manhood, it will stimulate them to open the windows of their souls, so that it will and may be possible still, for her to live in and near to them. Still the loving word and guardian angel mother will thus use her power to direct and guide those she has left behind into paths of virtue and love. In her last moments of earthly life she expressed the great joy she realized from the spiritual truths she had imbibed, and by her inner perception had a glimpse of her spirit home, and when asked if she found sufficient in Spiritualism to give her consolation in death, she said, "Oh, yes; my work on earth is nearly done, and I am ready to enter upon my spirit life." She exclaimed: "There is no terror in death for me, but joy and peace." She has also left a dear husband, whose sympathy was constant, and who left no means untried to alleviate her sufferings. He has the bright recollection of duty well done, and will as a consequence imbibe into his own soul that reward and comfort he so much deserves.

Mrs. Groom's guides gave a most touching address, they traced the various developments of earthly life, and detailed some of the notions of heaven and hell, in all their inconsistency and vagueness. They pointed to nature and symbolized its characteristics in the actions and life of man; that when he had served God's purpose here he ought to be like the beautiful flower, when it has reached its climax of beauty and use, it passes on to bloom again in a richer form. The communion of souls is demonstrating the fact that this life is only one state of man's eternal existence, and that science and religion are becoming aware of its potency, and are directing their thoughts to the elucidating of its truths. The dear sister who had passed on to a Higher Life was by spiritual principles made aware of the state and condition she now enjoys, even before she passed from earthly life. They gave some very encouraging words to those who were left behind, and exhorted the friends to extend the hand of sympathy and love to them.

The guides then gave three poems, and clairvoyant descriptions, many of which were recognised. A few remarks from our president brought us to a close. A great many flowers were presented, which nicely decorated the tables, which gave an imposing appearance and seemed to speak cheer and beauty to the bereaved.

J. TIBBIRTS.

Wallsal, July 3.

JOHN ANTONIO LAZZARIE, NEWCASTLE.

On July 6th, there passed from our midst to the higher life a singular person well-known in this district, John Antonio Lazzarie, aged 47. He was a native of Newcastle, but of Italian descent. For the last 27 years he was a confirmed cripple, having lost the entire use of his legs, thus prevented from earning the means of subsistence. He employed his remarkable gift of foretelling events by a pack of cards to obtain a small pittance, but the state of the law necessitated him to be very circumspect and careful in so doing. He was celebrated for the accuracy of his forecasts, and many persons consulted him with regard to the future. There is not much doubt that he was mediumistic, and received supermundance assistance, although apparently unaware of it, as he would always complain of "his head being in a whirl" after he had had three consultations consecutively, thus pointing to a loss of power, or nervous force, locally. He was by religion a Catholic. Naturally ingenious and inventive, he some years since invented a system of continuous breaks for the purpose of stopping trains quickly, but not possessing influence or wealth was unable to introduce it to the attention of the world. He lived long enough however to see similar systems generally adopted by all the leading Railways of this country. Other inventions of his likewise perished for the same reason. There was a large attendance at his funeral, his grave being literally covered with the quantity of flowers brought by his numerous friends.—ERNEST.

OPEN-AIR WORK—LAST SUNDAY.

CLERKENWELL GREEN.—In the morning there was a good meeting, opened by Mr. Burns. Mr. Butcher, of Peckham, made a long and excellent speech which attracted a large and attentive audience. Mr. F. Wilson made a few pointed remarks on how he had been led by the Spirit to a reformed life; he

also held the meeting perfectly. The next speaker was Mr. Towns, who, after a statement of facts, delivered a most powerful appeal on behalf of spiritual elevation. This speech made a marked effect on the audience. Mr. Butcher again addressed the meeting. This gentleman is well able to take up a station of his own. He would gather workers round him.

HYDE PARK.—A large number of Spiritualists assembled near the trees at four o'clock, and a meeting was opened shortly after by Mr. Burns, who read and expounded Matthew xvii. Mr. A. Duguid, of Kirkcaldy, then made a most eloquent speech, which was received with due attention. Mr. Hagon was entranced within the circle, and his control began to give some experiences. This the audience soon interrupted, and Mr. Coffin defended the medium, saying that many languages had been spoken through him. Further interruption occurred, and some Spiritualists unadvisedly began to answer back. The meeting was on the verge of tumult, when Mr. Burns called attention to Acts, ii., and the speaking in tongues on the day of Pentecost. This did not suit the views of a lady, who said it meant being brought from darkness to light. Those who were saved, no doubt, had the power to minister to those left on earth. Thus she commented for some time, denying spirit communion, but ended by wishing to God that it might be true. Mr. Burns then took the matter up, thanking the lady for her kind assistance. He said he saw she was a medium, and her woman's heart yearned towards those she loved in the spirit-world. She had alluded to God's Spirit striving with our spirits, and in effecting divine purposes human spirits had indeed to be made use of. On the day of Pentecost if God desired a certain apostle to speak in the Phrygian language, would he not set a Phrygian spirit who knew that language to control that apostle for the purpose; and so of all the other languages spoken by those unlearned men on that occasion, each apostle being controlled according to his organic adaptation. The speaker thus dwelt at large upon the subject, and recommended all to follow the example of the apostles, and with one accord assemble in a room apart, and try the matter for themselves. The meeting was much interested. A zealous friend remained in the middle of the group listening to a fanatical fellow, wildly denouncing Spiritualism. Soon a heated squabble of voices was heard, quite unseemly as the conclusion of a spiritual meeting. The zealous friend was withdrawn, and the crude individuals who remained to amuse themselves by badgering the Spiritualists, at once dispersed. Nothing but evil can arise out of these vehement encounters, and if a concourse of evil-intentioned roughs gets attracted to the spot it will be all the worse for the speakers in the future, who have to bear the brunt of the battle. We were pleased to hear a lady's voice so effective in the singing: we hope to meet her again; also the lady who gave her views.

