



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

# SPIRITUALISM.

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## HYDE PARK HOMILIES.—III.

### CHRISTIANITY AN INTERPOLATION--ITS SPIRITUAL SIGNIFICANCE.

Delivered by J. Burns, O.S.T., in Hyde Park, Sunday, August 19, 1883.

#### 1 CORINTHIANS, CHAPTER XII.

1 Now concerning spiritual gifts, brethren, I would not have you ignorant.

7 But the manifestation of the Spirit is given to every man, to profit withal.

Before time it was said that, because of traditions, the word of God had been rendered of none effect. The pure word of God, that spiritual truth, in accordance with which all things have been created, have ever existed and are now governed, has always been made a grand topic of perversion, intrigue, and selfish design! No sooner, it has been said, does God erect a house of prayer, than the devil builds a chapel there. That which was given from the High Heavens of the planet, by the Supreme God, in the Name of the All-Father, for the universal good, is seized upon by a class, a faction, a clique, a sect, and thereby the sweet honey of celestial industry is turned into the bitter poison of spiritual indolence and misdirection. So we find that all "Scriptures" are an incongruous mixture of truth and falsehood. They, indeed, contain that truth which will guide and enlighten the soul, if discovered and appreciated; but they, at the same time, give, alongside of that truth, an opposite error, which has blasted and cursed man more than any other form of perversion to which his degraded nature has been subject.

This fact of interpolation, this good and evil side by side, this incongruous mixture of wisdom and folly, is one of the most impressive facts which existence presents. There is no pure, unmixed Truth and Good within the diversified sphere of human experience. The nostrils are assailed at every step with the horrid odour of taint. Health and purity there are nowhere to be found.

There is wisdom in all this. Man's present position in the scale of spiritual, or rather material, ultimatum renders this universal ambiguity unavoidable. It is through it that man gains his education. Every moment of his life he is confronted by a choice between

right and wrong, the true and false, the good and evil. The left hand path brings pain, and the right leads to true enjoyment. But the pain and pleasure are also of two kinds. There is the short-sighted pleasure ending in pain, and which, while it is pleasant, would be a painful privation if neglected; and the lasting pleasure is painful to a certain portion of the complex nature of man. Yes; even in the structure of man himself, this contradiction exists: it is an element of the grand scheme, as far as man can at present see the development of things.

We need not, then, be surprised if that which exists in man, and in nature around him, also exists in all the "scriptures," that are themselves a department, a phase, a product, of the universal creation. The true Scriptures, the Divine Word, exists in every soul, but in its passage outwards into the actions of natural life, this Divine Truth becomes "interpolated" with aims, desires, and views peculiar to the short-sighted external sphere of life. Ah! this is the trying point. Could we only be true to that Light within, we would have a guide and a purpose that would lead us most directly to happiness. Yet let us not repine. Our conflicts and our false pleasures are a divine means to an end, equally with the highest sentiment. There is, indeed, no devil, nor "adversary," though there is, in a sense, an inner and an outer, and hence in opposition, and that we should be as we are, in respect to these degrees of spiritual life, has been intended by our Creator, or things would have been different.

Man must not, however, fall to sleep in the arms of Sense. He requires to be continually stimulated to the higher, and warned against the lower. Purity is continually teasing him into a recognition of its supreme demands, and never more so than when we are caught in the tiresome toils of imperfection.

Just here, when there is before us the question of scriptural corruption, we are reminded of the passage in the last chapter of Revelation, warning "every man



that heareth the words of the prophecy of this book" against "adding unto these things; otherwise God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part of the book of life." There could not be a more powerful warning against interpolation, and yet it has been turned round in such a way that it has been made to pass off and enforce interpolation as genuine scripture. For it is made to apply to the whole Bible, whereas the Bible did not exist at the time it was written. It manifestly only applies to the book of Revelation itself, which is a prophecy, deemed by some, Dr. Kenealy amongst others, as the oldest Scripture extant, and a version of the original "Book of God." Whether this be so or not, it is impossible to imagine that it now exists in its original and genuine form, and other portions of "Scripture" are in a worse plight, being wholly and solely interpolations. These interpolators, these manufacturers of spurious scripture, have been eager to apply this passage to their productions, that they might be accepted as genuine, and man is thereby dared to think for himself, or reject that which has been written, however false it may appear to him.

This is on no account the purpose of the warning. I would neither erase from nor add to any Bible, however vile or corrupt. Let every literary production stand on its own merits. This is sound editorial policy. Read the "Retrospect of a Long Life," by Mr. S. C. Hall, originator of the "Art Journal," for forty years its editor, and now possibly the oldest editor in the world, and he gives his views of editorial conduct, in keeping with that in Revelation. Andrew Jackson Davis has said: The making of new Bibles is always in order, but the old ones should be left as they are.

This is quite a different matter from making everything that is written in Bibles binding on a man's conscience. I do not think there is any part of the Bible that can be quoted as demanding such recognition. Christianity, by its Popish traditions, has declared the Bible infallible in every word, but that is assuredly human dogma originating in the selfish requirements of a class. The great teachers of the Bible did not so teach. They quoted no Bible as authority, but referred man to his own moral sense. There can be no external authority to man's soul. Its innate God-given powers are its sole authority. The blind man cannot see by authority, any more than the blind soul can see by authority. Granted that Bibles are guides, they are not authoritative guides. The truths they may contain are only guides when they are perceived to be truth. It is of no use to throw the milestone at a blind man's head: it will not guide him; it will knock him down. What is required is that the blind man be made to see, then no "authority" will be needed, for the man will then see the way, and be able to "walk therein." The passage in Revelation does not condemn any reader who may not be able to follow "the prophecy of this book." The atrocious demand: "Believe or be damned" is altogether an emanation from the hellward side of the human mind. The import of the warning is: Do not interpolate the information given on the milestone; a very different thing from condemning the blind man who is unable to read what is thereon engraven.