REGENT'S PARK.—Mr. Walter opened his meeting, and a large audience was interested till dark. He was followed by Mr. Green, and then a discussion was held, which elicited the fact that some were favourably swayed by the arguments.

VICTORIA PARK.—Mr. Downing and Mr. Emms, we hear, had a very successful meeting on Sunday morning. All the stations are now being eagerly looked forward to by the people.

MRS. GROOM'S CLAIRVOYANT DESCRIPTIONS.

This self-sacrificing labourer in the spiritual vineyard has recently paid several visits to Liverpool, and at the close of each address has attempted to describe the spirit friends of some persons in the audience, with an amount of success in some cases, which to some may appear incredible. I will give two special instances:—After accurately describing the colour of the eyes, hair and general facial expression of the daughter of a gentleman present, she added, I am requested to call your particular attention to a white lily which she holds in one hand. You (the father) will no doubt know what it means; I don't. This gentleman publicly confessed that the description given of his daughter was correct, and "that he himself carried a white lily to his daughter's grave side, and then dropped it upon the coffin." Last Sunday evening a lady had the spirit of her mother correctly described, with the following accompanying message: "God bless you; I hope to meet you again." The lady said, "Yes: those were the very last words my mother uttered before she passed away." In a mixed audience, and in apparent defiance of sceptical and conflicting elements such remarkable achievements do honour to our Cause, and reflect credit upon the noble gifts which this excellent lady possesses, which she exercises without any fee or reward. Mrs. Groom, so far as I know, is the only medium in England who has come before the public to demonstrate the clairvoyant power, and is, therefore, the pioneer worker in this respect, to whom all honour is due. As secretary of the Liverpool Society it is not my habit to laud any medium, but I could not refrain from publicly testifying to her wonderful gift, and placing on record these two cases of publicly attested phenomena, which must tend to further the interests of our Cause, and stimulate a research after similar facts.

JNO. AINSWORTH.

33, Earle Road, Edge Hill, Liverpool.

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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 JULY 13, 1883.

NOTES AND COMMENTS.

We place the opening chapter of Mrs. Laye's tale on our first page, dedicating it to the sex which supplies the theme of the story. In many respects woman takes the lead in Spiritualism. It is a domestic Institution. All priesthoods have made a prey of woman. Be it the work of Spiritualism to place her in her true position, as the angel guide, in mortal form, of the race. By being properly placed, woman confers liberty and light on humanity at large.

A large proportion of our columns have been occupied with the mental products of woman. We wish we could to a similar extent secure her influence to make this paper widely known amongst the people. Now is an excellent time to make the attempt. We respectfully ask every one of our lady readers to use their influence on all their acquaintances to take in the MEDIUM. Obtain a promise, take the order to a newsagent, and see that it is regularly delivered and honourably paid for. The effects of such a canvass could not be resisted, especially if the ladies united their forces and determined that no rest would be given to an eligible reader till adhesion was secured. By this means our circulation might be doubled in one month, for many Spiritualists do not take the MEDIUM, because they have never been influenced to do so, and no provision has been made to supply the paper. Who will secure the largest list of new readers during the remainder of the month?

The London Spiritualists have saved several pounds in rent by holding their meetings out of doors, and gained the ear of a much extended auditory. We have had inquirers come to the Spiritual Institution as the result of these meetings, and they have also turned up at other places.

Trance mediumship must be cautiously introduced in the open air. Said Mr. Hagon's Control: "I am only a little black girl"; but the people saw a little white man instead, and to reject the statement was irresistible. The trance speaker requires to limit the subject to arguments or spiritual exhortation, and not make any personal avowal of being a spirit. We should carefully abstain from taxing the credulity of an audience. The question of spirit control should not be brought forward when spirit presence cannot be demonstrated. At the same time a trance medium may do most effective work on the general question.

When Spiritualists find fanatical ignorant opponents giving vent to blustering denunciations, they should turn their back and go away. To imitate the vulgar is to degrade ourselves. These persons do not want information or to be convinced. They are a low type of creature, and desire to get up a row to gratify the animal passions of their brain with a little mischief and Spiritualist-bating. Let them alone and they soon give up the game; tackle them and you are as bad as they are. Spiritualists are regarded with respect by the public; if that respect is to be forfeited, it cannot be better effected than by squabbling with roughs. Some sectarians have behaved so badly in Regent's Park that an order was given forth that no tracts should be distributed, as it led to contention and strife. Surely it is not hard work for Spiritualists to avoid this sort of thing.

Clairvoyance is a glorious gift. We are glad to know it is on the increase. Mrs. Groom is well balanced by some of our Yorkshire friends. The power will come in augmented force to those who are worthy to receive it. Swedenborg regarded it as "a gift from the Lord." We had the pleasure of joining a small private party the other evening. A lady in private life was entertaining, as guests, a lady from the West of England, a lady from New South Wales, and a German lady living in London. They were almost entirely strangers to the hostess, who knew nothing of their deceased friends, or living ones. She commenced by describing the dress, appearance, and manner of a spirit standing near the English lady, who promptly said, "That is my aunt." Close to the German lady a gentleman was seen in blue coat with metal buttons, buckles on his shoes, etc., much attached to the lady. She said it was an uncle who loved her very dearly. Then was seen behind the Australian lady a thoughtful man with a book. He had a fine forehead, hair brushed back, with other features which enabled the lady to at once recognise the spirit. This is much more important than "Thought-Reading." No one was thinking of these deceased persons, and if they were not actually present, how was the seer able to describe them with all the accuracy of life?

We have recently had a series of most interesting sittings with Mr. Husk. At all of them, in addition to the usual physical phenomena, there have been indications of spirit presence from deceased relatives or friends of sitters. At one of the sittings the Sydney visitor was present. In the direct voice a spirit said in the broad Scotch dialect: "Brawly: thank ye for spearin'." Mr. Burns got the impression that it was "J. Bowie Wilson," late of Sydney, and expressed himself accordingly, hailing the spirit as a fellow countryman. Mr. Wilson having come from Irvine, the parish neighbouring to Beith, in Ayrshire, where Mr. Burns was born. The spirit in acknowledgment again repeated the salutation; "Brawly: thank ye for spearin'." No one in the room could have pronounced this sentence as spoken, except a Scotchman, and the only one in the flesh present, certainly did not utter the words. It was the direct spirit voice.

Dr. Berks T. Hutchinson, writing from Cape Town, South Africa, says:—"The MEDIUM arrives by mail regularly every week, which keeps me posted on matters relating to the Cause we all love to advocate. It will be remembered that through the instrumentality of Thos. Walker much dissension was caused in our ranks a few years ago, and many ardent workers were unfortunately misled by his statements. When in England in 1881, I made a point of calling on several of what I consider are pillars of the Cause. Amongst the number was A.T.T.P.,—whose disinterested labours are so interesting—and Wm. Oxley. I made a special journey to Manchester to see the latter—W. Oxley. The labours of the two are somewhat different, but of great importance to mankind, and especially believers in Spiritualism. I must confess that the interview I had with these gentlemen afforded me very great mental pleasure, and fully compensated me for what little trouble I had in getting to them. I rejoice to read their contributions weekly in your columns."

Let us be careful as to who is placed before the public as speaker or medium. Bad men and women in these capacities are a vast power for evil; and yet we have a class of (principally) official and so-called "representative" people amongst us, who are chronically the cat'spaws of worthless adventurers, and the out-spoken enemies of the Cause and its true friends.

We have lately received from Mr. Spriggs, Melbourne, a kind letter enclosing his photograph. He has had a long holiday in the country, and looks in splendid health. He

means to sit less frequently, and allow the organism and its psychical functions time for growth. This is wise. The aberrations of mediums arise from two causes: (1) organic frailties in the medium, and (2) oversitting, which robs the system of that which it normally possesses. While looking at Mr. Spriggs's likeness the conclusion was irresistible, that a lofty brain and harmonious temperament are the best safeguards of a medium, and the Jacob's ladder that reaches to the upper heavens.

For a long time no subject has interested our readers so much as A. T. T. P.'s Spiritual Tower. It will please many to know that the last "lift" of concrete is being fitted in, after which the Lantern Chamber on the top will complete the structure, with the exception of inside fittings. Many Spiritualists have promised themselves the pleasure of visiting the Tower when the builder announces his readiness to receive visitors.

The portraits of spirits by artists controlling A. T. T. P.'s medium, are now being given frequently. Allusion is often made to them in the Controls. We have been favoured with a few specimens to remain on view at the Spiritual Institution, for the inspection of the many readers of the MEDIUM who admire the Controls, and eagerly acquaint themselves with all facts that transpire in connection with them.

Many of our kind friends faithfully procure all new works through our agency, and such are sending in their names requesting that we supply them with Emma Hardinge-Britten's new "History of Spiritualism," when ready for publication. While we thankfully enter all such orders, we do not canvass for them, feeling that the cost of producing such a great work will entitle the author to all emoluments that may arise from the sale of her work. We hope Mrs. Britten will receive direct orders for large parcels from all parts of the world.

A correspondent suggests that A. T. T. P.'s volume of Controls, and Mrs. Britten's History of Spiritualism appear in periodical numbers, so as to place these works within the reach of all. This plan was tried with Mrs. Britten's American History, but it did not answer well. Form Book-Clubs immediately, and bound books may be had in batches cheap.

MR. A. DUGUID IN LONDON.

Mr. and Mrs. Duguid arrived rather unexpectedly on Thursday last. Mr. Duguid is prepared to meet friends and receive correspondence at 15, Southampton Row. He is also paying visits to his correspondents at their own residences. He will be entertained this evening (Friday) at a Fruit Soiree, at 15, Southampton Row, at 8 o'clock. All friends are cordially invited. This meeting was announced last week for another purpose.

Mr. Towns's seance at Quebec Hall, 25, Great Quebec Street is postponed till Friday, July 20, at 8.30. Mr. Hancock's clairvoyant seance takes place to-morrow evening as usual at 8.30.

Dr. Brown, Burnley, expected to leave home to-day on his trip south. He will call on a friend at Leicester, and then proceed to London. Mr. Crossley has sent us a report of a sitting given by Dr. Brown at Mrs. Crawshaw's, Accrington. There were trance speaking, descriptions of spirits, and poems.

Mr. Burns will be in Manchester shortly, and will assist Mr. R. A. Brown in an open-air meeting on the Sunday. A suitable place has not yet been determined on. Could some private space be obtained where friends in the Manchester district could meet and take part in the proceedings?

We had hoped to be favoured with a visit from Mr. McDowall, Glasgow, this summer, but regret to learn that he will not be able to come south for a few months.

We will give the obituary of Abraham Shackleton next week.

Mr. J. Eales writes cheerfully of the progress of the work in the South Durham district.

A "Midland Man's" article on "Organization" is unavoidably postponed.

OPEN-AIR WORK—NEXT SUNDAY.

On account of the Epping Forest trip, the meetings at Clerkenwell Green, Hyde Park, and Victoria Park will not be held. Mr. Walter will hold his meeting in Regent's Park, near main avenue, opposite Gloucester Gate, at 6.30.

LIFE'S LESSONS.