The whole tenor of Scripture is on behalf of severe examination of all records, and the right of private judgment in respect to what is therein contained. Anything short of this is the grossest spiritual abuse. Who is to decide? Is it the Pope, or the Church; or which Church? At last it has to come to a human decision, and if so, why not let every man do the needful for himself?

As was indicated last week, we regard the whole of the Christian system as an "interpolation." The "everlasting gospel" is so plain that he who runneth may read. There are no doubtful genealogies, historical personages, or mythical narratives to obscure the

view. The duties and the privileges of existence are clear and plain to the conscience of man, and the due fulfilment of these is religion.

The Christian interpolation has its use. Nothing occurs in the economy of the universe without the direct permission of the Creator and Sustainer of all. If we find what use the Christian system has served we will be at peace with it, and be able to contemplate its operations in the spirit of gratitude and charity.

There is a tendency on the part of mankind to deteriorate the privileges they enjoy by too great familiarity. This is particularly the case with spirit intercourse. Instead of man rising up to the angelic state and making himself fit for heaven, he would bring the angels down to his level, and induce them to become his humble servants in all things. Such a result has obtained numbers of times in the history of humanity, and the familiarity has had to be interrupted, or it would have been more and more disastrous both to men and spirits. Such an interruption was the Christian system, and is to this day. In ancient times in Egypt, India, Chaldea, and all civilized countries, a spiritual system had obtained, which degenerated into superstition and the abnormal relations of spirits and mankind. The human mind, instead of maintaining a faith in and love for the Creator of all, gave itself up to the intermediary service of spirits. This degraded the human soul, and led to relations with a lower grade of spirits. These spirits, being unscrupulous because of their undevelopment, and man by his desires drawing them still lower and lower, became masters of the situation, and many of them set themselves up as Gods on their own account, or as the lords and angels of God, all looking out for their own interest and glory, and sacrificing man in so doing. Such, indeed, was the state of what is now Christendom about 1880 years ago, and for several centuries after that time. Men and women were obsessed by demons, and the line of demarcation between earth and the spirit world had become so vague and confused, that obsessions and irregularities of all kinds prevailed. Of this state of things there is abundant evidence in the New Testament; as also in the writings of the Church Fathers. Exorcism was one of the occupations of a true disciple. Paul did work of this kind, as in the case of Elymas, and in a most cruel and uncharitable way, too. That one spirit, as it purported to be, the Holy Ghost, crushed out all forms of spirit control but its own, and ultimately succeeded in almost obliterating the action of the spiritual faculties entirely.

Paul was a type of the weapon to do this work. He was a persecutor of men before his "conversion," he became the medium of a spiritual persecution of spirits afterwards. "Set a thief to catch a thief" is a familiar proverb. One class of self-assertive and rather unscrupulous spirits are made to act as policemen in over-awing others and restraining their acts. Thus there is accounted for the stream of blood that has marked the career of the Church down the centuries. No statement, however false; no act, however unjust and cruel, has been stopped at, if it served the purpose. Desperate diseases require fearful remedies; and we must suppose that this reaction, called Christianity, was needed, or it would not have happened.

It has made itself a fact, and as such it has done its work most effectually. To-day, where are the "spiritual gifts?" Where are the spiritual faculties of man? What remains of them is in the most abject condition. Speak of a spiritual experience, and the Christian public call it "delusion." Say you have seen a spirit, and Christian law will lock you up as a lunatic. Report that you have witnessed the manifestation of the spirit, and Christian Theology says it is the work of the devil. Would it be possible for man's spiritual experiences to be reduced to a lower level than this?

This policy is traditional. When Luther's Reformation relaxed the hold of the Christian system on the human mind, there was, in addition to horrible persecutions, a spiritual persecution which followed in

the form of witchcraft, with its indescribable psychical sufferings and burnings. To discredit man's relations with the unseen was the object of that fearful affliction. To this day the simplest manifestation of spiritual insight is met with the exclamation: "You are a witch!" What wonder is it that there have been perturbations in Modern Spiritualism, when it has to operate in the face of such a power, now on the wane, never more to exercise its former functions.

But it has done its work well, and we must, in honour to the Disposer of all things, unreservedly express our gratitude. To do otherwise would be to assume greater wisdom than that which guides the issue of all things. To-day Atheism is the practical religion of Christendom, Materialism its philosophy, and a spiritless formality its religion. It is well. In a newspaper paragraph it was stated last week that in Hindostan 330,000,000 gods are worshipped. Such a conception of Deity is more honoured in the breach than the observance. Hence we prefer the speculative Atheism of the modern thinker to this profuse idolatry. Chunder Sen, with his Brahmo Somaj, and others in India, are warring against these false gods. And their work will be no more charitably received by the devotees there than will be these Homilies by the worshippers on this side of the globe. But the fulness of time has come. The fiat has gone forth, and the ground must be cleared for the erection of a nobler temple.

Again, let us be thankful for what has been done. Man's mind like a slate, covered all over with illegible scribbling, had to be wiped clean ere a new and better inscription could be placed thereon. The work has been performed most effectually. It would be hard to find a more complete blank, than exists in the cultured mind of the age, as to a conception of a spirit world or anything spiritual. This is rather an advantage than otherwise. It is even found in practice that the Atheist, the Materialist, makes the best Spiritualist. His mind is clean and clear and unencumbered, so that there is preparedness to receive the truth, and it has room to grow and flourish without check or hindrance.

Then, take a cheerful view of the prospect. It is not so dreary as it looks. What is an age, a century, or a thousand years to the Eternal? The last 2000 years may be taken to represent the wintry hemisphere of the year. It began in late autumn, when the ground was foul with stubble and the remnants of a crop of weeds. These were gathered and burned. Then the land, during the "Dark Ages," lay enlocked in the icy arms of a spiritual death. Then there came a thaw, and the time of returning life: the Reformation, the invention of printing, the arts and sciences, the general diffusion of knowledge and personal liberty, have proved a season of spring ploughing and tillage to the human mind, and now is the time for sowing the new spiritual seed.