Life's various lessons pass us as in dreams,
Leaving behind their mark of joy or woe;
No knowledge came with us into this world,
We only gain it as we onward go.

Advancing just but one step at a time,
As year by year keeps quickly passing on;
And when the sands of life have run their course,
Life's journey seemeth to have just begun.

Earth's grave experience is then an aid,
That leadeth man to higher spheres of thought:
Pleasure and pain, joy, sorrow, rest and sleep,
Perplexing cares,—thus knowledge must be bought.

Sometimes life seemeth like a silvery lake—
Peaceful and calm, no troubles o'er us roll;
Serenely thus we live on for a time,
Nothing to stir or fret our inmost soul.

And then, again, 'tis like a raging sea,
Tossing and dashing us from side to side;
The waves uplifting high above our head,—
Nothing doth seem to quell the foaming tide.

And then, perchance, 'tis like a summer's day,
Bright and unclouded, fill'd with warmth and love;
Sweet fragrant flowers growing all around,—
A foretaste of the joys in heaven above.

Then hard and lonely oft may be the road,
E'en as a barren rock or fruitless land;
Thirsty our souls may be for light and love,
But all around is dreary desert sand.

Still, every phase is an experience gained:
The peaceful lake, the glorious summer's day,
The surging wave, the hard and stony land,
Are lessons on life's road to teach the way.

Helpless into this world we each one came,
Alone and helpless we must each depart;
All but the unseen shall we leave behind,
With earthly treasures shall we have to part.

But love and hate, and memory sweet or sad,
Will still remain when earthly life is o'er;
True wisdom gained, the lessons we have learned,
Will live and increase ever more and more.

Then let us cultivate true spirit lore,
So that when called to leave the things of time,
Within our heart may dwell the warmth of love,
And on our soul the light of wisdom shine.

E. L. W.

CAMP MEETING IN EPPING FOREST ON SUNDAY.

After the morning trains there is suspension of traffic for about two hours, but shortly after 1 o'clock trains begin to run from Liverpool Street to Loughton, the nearest station to High Beech. The rendezvous is the Robin Hood Tavern, before High Beech is reached. It is intended to hold a meeting at 2.30 near the Robin Hood, under the trees. Tea will be provided in the tent at 5 o'clock, after which the most important meeting will take place. In addition to well-known London friends, Mr. A. Duguid, Kirkcaldy, will take part. London Spiritualists generally seem to be settling all other arrangements aside, so that there is promise of a representative gathering if the weather prove favourable.

The time table states that the return fare from Liverpool Street to Loughton is 1s. 10d., but Mr. Brown has learnt that by taking thirty return tickets they can be had for 1s. 6d. each. It is therefore proposed to make up a good party by the first afternoon train, leaving Liverpool Street at 1.28. Mr. Brown and other friends will be at the entrance to the station, and supply tickets at that price. No doubt upwards of 30 passengers will present themselves to go by that train. Mr. Burns will be at the station in good time for that train, and will be recognised by most of the friends, thus enabling them to join the party.

SINGULAR CIRCUMSTANCE.—The other day a gentleman residing at Penzance related to me the following singular circumstance. He said, during his temporary absence from home one night, several years ago, his wife (whose brother was an officer on board an emigrant ship then on her way to Australia) was awakened by a noise as of someone coming, with heavy tread, in the direction of her bedroom. Presently she beheld her sailor brother gazing at her through the doorway or window (I forget which). Just afterwards, saying, with seeming fatigue, "Oh, I am so tired," he seated himself heavily on the sofa close by. Thinking it was her brother, she got out of bed, and went to the sofa; but he was not there? It was subsequently ascertained that the ill-fated vessel was burnt at sea on the night the vision appeared, nearly all on board, including the brother, being burnt to death or drowned.—"Cornubian."

ECHOES FROM AUSTRALIA.

According to a statement in the "Age" newspaper, the only Act of utility passed by the Victorian Legislature during the last two years has been that for the Protection of Animals, a Bill for which was introduced and successfully piloted through by Mr. Alfred Deakin, whom the "Age" describes as "the most brilliant and popular of the representatives of Young Australia." Mr. Deakin to whom is due the credit of promoting and bringing to an issue this humane and practical piece of legislation, is an earnest Spiritualist. Though now engrossed by his political duties, he in former years rendered great assistance in the carrying on of that excellent Institution, the Melbourne Progressive Lyceum. In the new Government just formed, which replaces an unprogressive, pro-catholic, anti-Education Act one, Mr. Deakin holds the portfolio of Minister of Public Works.

At the last meeting of the Church Assembly, under the presidency of Bishop Moorhouse the following motion was carried: "That this Assembly regards with profound regret the prevailing indifference to religion in the Colony of Victoria, that it believes the continuance of this indifference to be in a great measure due to the loss of strength resulting from want of unity among Christian people, and would look with satisfaction on any opportunity of promoting a better understanding amongst Christians."

In the spirit of the above motion, the Rev. Dr. Bromby, a prominent Episcopalian clergyman, perhaps foolishly imagining that it was passed, not merely to be admired as a token of liberalism and toleration, and then laid on the shelf, but to be acted upon, was rash enough to invite a prominent Presbyterian clergyman to minister in a leading Anglican pulpit. Above all, the Presbyterian clergyman chosen was the Rev. Mr. Strong, who had already brought down upon his head the ecclesiastical thunders of his own church on account of certain heretical views regarding the Atonement and the Westminster Confession of Faith which he was supposed to cherish in consequence of an elaborate and scholarly article of his in the "Victorian Review," but who had survived the shock.

The suggestion was met by a vigorous protest from some members of the ecclesiastical body who, believing in Apostolic succession, do not like to see persons ministering in their church who are not participators in the special graces which are supposed to have come down from the early Christian times through that channel. However, the Rev. Dr. carried the day, having the cordial sympathy of many, and Mr. Strong filled the pulpit, no doubt, acceptably, being a really able man. He was subjected, though, to the gratuitous insult of a written protest being read to the congregation before the service by the irreconcilables.

"Susan Madden has been committed for trial for attempting to commit suicide at her husband's grave at Dunedin. She attempted to cut her throat immediately after the funeral ceremony."—"Sydney Bulletin." Materialism darkens the sweet hope of the hereafter; the "Church of Christ" offers only blind faith, and visions of impracticable psalm-singing "bliss," repellent to the rational mind, healthily impatient of baseless speculations and dreams utterly unrelated to the real needs of humanity; Spiritualism with its consolation, its rational expectations, its positive attainable knowledge, is misrepresented and tabooed; and when, beneath the pressure of the intense agony of bereavement, the survivor is brought hopelessly face to face with the unknown (though not the unknowable), with no such wholesome influence to subdue the excesses of violent emotion, the mental balance is disturbed, and

the rash act committed,—then a solicitous and parental State coldly commits the unhappy sufferer "for trial." Work Spiritualists, for a brighter day.

On Easter Monday, at 3 p.m., the Right Rev. the Bishop of Melbourne opened an enterprise known as the "All Nations Bazaar," under the patronage of the Governor's lady and other titled notabilities, being "an unrivalled combination of Scenery, Costumes, Characters, Novelties, Toys, Fun, Wheel of Fortune—all prizes, no blanks (immensely like fortune, this), Christy Minstrels, Punch and Judy, &c., &c., in aid of the Building Fund of Christ Church (Episcopalian). At 2 o'clock on the same afternoon, His Excellency, the Governor, opened a similar enterprise known as the "International Fair," under the patronage of the speaker and members of both Houses of Parliament, Mayor, Aldermen, and Councillors, to comprise dramatic performances, Highland pipers, and dancers in Gaelic dress, Gymnastical performances, Music, Novelties, Costumes, Merry-go-rounds, Punch and Judy, Christy Minstrels, and other attractions, in aid of the Building Fund of St. Patrick's Cathedral (Roman Catholic). It would seem that the word "Religion," in its secclesiastical interpretation, is no longer so potent a spell wherewith to conjure the money out of people's pockets, and they must be induced to render the necessary pecuniary support by a side wind. The venerable and highly respectable "Church of England," and no less its pretentious Roman Catholic rival, now enter the lists with their "unrivalled combinations" and "attractions," as keen competitors with each other and with the caterers for public amusement for the bawbees of the multitude. This, no doubt, is "business," but is it really the case that the fervid exhortation, the stirring appeal, fail in their effect on the faithful, or is it that the chosen think it just as well to spoil the Egyptians? Is that Almighty arm, which they claim as their support, no longer equal to the task of sustaining the Church militant, by inspiring its devotees to give voluntarily of their means, that the Bishops and clergy must needs bring along "Punch and Judy," and "Old Aunt Sally," to the rescue?

The Trustees of the Public Library recently passed a resolution to open that Institution, and the Art Gallery and Museum, on Sunday afternoon. The power being vested in their hands, they carried out this resolution, and these institutions are now accordingly open on Sundays, the opportunity of visiting them having already been taken by about ten thousand people. The act has evoked a storm of opposition from the Sabbatarian party, who threaten to appeal to Parliament to overrule the action of the Trustees. A large section of the people, however, are determined to have them open, large and excited meetings have been held, and Petitions to Parliament in favour of the opening are being signed by thousands, opportunities being afforded for doing so by the establishing under the superintendence of the Sunday Society of tables in the open street in various parts of the city where these petitions can be signed. The Premier has declared himself personally in favour of Sunday opening. At a recent meeting of the Sunday Society, the two liberal clergymen above named, Messrs. Bromby and Strong, also Mr. Beauchamp, an old and much-respected citizen, and a Spiritualist, spoke strongly and sensibly in favour of the opening, while Mr. Strong did not see why oratorios should not be performed in the Exhibition building on the Sunday afternoon. Spiritualists will, I am sure, hail these progressive tendencies with satisfaction.

A. J. SMART.

Melbourne, May 1, 1883.

Mr. Husk's Saturday Evening Receptions are being continued at 61, Lamb's Conduit Street, at 8 o'clock, under the usual conditions.

PROGRESS OF SPIRITUAL WORK.

NOTES FROM TYNESIDE.

NEWCASTLE.—On Sunday, July 8th, Mr. Thos. Thomson and Mr. Geo. Wilson addressed the audience assembled on the subject of Spiritualism generally, their remarks were attentively listened to and deservedly applauded.

NORTH SHIELDS.—Mr. J. Stevenson, of Gateshead, lectured here on Sunday last, upon "God, Immortality, and prayer." The lecture was an earnest and intelligent one, and was appreciated by the audience.

SUNDERLAND.—The Spiritualists here have been blessed with opportunities such as would make those of other towns wild with delight. I sincerely trust that they will work together in harmony and in earnestness, and utilize to the full the excellent opportunity afforded them to advance our glorious philosophy in their town, and sustain the action of their kind friend, Mr. Watson, of Roker. It is one of the chronic difficulties of societies to secure a good hall for Sunday services or lectures, but this difficulty is solved for the Sunderland friends by Mr. Watson. This gentleman is proprietor of the Avenue Theatre, and he has felt so deeply the benefits and comfort which he has derived from Spiritualism, that he has generously placed his theatre at the disposal of the local Spiritualists on Sundays, for the purpose of disseminating the truths of Spiritualism broadcast to the people. Mr. Watson has had considerable experiences in Spiritualism, and is thoroughly convinced not only of its facts, but also of its tremendous importance in a religious sense. The building is a fine one, and the services have been, so far, very successful, and have attracted considerable attention in the town.