Such is our explanation of the philosophy of Christianity. Spiritually, it has been and is repressive, negative, like its type, Paul. But in this process we must not overlook the work of the Gospel, which has in Christendom as elsewhere operated alongside of false and negative systems, to maintain an undying testimony on behalf of spiritual truth. That Gospel is the direct act of the Creator within man's soul, and, as such, can never die nor become obsolete. It is alive even in the Materialist and Atheist, who sees in "matter" and "nature" symbols of that which others personify and represent by other forms. All mean the one thing; the chief expression of that "thing" being the God-like effort to be of assistance rightly directed to all mankind as the children of one Father.

The five verses between the 1st and the 7th are the interpolation: a temporary statement for a passing purpose. But the two verses quoted are at all times in force if properly used. The "manifestation of the spirit" must not be made a matter of worldly "profit" nevertheless. "Spiritual gifts" should alone be used

for spiritual purposes. This is one of the laws that must govern all intercourse with the spirit world.

But it is not the chief law. There is another, which is mightier. It is the most glorious qualification of humanity; that is, a conscious exercise of the light of the Divine Image within the soul. With this qualification, humbly used and faithfully followed, a man may indeed exercise spiritual gifts at all times with unmixed advantage. By this power he is, in truth, in the spiritual state, and is seen and known, and sees and knows those of that state. He has an innate feeling as to propriety in regard to time, place, and circumstances conducive to spiritual results, and his spiritual work is progressive, and goes on to higher and more useful degrees of development. This is the sure foundation on which to build a spiritual work.

There are many mediums, speakers, and employers of such persons, who have not this light. In other words, they have no principle in what they do. They are the creatures and subjects of an influence that they know nothing of. They engage in spiritual work as they would in any worldly speculation. It is, to them, a trade, a profession, a means of gaining the needs of the animal body. The "spiritual gift" (and it cannot be called such) which they have, is to them so much stock in trade, by which they can make "profit" and secure a material position for themselves.

This is a reversion of the whole scheme of spiritual work. Spiritual gifts must bring spiritual "profit," not the perishable things of earth. Man has a body with its physical gifts: these are for his bodily wants; but his spiritual nature is for his spiritual sustenance and growth. The man who uses his spiritual powers for a selfish and worldly purpose, is on the sure road to ruin. The spiritually darkened medium is on the road to perdition, and is luscily leading all the fools thither that care to follow.

In this matter I speak from experience, having been for over twenty years most prominently connected with the work of Spiritualism. That Cause has become a reproach and a byword, for the reason that it has been too largely built upon the shifting bog of spiritually-blind and selfishly-inspired mediums. These poor misguided creatures have brought untold misery and suffering upon themselves. They have brought shame to thousands of truth-seekers, and they have attached to the holy truth of spiritual communion a stigma that makes the bright light appear dense darkness. Nineteenths of those who make themselves busy as mediums and traffickers in talk and phenomena, would be better for the Cause of Spiritual Truth if they were otherwise employed. They are wasters; they are destroyers; they are not producers; they are not builders-up. The existence of the Cause of Spiritualism to-day depends on the self-sacrifice of those who have been able to give up all and suffer all things that the Truth might stand up on its own merits. Within the last ten years, one crop after another of strolling traffickers have come and gone, utterly ruined and played out personally, and leaving behind them a trail of misery and filth for others to outlive and clear up. Had it not been that there is another power in Spiritualism than the power of which these persons are the representatives, the Cause would have been clean blotted out some time ago. But the builders-up keep building, hence there is a sphere of life provided for the pullers-down. While the animal lives the parasites enjoy themselves; but the parasites do not keep the animal alive, they rather hasten its death. So, while there is the true life in the Cause of Spiritualism, the parasites that prey upon it will be able to subsist, but they have no power of themselves to maintain a vital movement.

As I stand here in this open park—I could not speak more publicly.—I wish that my words could strike deeply into the hearts of all engaged in the Cause of Spiritualism; and, I say, in the hearing of God and men, in the sight of heaven and of hell: Do



not traffic in, or use for worldly profit, any form of spiritual gift.

There is much consternation amongst Spiritualists on the question of union, "organization." This consternation will continue and increase, while the present system of spiritual perversion takes a leading place in the polity of Spiritualists. Can parasites "organize" to construct a new animal to prey upon? Can death produce life? Can destruction build up? Can the filthy quagmire of a selfish traffic prove a solid rock on which to build the everlasting Temple of the Spirit? Vain thought that such things should be! The weakness of Spiritualism is its too predominant self-centeredness. Mediums, speakers, committees and all that make the most noise too frequently have the idea of "success," profit, position, balance sheet, most conspicuously in their mind's eye. Ask yourselves, friends, and see whether your conscience will not endorse this view.

But whether you have got a conscience or not, the history of Spiritualism proves it. The explanation now given accounts for the disaster that has taken the place of success in much that has been put forth as spiritual work. The adventurer, the speculation, the shop, has swamped the ship with its supposed spiritual cargo.

Let all who desire to see a true spiritual movement take Paul's Christian sponge, wipe the spiritual slate clean, and begin anew. Begin by disbanding your army of professional mediums, speakers, and speculating talking-shop keepers. Let every honest man or woman first work for their living, and do for spiritual truth as the gifts of the spirit give them ability. Let every "Spiritualist" do his or her own spiritual work, or they have no title to the term Spiritualists. Those persons who use that name, and employ others to be "spiritual" for them by paying them for it, or by picking it up for nothing, are simply impostors, and have no right to abuse a name which does not apply to them. Then we will see who is who, what is what, and the Cause will be placed on a thoughtforward and solid basis. A dozen true Spiritualists in a kingdom would be of more good and use than with an additional legion of shams and opponents in the guise of friends.