[Sunday's meetings have been described by other correspondents.]

ERNEST.

PLYMOUTH: Richmond Hall, Richmond Street.—On Sunday evening last we had from the guides of our esteemed brother, Mr. R. S. Clarke, a most interesting and intelligent lecture, on "Jesus; God, Man, or both," which was listened to with great attention by the audience, which was very large. The controls dealt with the subject in a most efficient and masterly manner, fairly demolishing the old orthodox theories regarding Jesus as the very God; proving him to be both God and man: God, inasmuch as he possessed the attributes of truth, love, and mercy, attributes which pertain to the true God; Man, because he taught that he was our "elder brother," and that the mighty works which he performed could be done by us. The lecture was highly appreciated by all present. The lecture on Sunday next is entitled, "Hereafter," when no doubt the controls will, as in the case of the former lectures, give every satisfaction.—J. T. B. PAYNTER.

SUNDERLAND.—Three Mass Meetings were held in the Avenue Theatre, Sunderland on Sunday, July 8, which drew together a very large concourse of the public of this town, who behaved in an exceedingly courteous manner, and listened with deep attention to the various speakers on the platform. At the close of each meeting groups of people lingered round the outside of the Theatre, earnestly discussing, and making enquiries upon the subject of Spiritualism. Without doubt Spiritualism will very shortly thoroughly establish itself in this large town, if we can only manage to keep those meetings going every Sunday. Therefore, we earnestly appeal to the many friends of the Cause to come amongst us and give us a helping hand, by supplying us with speakers to fill the platform every Sunday. Every praise is due and our best thanks is hereby given to Mr. H. Burton, of Byker, who occupied the chair; also to Messrs. Gray and Livingston, of Gateshead; Mr. Robinson, Newcastle; Mr. Walker, Pelton Fell, and the numerous other friends who so kindly assisted us with their eloquent addresses and presence, which drew forth such large audiences. On Sunday next, July 15, addresses will be delivered in the Avenue Theatre at 2.30 and 6.30 p.m., by Mr. Campbell, of Houghton, and Mr. A. J. Edmunds, of Sunderland, who have very kindly consented to occupy the platform. And we shall be glad if any friends will kindly send in their names for the following Sundays, to G. H. Pyne-Jones, 33, Devonshire Street, Monkwearmouth, Sunderland.

SUNDERLAND.—Yesterday we had three meetings in Sunderland in the Avenue Theatre. The morning one was not a great success, and I think Spiritualists would do well to follow nature and spend their Sunday mornings in God's cathedral—the open-air. However, we had a telling and common-sense address from a Pelton Fell miner, who gave us an account of how he began to investigate Spiritualism with the

hope of seeing his departed mother, but saw first the form of a Red Indian, which proved that there could be no "imagination" in the matter. The afternoon and evening were marked by two addresses from the chairman, Mr. Burton, of Newcastle, the character of which I can best express by one word—masterly. In the first he pointed out the worthlessness of any science if it rested solely on the "ipse dixit" of one man, be he a Newton, a Kepler, or a Dalton. The theological application of this is obvious. In his evening address, Mr. Burton answered the question, Why has Spiritualism not been demonstrated before? by shewing that, owing to its very nature, it could only have been established in our own times—in the age of inductive science. Stirring addresses were also given by speakers entranced, as well as by Mr. Robinson, of Newcastle, in his normal state. This speaker doubted the desirability of taking Spiritualism to every one: he regarded it as an esoteric subject. In the afternoon there was a spirit of dissent, but, with the exception of some mere loafers who made a timely exit, this opposition seemed only to come from one person, whose continued inarticulate grunting did not advertise very favourably his own theology (if he had any—for theology means God-science), though it was interesting to the philosopher as throwing light on certain occult biological facts connected with the rudimentary development of the race. In the evening this unknown voice seemed to die away, and a general feeling of harmony and satisfaction prevailed the audience. In the evening especially there must have been some hundreds present.

It was interesting and inspiring to talk with some of the speakers. Fancy a great square built Durham miner, whom our grand philosophy rescued from atheism, discussing the Bible with the acuteness of a critic and the depth of a transcendentalist! Fancy also the same individual, when casually asked if he had any music in his house, saying, "physical music?" Surely there is yet some hope for a materialistic age when, in its most materialistic quarter—the Northern coal field—the toiler underground can tell you that he can listen in his bed, like the gentle May Queen amid the rural sweetness of the South, to the music of another realm!—A. J. EDMUNDS.

SIGHT-SEERS.

"Hundreds of mere sights-seers who witnessed these . . . heart-rending spectacles slept little at night."—"Sunderland Daily Echo," June 18, 1883.

"Mere sight-seers!"—What means the name?

If seeing be to pry,
Then reverent souls will call it shame,
And none so soon as I;
But if, through this our highest sense,
The tears of others roll,
To swell with sympathy intense
Thy tidal stream, O soul!
If contemplation sad would see,
With hush of bated breath,
That crown of all sublimity,
The clash of life and death;
Yes, e'en should this collision call
Our keenest anguish out,
To see the tender saplings fall
We love and care about;—
Such sight-seeing we all would share
Whose work it is to show
The splendour of the heart laid bare
By jubilation or woe.
The artist and the poet range
This life in all its spheres,
Wherever through the rifts of change
Man's majesty appears,—
Where, in the forests of the mind,
The lights and shadows glance,
And where o'er deserts unconfin'd
The wild anuroras dance;
Where'er the human soul displays
Its grand sky-scenery—
Death's thunderclouds, with lightning-blaze
Of immortality;
Where desolation's billows boom
Against the coasts of ice,
And where the flowers of memory bloom,
In sorrow's paradise;
Where'er our human dust endears
The melancholy sod,
Where'er the spray of human tears
Goes flashing up to God!

A. J. E.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, Mr. Bent delivered an inspirational address to a scanty congregation. The guides took for their subject Proverbs xx., 1: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." On Sunday, July 22, the Annual Pic-nic and Camp Meeting will take place at Garendon Park, Longcliffe, by kind permission of A. P. C. De

Lisle, Esq. We extend a hearty invitation to all members and friends to spend the day with us, hoping that our number will be increased by friends from Loughborough, Quorndon, Mount-sorrel, and other Midland towns. All friends who wish to be with us on this occasion are requested to give in their names to the Secretary at once, so that arrangements may be made for the tea and conveyances; and all members and friends are requested to meet at the Lecture Hall, at half past eight o'clock, and then proceed by conveyance, and are also further requested to provide themselves with luncheon only, as tea will be provided on the grounds. The Hall will be closed on that day.—R. WIGHTMAN, Sec., 74, Mostyn Street, Hinchley Road.

BATLEY CARR.—On Sunday last, Mrs. Dobson occupied our platform, when her guides addressed us for 50 minutes, on the "Signs of the times." They gave general satisfaction, and were listened to with strict attention.

A certain gentleman has lent a copy of OAHSPER to the Library for twelve months. We are trying to utilize the privilege thus given us to read this marvellous work, by forming a class, meeting once a week, to read a digest its contents. Our numbers are as yet small, but we have been highly entertained and edified. We hope that others will come and partake of the good things it contains.—ALFRED KITSON.

QUEBEC HALL: Free Spiritual Mission. On Sunday, July 8, at 3 p.m., the usual meeting took place. After a trance address, Mr. Savage and another medium gave some clairvoyant descriptions to entire strangers, all of which were recognised, some especially being remarkable for their accuracy. A few remarks from Mr. Dennis brought the meeting to a close. Next Sunday, July 15, there will be no meeting either morning or afternoon as most of the friends intend joining in the Spiritualist Pic-nic in Epping Forest (see announcement). On Sunday following, July 22, the meeting will be held as usual, to commence at 3 p.m. All are invited. Voluntary contribution only.—D.

In conversation with a French correspondent M. Gounod stated that the work upon which he is busily engaged for the Birmingham Festival of 1885 will be entitled "Death and Life," and will be in two parts. The first part, "Death," will be a species of requiem. The second, "Life," will be a description of the New Jerusalem, taken from the Revelation, and in it the "motifs" used in the first section will be repeated, but developed "in such a way as to express the joy of the souls of the saved in the heavenly Jerusalem of saints." M. Gounod added that he intended to write no more for the operatic stage.

General Booth's tambourine lasses are very smart, and sometimes excessively saucy; but they occasionally come across their match. A "navvy" was standing at a street corner the other day, enjoying his pipe very heartily. A contingent of the Salvation Army, headed by a female brandishing an umbrella and walking with her face to the army, as usual, came past. The female, noticing the excavator, "went for him," and said, "My good man, if God had wanted you to smoke he would have put a chimney at the top of your head." The man in the moleskin made answer, "My good woman, if God had wanted you to walk backwards he would have put your feet the other way!" The young woman resumed her march without another word.

HOW TO FORM THE SPIRIT-CIRCLE.

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

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MEETINGS, SUNDAY, JULY 13TH, 1883.

LONDON.

CAVENDISH ROOMS, Mortimer Street, W., at 7, Rev. S. E. Bengough: "Spiritual lessons from the old Indian Scriptures."

PROVINCES.

- BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30 p.m.
 BATLEY CARR.—Town Street, 6 p.m.: Mr. J. Dent.
 BELPER.—Lecture Room, Brookside, at 6.30:
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. J. Armitage.
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, 2.30, 6;
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mr. J. Blackburn.
 Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mrs. Gott, and Miss Musgrave.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30; Miss Harrison.
 EXETER.—Oddfellow's Hall, Bampfylde St. 6.30, Rev. C. Ware.
 GATESHEAD.—Central Buildings, High St., 6.30, Mr. J. J. Morse.
 GLASGOW.—2, Carlton Place, South Side, closed during July.
 HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6.30, Mrs. Illingworth.
 HETTON.—Miners' Old Hall, at 5.30.
 KEIGHLEY.—Spiritualist Lyceum, East Parade 2.30, and 6.30, Mr. Holdsworth, and Miss Ratcliffe.
 LEENS.—Tower Buildings, Woodhouse Lane, 2.30, 6.30, Mr. John Wright.
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m. and 6.30 p.m.: Mrs. Britten.
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30 p.m.: Mrs. Burgess.
 MANCHESTER.—Mechanics' Institute, Major Street, 10.30 and 6.30,
 MORLEY.—Spiritual Mission Room, Church St., 6: Mrs. Dobson.
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m. and 6.30 p.m.
 NEWCASTLE-ON-TYNE.—Weir's Court, at 10.30: Mr. J. J. Morse, at 6.30, Experience Meeting. Mr. Morse, July 16, 8.
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
 NORTH SHIELDS.—Bolton's Yard, Tyne St., 6: Mr. Gilbertson.
 Tuesday, 17, Oddfellow's Hall, at 7.45, Mr. Morse.
 OLDHAM.—176, Union Street, at 2.30 and 6.
 PLYMOUTH.—Richmond Hall, Richmond Street: 10.45, doors closed at 11.15, Questions answered; 2.30 and 6.30, Mr. Mr. R. S. Clarke, Inspirational addresses. Secretary at 4, Atheneum Terrace to receive strangers and friends every Thursday from 6.30 to 8 p.m.
 SHEFFIELD.—Psychological Inst'n, Cocoa House, Pond St., 6.30.
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30, Mr. Oliffe.
 SUNDERLAND.—Avenue Theatre, at 2.30, and 6.30, See special notices.
 WALLSAL.—Exchange Rooms, High St., at 6.30:
 WEST PELTON.—Mr. T. Simpson's at 6: Mr. F. Walker.