This is not by any means a disheartening view of the case. On the opposite, it is a most cheering one. The Cause of Spiritualism to-day holds up its head and progresses, notwithstanding the opposition of the oblique methods that like bubbles play on its surface. But the still water runs deep. The frothy bubbles, though they at times obscure the bright fluid below, do not obliterate it or obstruct its course. It is the spiritual life in every individual which is the true spiritual power. We cannot stop that, for it is allied to the Divine Source. We may ignore it, chasing bubbles, but it flows on all the same. It relates us to the ministers of light in the bright inner world. It makes every human being a "medium" between Time and Eternity. It is an aperture through which we catch glimpses of all that is permanent and glorious in existence. Its diffused rays render all things glorious; all things spiritual. This imperishable and divine "mediumship" enters into all we do. It is a "manifestation of the spirit to every man to profit withal." In its light every act of life is a spiritual work. In all things such a man is inspired. He sinks his own shadow in that light: he works for it, and it sees him paid in a way that he does not expect. The works of his hands sustain him, and his sorrow is for the needs and sufferings of others. He draws around him the helpers of all, for his interest is in the welfare of all. The power of the spirit is manifested largely, not only in seances and upon platforms and in newspapers; but in all the work and acts of life there is a power felt, which feeds the hungry, clothes the destitute, heals the sick, and dispenses justice and mercy to all. No soul attempts to gainsay it or deny it: it is a fact and requires no theory for its support.

This spiritual power, dear brothers and sisters, is the

true life of all of you. In spite of all your failings, it mercifully sees you through from day to day. Try to understand it more, seek to be led by its light; for it is the express image of your Creator's countenance, and that divine counterpart of your being, which can never be taken from you. It is all you can truly possess, here or hereafter.

## THE SPIRIT-MESSENGER.

A HOME THRUST AT THE WOULD-BE PERFECT, AS WELL AS TO THE IDLE AND INDIFFERENT, MAN.

A CONTROL BY AN UNKNOWN SPIRIT.

Recorded by A. T. T. P., June 24, 1883.

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

The Sensitive, under control, said:—

There are many who are leading a life of perfect calm. One day with them is like another; with them there seems no change; their existence keeps on its undisturbed course unto its close. The incidents taking place around them are left unnoticed, the monotony of their lives deters them from taking that notice which, with others, is the chief pleasure of their lives. Such an existence was mine. Left a competence, having no cause either to think or to toil, not being fond of dissipation or debauchery in any form, yet having no respect whatever for those revelations, which, to be of use to the soul hereafter, must be accepted in their entirety; so that I was devoid of revealed religion, free from any special vices, an idler in life, and time held over me its masterful sway—I did not know what to do to pass it away. I had heard of philanthropy, but I could not judge between the deserving and the hypocrite.

In one of my idle wanderings I arrived at the East End of this Metropolis, far out of my usual beat, and for the first time for many years I passed outside of an unpretentious chapel, with a sudden wish of entering within it. This wish was caused by the remarkable plainness of the attire of the female portion of those attending.

A man about forty year's of age was kneeling by the curbstone directly in front of the chapel door. A shoe box was before him; so he evidently had no inclination to follow the rigidity of keeping holy the sabbath day, enforced as it is by orthodox opinion. I placed my foot on his box with a view of entering into conversation, having two reasons for doing so. The first, to cheat my old enemy, Time, and the second, to ask why he had chosen so strange a stand.

I must give you a description of this man, because he was, in God's hands, an instrument in the conversion of myself, and afterwards of several of my companions. His attire betokened the extreme of poverty, being of the poorest and meanest description, patched, but not tattered. He evidently obeyed nature's laws in respect to extreme cleanliness. His uncovered breast was as clean as any high-born dame's; all round his neck and his ears was entirely free from dirt; he was evidently scrupulous in the use of soap and water. My first reason nearly failed me; he answering me only in monosyllables. I asked him, Whether he was religious? And he answered: "Not particularly so." I then asked him, Why he stood there, when he would meet, in a more public place, with a better chance of earning the trifle that was required to meet his wants? To this question I got a longer answer. He said: "I have only one girl, and she attends there. I did not believe in any of it, until one of them cured me of my illness, after being laid up bad for four weeks. He called 'hissself' an elder. I like to be near him; he makes me cheerful; he is a cheering fellow."

I would not have you think these remarks came out all at once. They were like spasmodic jerks, coming out between frequent intervals. I thought I would go in and see for myself what sort of people these were. They denominated themselves as "God's People," a high position to assume, a great claim to make. So far from believing that they were living in sin, they realized that through their faith, and through the promises of revelation they were standing guiltless and pure on the earth.

It was morning prayer when I went in, and some extemporary prayers were offered; some of better form than others, but all tolerably passable, breathing a spirit of pure devotion, of settled faith in the Scripture, and all claimed the enviable position of being perfect.

In the course of prayers that were offered, there was one from the girl, whose father occupied the position I have described outside, and she mentioned, as an important fact, that she had obtained the consent of her father to come, and that he would also attend that night for the first time, and that he had not been in a house of God for many years.



Whilst she was praying, the father opened the door and came in. There was a vacant look about him; he had put on his coat, and had left his shoe box within the portal, but had brought in, for better security, his set of brushes. I suppose that they represented to him articles of important value. He said apologetically, "I could not keep out, Polly. I was moved to throw up the job outside, and come in and hear what was going on inside." In an altered tone, with a more exalted attitude, he said: "I have also come in to speak."

His words were slow and impressive; all trace of vulgarity was lost in what followed; no trained preacher could have been more impressive, or seemed more deeply in earnest. He commenced thus:—

"What are theories? Can you explain or define those that you make known here, or think you know that you are guiltless before both God and man. You may be strong in religious faith, but it must be a labour for the angels of God to listen to your theories, which come in direct collision with that which is eternally true. Better would it be to look for nothing, than to assume an impossible perfection. Look on this form, and think of the life of this man. He takes that which he can get, and gets only what he can, having to submit to the worst that can befall a man on earth. His way is a way of sorrow and of care, yet he is the only available material out of all of you by and through whom the truth can be revealed. You take your views of an hereafter, and accept the truth of a revelation, the writers of which would have been poor in skill, blind in purpose, if this fancy work were not compatible with the vanity of humanity. I do not want you to shrink from me as if I was accursed; I am not of those who do not believe in God, or in a future life. I cannot argue on the unity of the universe, or reason against a personal God, but the establishment of revelation as an infallible revelation, has brought man no nearer to his God, it has not the better prepared him for a life hereafter. The Christian advocate in defence of revelation may argue on the good that results from unbroken faith. Faith in what? I ask. Faith in original sin, or faith in entire perfection? You believe that you are perfect; you believe that all others are living in sin; but both are errors, one no greater than the other. Bear with me for the sake of truth. Believe not that any man knoweth God; there is no known personality greater than man. Yet I believe in perfection; I believe in a Creator and governing intelligence; call it mind or spirit, clothe it in form, give it a habitation (if you will), but all that man can know of God is through the perfection of humanity. Eternity forms but the stepping-stone to the soul; the soul gains but one step, and eternity tempts it to attempt another. Eternity itself is progress. I beg you to listen to me, and not to feel affrighted. I am not preaching Atheism; I am not laying down the dogma of no God, or no future life; no man can know there is no God. Even the highest form of man has not seen him. He that writes or says he has seen God has departed from the truth, and he that says there is no God has made an assertion past, nay, far past, the limits of human knowledge. Who is the Atheist that he should know all things, and all being, that he should be in all places in this vast and mighty universe? Until this takes place, the Atheist has no foundation for the assertion of there being no God. He knows as a positive fact, that there exists nature and man. Now here comes his difficulty; shall he base a reason on chance or necessity? If so, then let him prove the grounds of his opinion, and it brings him, if he be honest, to realize that He, who created man, can perpetuate their lives under new forms in another state of existence, in another higher and better world. Therefore the Atheist, when met on his own ground, cannot be sure that if there were no God that there should exist an impossibility of a life hereafter. He, as a scientific materialist, may know of the many bodily changes in earth life. It is only the soul that changeth not. The Atheist calls this 'internal consciousness,' and I, who believe in an Almighty God, call it soul. He may call it memory or will. Soul exists here on this earth, even when the old particles of the body are scattered abroad in the fields, in the meadows, or on the mountain tops, or in the sea. It is clothed, and unclothed, and reclothed, again and again. Such changes are not sudden, but gradual and sure; particle by particle, until not one of the old remaineth, and then who dare to say that God, or mind, or spirit, is necessary or natural. For, what is there in a name? It cannot reclothe itself again, when the body is laid at rest, and has to submit to its final change. I beg you instead of dwelling on your entire perfection, to think of that life which surely awaits all men, whatever their theory is; whatever the amount of their faith. Now life cannot be lifted out of union with God. Now there is not a Bible assertion of more value and of deeper truth than this, and the self-same law that governs here, governs the soul throughout eternity. It is a life of advance from the present one, therefore entire perfection is an error, is a broken and bruised reed, on which the soul cannot rest. At the birth of every human being a soul is born to eternity; it enters on a life marked by progress in time, but with improved facilities for progress after its release from the body. What is the universe but a faint image of the Almighty God: such has been the dignified opinion of intellectual humanity. It is like Him in its unity; for it is a great whole, tied and bound together, and the same law which governs the planets

around has been unchangeable from creation, demanding obedience; the same law that operates on the surface of this earth governs alike all worlds in space. The results and phenomena are different; for, in creation, there is an absence of uniformity. Under this law all life must progress, and what is nature's grand secret to man, in other words, what do these laws develop, but a future for man? The importance of this whole creation is subservient to man's future. The same laws now are for all eternity, for the soul shall never leave contact with matter; for there can be no conception, nor action, without a material aid. But you have the expression of matter under its multitudinous forms, and he reasons but foolishly who thinks that matter has revealed to him all its secrets; for matter remains as inexplicable to-day to humanity, and presents as difficult a task as proving God. Such, then, being the case, progress and development are canons here and hereafter, and I bid you, for the sake of the God of love, to rise above your peurile and petty perfection, through the suffering of any man, and realize that God's law is progress, mentally, morally, and socially, for all eternity. The annals of time breathe progress. The world's great era is the history of advancement: literature, science, and social morality combine and tell the self-same tale. Progress, higher development, larger acquisition, profounder opinions, and purer reason: then death itself is an onward marching, and part of the course of progress; it is the conditionalism under which is all humanity. It is a lesson of perfect consistency. It is plain to reason; that deep down in the consciousness of all men is the faint streak of freedom from dogma, from superstition, from human suffering as a sacrifice, and from a received salvation from the blood of a murdered man; and this faint consciousness of freedom will by and by be fanned into a flame; and joy and rapture shall take the place in the soul where now resides fear and hopelessness. But if you take away the revealed truth in which your soul's are contented to rest, what will you offer us instead? This may be asked, and my answer is, that which God offers you. There is law and reasonable harmony. What is goodness but just living? which is a life in accordance with the three known eternal laws, which are known by the name of the physical, the moral, and the social laws; and, in acting in obedience to these laws, the soul is deemed by God and by man good or virtuous; and, in acting in conformity with these laws, you will be acting in conformity with the highest religion that has ever been formulated. No man—and I bid you to weigh these words carefully—no man, I say, can obey these laws, and be without enthusiasm; no man can obey them and be without hope of an after-life: no man is obeying them, and believing that life is bound by the grave;—no, not one. It is only those who are disobeying, who are working directly in opposition to that sure future, that are atheists, or without hope, or restless Christians. Hypocrisy, impurity, and drunkenness are in direct antagonism to morality; it is these agonies that await the soul that transgresses these laws; it is this transgression that stifles noble aspirations: the animal rules and soul is fettered."