MR W. J. COLVILLE IN ENGLAND.

Mr. W. J. Colville's receptions at the Camden Hotel, Liverpool, on Tuesday and Friday, July 3 and 6, were very largely attended by thoughtful and intelligent ladies and gentlemen, who propounded a large number of very interesting and important questions to the inspiring intelligence, to all of which ample, lucid, and instructive answers were immediately given. The improvisations at the close formed a very enjoyable feature of the evening's exercises. The collections more than cancelled all expenses.

On Sunday, July 8, Mr. Colville delivered three very able and powerful inspirational discourses in Blackburn. The hall was well attended in the forenoon and over-crowded both afternoon and evening. The morning lecture was on "The Spirit of Man: what it is and what it is not." In the afternoon the theme discussed was "The essential proofs of human immortality." In the evening (chosen by the audience) "Why pray to an unchangeable God?" The large audiences preserved excellent order and riveted their closest attention upon the speaker from the commencement to the close of his utterances. The poems as well as the discourses were very warmly received.

The chairman (Mr. Wolstenholme) announced that Mr. Colville would speak in that hall on Tuesday and Friday, July 10 and 13, at 7.30 p.m., and again on Sunday, July 15, at 10.30 a.m., 3 and 6.30 p.m. Friends in Blackburn and surrounding towns are requested to remember that these lectures will all be delivered in the Academy of Arts and Sciences, Paradise Lane, Blackburn. All Seats free: voluntary collections.

Mr. Colville can for the next few weeks only accept engagements to lecture in any part of England. Address him at 15 Southampton Row, Holborn, London, W.C., and we will forward letters to him wherever he is.

On Sunday, July 22, he speaks in Macclesfield, in the Free Church, Paradise Street, at 2.30 and 6.30 p.m., in the same place, July 23, at 8 p.m.

IMPORTANT ANNOUNCEMENT.

MRS. EMMA HARDINGE-BRITTEN'S GREAT NEW WORK—*THE HISTORY OF THE MODERN SPIRITUAL MOVEMENT ALL OVER THE EARTH*—is completed and ready for Publication. It will be entitled:—**SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE EARTH:**

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No attempt has been made to touch upon the Spiritualism of ancient and mediæval times, so many treatises having already been written on these subjects that they are worn threadbare; the present Work, therefore, will be devoted exclusively to the spiritual facts and revealments of the WONDERFUL AGE WE LIVE IN.

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It now only remains for the author to question whether this most important work shall be

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carried hence to distant lands, or wait for the enterprise of future generations to redeem from neglect and obscurity.

A glance at the Table of Contents will afford but a faint idea of the astounding matter with which this work abounds.

It must be added with deep regret and some sense of humiliation, that whilst the itinerant trickster and pretended exposé of the GREAT SPIRITUAL OUTPOURING, or the charlatan who makes capital by exhibiting the most trivial and insignificant items of psychical power, can command the "moral support" of the highest in the land, and reap overflowing financial rewards by reviling the most sacred of truths, the toiling labourers of the Spiritual Vineyard are crippled and fettered in their efforts to put forth the sublime facts and philosophy of the Movement for lack of the smallest meed of adequate support.

Shall THIS DISGRACE continue to attach to the ranks of those who have been blessed with the glorious light of Spiritual Life and Communion?

Shall the Spiritual Journalist continue to beg, and the Authors to plead, for the petty sums necessary to give this grand Cause publicity, or retreat into ignoble silence and obscurity, leaving the light of the age to die out for want of the fuel to sustain it?

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13 to 32.	SPIRITUALISM IN GREAT BRITAIN—IRELAND, SCOTLAND, AND ENGLAND.
33 to 35.	SPIRITUALISM IN AUSTRALIA.
37 to 38.	SPIRITUALISM IN NEW ZEALAND. [ISLANDS.]
39.	SPIRITUALISM IN THE POLYNESIAN AND WEST INDIAN
40.	SPIRITUALISM IN SOUTH AMERICA, MEXICO, NEW GRANADA, &c.
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43.	RESUME OF SPIRITUALISM IN THE EAST—MAGIC—OCCULTISM AND SPIRITUALISM.
44 to 46.	SPIRITUALISM IN HOLLAND.
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NEWCASTLE-ON-TYNE, Sunday, July 15, 10.30 a.m. Subject—"Spiritualism the Religion for time and eternity," also Monday, July 16, at 8 p.m. Subject—"The chasm between science and religion bridged."

GATESHEAD, Sunday, July 15, evening at 6.30, Subject: "The Spirit-World."

NORTH SHIELDS, Tuesday, July 17, Odd Fellow's Hall, at 8 p.m. Subject, "The Teachings of Jesus compared with the Christianity of to-day."

LONDON, Sunday, July 22, Cavendish Rooms.

Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms and dates, direct him at 53, Sigdon Road, Dalston, London.

Mr. R. A. BROWN, 33, Downing Street, Manchester:—July 15, Oldham, Open-Air Meeting; 22, waiting arrangement for out-door service; 29, Macclesfield.

MRS. HARDINGE-BRITTEN will lecture for the present at Liverpool, the 1st and 3rd Sundays, and at Halifax the last Sundays of each month; at Rochdale, July 22nd; Blackburn, August 12th; Wallasey, September 9th.—Address: The Limes, Humphrey Street, Cheetham Hill, Manchester.

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