Here this ragged tatterdemalion seemed to glance at me, and from that time never took his eyes from me, as if some power was urging him to make me a worker. He went on to say:—

"Who leads a life without aim, lives in the pleasures of the moment. Such a life is led to unprepare his soul for immortality. The vicious and the criminal shall be his portion, if he repents not, and obeys his God through his laws. Let him believe not in himself, but in his perfect Creator; for I tell all, that there is a God; a God, who will reckon with man at death; a merciful God, not a severe but a considerate Father, weighing the frailties of flesh carefully. He who has done well will find himself well placed, and he who has done ill will find himself self-condemned. Woe to the indifferent liver. The worst form of idolatry is that of self-hood. Woe to him who makes an idol of self. There is no greater folly, no more unreasonable fanaticism, than that of self-worship. It is not alone by prayer and supplication, that God can be addressed. The soul can address God through His laws. I stand this early morning on a broad platform, judging of the duties, the conditions, and destinies of men; knowing that the future presented to men through revelation is not the future of fact. There are no points of comparison; they are as wide apart as the poles of this earth.

"What is rite? What is dogma? All seem to breathe the same tale; all seem to be derived from the same foundation; all run into the same groove, and all are unreasonable alike, because all are untruthful. Man was born innocent; dogma states that that innocence was corrupted and polluted after creation, and that this pollution was objectionable to the Gods or God; that it needed a propitiation by the sacrifice of a human life, or, if not the life of a man, the victims of sacrifice were to be of the lower creation. From all time there have been erected to dogma altars and shrines; there have been found for it victims and priests, and millions of rites have abounded, and have been deemed the very essentials of life, on which the soul should build its hereafter hopes. 'Now,' says the priest, 'death will bring you fully within the condition of relying on dogma. You must be ritually purified, and pre-



sented to an outraged God through dogma, purification, and priestly aid.' No wonder, that in the past priests were at their wits' ends to find a reason for these absurdities. First, the necessity of appeasing an offended God, and the insufficiency of virtue, and the inadequate position of reason. They argue, that doubts must be stifled at all costs, however pretentious or absurd. They must support the Gospel revelation, consequently, they must uphold its statement, that all are born in sin; that humanity has been dislocated, and morally defiled; that man needs a redeemer and redemption, because God needs appeasing, and asks for, and receives, an atoning sacrifice in the murder of his own son; and this is their anticipated future life, and the received condition of all here with a few exceptions."

Here again he looked at me, and said:—

"You think, that is, if you have thought at all, that it is better if these assertions were not true, and, if no sacrifice is needed, that the soul has not sinned in believing. Now, listen to my message: The soul, I say, has sinned by believing, because it has degraded its highest gift received from God—its reason. It has doubted the goodness and mercy of its God, and denied him the character of right judgment. These are the charges which a believing Christian soul will have to answer; for if the very worst of men had aggravated and enlarged their debasing position, and were enabled to bestow them on one being, then these offences and enormities would build up the God that so-called revelation has conceived. A perfect and upright man is a loved being before his God. He is honoured of men belonging to time, and an heir to eternity. If I have spoken beyond your understanding, weigh well my words hereafter, so that you may the better arrive at their meaning. And now, one word to the idle and indolent soul, who will never forget this morning, when two or three were gathered together, and when immortal life was in the midst thereof. Is there no task that will aid the idler to use time instead of killing it? Are there no fallen ones to be raised up? Are there no souls sunk in pollution to be purified? Are there none that are human, who are weak, and whom the servant of God cannot strengthen? All this can be done without a priesthood, and without rites: there is always a free course for serving God. To such a soul, I bid him make his life a divine spiritual reality. So shall he be blessed of man, honoured of angels, and loved of God."

Their astonishment at these words of wisdom, coming from this outcast's lips, was not greater than when his look of vacancy returned to him, and he sat down. The veins stood out like whip-cord on his brow; his pallor was deadly. His look was a look of mingled amazement and effort. I went up to him, and I asked him, as he came down from the platform, in what school he had received the power of right thoughts, and eloquence in portraying them. He did not seem to understand me. I asked him how he felt, and he answered me: "As if I had the pins and needles all over me; I have got a tingling from the crown of my head to the soles of my feet." There was some talk of mesmeric influence. There were many expressions of wonderment, and a feeling as if those assembled there would censure him.

I withdrew, and went my way homeward, a changed and an altered man. Every word that I had heard seemed engraven on my memory, and a reasonable exposition of life's duties had never before been given to me, and I prayed to God that from that day forward my life should be like time—always active; and I prayed to God that I might be, ere I passed from this earth, the happy means of bringing to Him many of His children, by restoring again the use of that reason which faith had robbed so many of.

I asked the name of the control. He said:—

I am coming again, the next meeting, to give individual proof of my spiritual labour. I have not passed away very long. In publishing this control, you may head it: "Conviction received by a world's idler, through a trance address by one of earth's humblest children."

After this, my constant and ever-attendant guide, "C. H. L.," came and said:—

What a fine and noble spirit has just left! He looks like some great aristocrat. Do you know who he is?

My answer was—No; but that I trusted he would come again. This he has not done; conditions may not have suited. But sooner or later I feel satisfied I shall have a visit from him.

I must make a few remarks. To spiritual believers, there is nothing extraordinary in the poor half-starved shoe-black going under control, delivering himself of a sensible oration in trance, and saying, when he returned to his normal state, that he felt "like pins and needles all over." I have heard addresses not alone from L., but from many like him, equally as good. But to sceptics, and those frequenting the Free-thought platform, it would be deemed a first-class effort, if all allusion to the state of trance and "the pins and needles"

were omitted. But if the real fact were mentioned, that a man, under the control of a higher power, spoke what he could not otherwise speak, the Free-thought platform would refuse the matter; simply because it could not realize the manner. The so-called advocates of Free-thought have given themselves a name they do not deserve. Thought is no more "free" with them than with the bigot. The bigoted orthodox will consign the Spiritualist to fire and brimstone, and the Free-thinker sends him to the county lunatic asylum. The one may boast of his faith, and the other of his reason: the one deprecates all reason, the other pads it up according to his own standard. But neither one nor the other really uses it. Both alike "strike and hear not."

## A COLUMN FOR THE LADIES.

### SYBIL'S IDEAL.

#### A Tale of the Daybreak.

BY MRS. RAMSAY LAYE.

PART III.—(CONTINUED).

Sybil did not disregard the injunction to put off her mourning, though she had worn it so long that she felt shy about appearing in any other garb. She had suitable things prepared against Easter Sunday, which fell late that year, and the day being warm and fine she came down to breakfast in a white morning gown, with some decorations of violet ribbon—truly to her sacramental dress,—and a little lace cap in place of her widow's quilling. The children, who had never seen her in anything but black, ran to her.

"Oh, Aunt, how nice you are to-day. Won't you always wear such a pretty dress? This is so much nicer than black," said George.

Sybil stooped and kissed the boy, who hung admiringly about her.

"Yes," said she. "I wore black because I missed your uncle so much, but he still lives though we cannot see him, and the spirits of good people, when they pass from this world, live in light and happiness. So I don't mean to mourn for him any longer." Then, afraid of some question she was not prepared to answer, she added: "You may run into the garden, and fetch me some flowers—some violets and a spray of lily of the valley."

Nor did Sybil neglect to sit, as desired, for spirit communication by writing. She retired to the school-room the first quiet half-hour she could command, and placing a sheet of paper before her sat with pencil in hand resting upon it. Shortly the pencil was moved over the paper by a will external to her own. The lines traced, at first, were mere apparently meaningless scrawls; next words were formed, though illegible. But Sybil was not discouraged, moreover she required only practice to develop a strong writing mediumship, and after a few attempts she received, first short, then long, messages from her husband; the hand writing being not hers, but his,—totally different in character from her own. After awhile the writing was produced with such facility that she received whole pages at a time, written with remarkable rapidity, and generally, until she read them over, she had not an idea of the matter given through her hand. The communications embraced a variety of subjects. Direction, advice, always good and elevating in its tendency, answers to questions, which she put in words and which were replied to in writing; and some, though not very much, most interesting information relative to the spirit world, and the mysteries of life and death. Truly Sybil felt that she and her husband were not really parted: it was only as if he had gone into another room, or a short day's journey from her. How engrossing the the occupation became need scarcely be said, but her husband impressed upon her that she must not exercise the mystic power too often or too long at a time, otherwise she would suffer both mentally and physically, indeed his communications usually stopped when she began to feel tired.

Sybil's propensity for shutting herself up in the school-room attracted the attention of the children, and once or twice it happened that they came to the door and found it locked inside.

"Why does Aunt sit alone in the school-room, and lock the door?" said the boy one day.

"I suspect that she looks over our drawers and shelves to see if they are tidy," answered Mary.

"No, it can't be that, for sometimes she would find that they are not, and she never says anything when she comes out. I guess that she is writing a book, for yesterday I found some sheets of paper on the table, which were not ours."

This was thought such a brilliant discovery, that it was worthy of being repeated to "Aunt," with the inquiry whether she was not writing a story, and if there was anything about children in it.



Sybil, rather amused, evaded a direct reply:

"We are all writing stories. Do you know that, George? We are making the history of our own lives; every day we add a page to the book, and one day we shall read it all over from the beginning. Now, won't you and Mary try to make the story of your lives a pretty one, such as you will like to read over when it is finished, and one that you need not be ashamed for angels to read now, as it goes on from day to day?"

Sometimes one strikes out accidentally a happy thought, and Sybil was able to make good use in the education of her nephew and niece of this impromptu idea. Often she would say to them of an evening,

"Well, what sort of a page have you added to your book to-day?" And so she led them to review their own actions and conduct, to judge themselves, and by enforcing upon them that they were making their own future, both in this world and in the next, she held out a motive which appealed to their intelligence, to do their best.

Punishment, the fear of penalties, had small place in her system of education. These children were never given extra lessons because they had been naughty, nor sent to bed, or not allowed to have pudding at dinner. Wrong-doing, she taught them, was its own punishment, and even though no wanted indulgence was cut off, these children were unhappy when they had done wrong.

Reader, you may say that this method would not work, but Sybil found that it did answer.

One Sunday afternoon, she had been playing and singing hymns with them. They had both a tolerable ear for music, and fresh childish voices, and they enjoyed practising their favourite hymns. At length, when all were satisfied, they left the piano, and Sybil, seated on a sofa, with a large Bible on her knees, and her nephew and niece on either side of her, read aloud selected portions (she by no means read them, nor encouraged to them to peruse, the Bible promiscuously). This led to pleasant and improving conversation. Suddenly they heard a voice say—they all heard it—

"God bless you."

"Who said that?" exclaimed the children. "Some one said, 'God bless you!'"

Sybil's cheek paled, then flushed. She said nothing.

"Where is the person who spoke?" repeated the children, looking round, and George ran through the French window, which opened on to the lawn, but returned saying no one was in sight.

"Well, never mind," said his aunt, "some person must have been observing us whom we did not see, and approved of what we were doing. A blessing can do us only good."

She did not desire to fix the attention of the children on the circumstance, but she was deeply interested as well as astonished, for here was a new phase of spirit manifestation, and as soon as she could secure an undisturbed half-hour, she retired to the school-room, and seated with a pencil and paper, asked whether it was her husband who had spoken, though the voice had not resembled his. In a few minutes she felt the peculiar sensation in her hand that often preceeded a written message, and resting it on the paper, there was written:

"God bless you for all that you are doing for my children.—Mary Branscombe."

Sybil was intensely interested. Here was another proof that life continues beyond the grave, and that those whom we so falsely call dead, are yet near and about us; still loving us, interested in us, and cognizant of our doings. Solemn yet cheering thought.

From this day Sybil received numerous messages from Mrs. Branscombe, beautiful messages, far superior in tone to anything of which she had appeared capable in the flesh.

On one occasion, after reading over a highly-interesting communication, Sybil sat back in her chair and thought,

"How curious this is. She must have progressed very much, for she was a—well, common-place person, rather in the rough."

An impulse to hold the pencil over the paper constrained her, and promptly there was written,

"Yes, but I always tried to do my duty. I did my best according to my lights, and when one does so, progress here is rapid. I had, and have, much to learn, but it is easy, and I am in great happiness."

Sybil felt almost frightened. Here was a direct answer to an unspoken thought.

She now debated with herself whether she ought to initiate the children into the mystery of this spirit communion with the departed; it seemed only right that they should share with her the pleasure of receiving messages from their own mother, and she asked direction on the subject.

"Not at present," was the written reply. "It would occupy them too much, interfere with—"

Here the writing broke off, as is so often the case in these communications, but it was evident what was meant.

"I see what she means. It would interfere with their education. At present they have enough to attend to in their lessons."

"Yes: and bad for their health," was written, "When Mary is seventeen, then tell them."

"When Mary is seventeen," said Sybil, "George will be only fifteen. Is he to know also?"

"Yes, you may tell him, too; it will be a safeguard to him at school, and when he goes out into the world."

Meanwhile, what am I to teach them?" Sybil further asked. "It is difficult and almost untruthful, knowing all that I do, to lead them in the old orthodox grooves."

"Teach them nothing at variance with what you know and believe to be the truth," was the reply; "but defer direct spiritualistic teaching until they are older and more fitted to receive it."

Sybil was sometimes exercised in her mind as to the estimation in which she herself ought to hold orthodox observances, the forms and services of the Church in short. She felt less and less inclined towards them; the petitions in the Prayer-book seemed stereotyped to her, who was accustomed to pour forth her soul in prayer, "uttered or unexpressed." The instruction from the pulpit was rarely sufficiently advanced to meet her views, and occasionally was repugnant to them. There was much that to her was bald, hollow, and mere formalism. But Sybil was truly humble, and she feared lest the fault might be on her own part, and one day she put the question to her husband:

"What value ought we to attach to forms in religion?"

"Forms and ceremonies," was the reply, "are the husk which surrounds the seed of religious truth. They protect the germ while it is weak and small, and help it to develop for a time. But you have grasped the substance which is within, and the husks naturally fall away."

Sybil felt helped and satisfied by this answer. She lived her inner life, and was guided by a light clearer than that which churches held out to her; yet she did not wholly absent herself from ordinances. Once on a Sunday she generally took the children to the parish church, and often derived profit and enjoyment. The Vicar was a good practical man, and preached for the most part simple sermons touching every-day duties, which could hardly fail of being useful to his hearers. When, however, she was likely to hear anything opposed to the esoteric teaching that had been given her, such as the Athanasian Creed, or those chapters in St. Paul's epistles inculcating the subjection and degradation of woman, a doctrine which Sybil's broadening views utterly rejected as false and pernicious, she quietly absented herself and the children.

One day it happened that a stranger preached, who brought forward the doctrine of Eternal Punishment; Sybil felt uncomfortable, but trusted he would not enlarge on the subject. As, however, he went on to state dogmatically that this life is our only opportunity, there is no hope for the sinner beyond the grave, she rose and took the children out.

She sat with them in the sunshine in the garden, and told them as she had often told them before, in words suited to their comprehension, that God is the Universal Father, all are his children and created to be at last holy and happy. In the case of some, of those who have gone far wrong in this life, it may be a very long while first; there may be ages of suffering and penalty to be undergone before they are purified and reformed and consequently happy. For sin does too truly bring its own punishment, and must be repented of and forsaken. But for every soul there is opportunity and progress in the next life as well as in this, and sooner or later every soul will rise through the darkness and mists which sin and ignorance throw around them, to the light of God.

"Christians all profess to believe," Sybil added, speaking more to herself than to the children, "that good shall eventually triumph over evil, but it would be the victory of evil over good, if one human soul, which God has created and Christ has died for, could be finally lost."

(To be continued.—Commenced in No. 693.)

PLYMOUTH: Richmond Hall, Richmond Street.—Mr. J. B. Sloman, the president of our society, occupied the rostrum on Sunday last. He gave us a reading: "In Memoriam of the late Dr. Colenso, Bishop of Natal," which our small audience appreciated highly, inasmuch as the same bore solid testimony to the worth and conscientiousness of one, who not only knew the truth, but unflinchingly proclaimed it to his fellow men, in spite of the ungenerous opposition of his brethren in the Church. In the evening, as usual, Mr. R. S. Clarke gave an inspirational address upon "Mediumship." Amongst many points touched on, he said Mediumship would, ere long, be recognised and understood as a science, and scientifically cultivated. We were strictly and most affectionately charged to take especial care of our mediums, some of whom were much over-worked and not treated generously. Mediumship being a very precious gift, we must treat our sensitives with all courtesy; in short, we must give them brotherly love and all tenderness and sympathy, taking special care not to introduce into our circles persons of antagonistic temperament, and not allowing anyone to disturb in the circle, as to do so is oftentimes fraught with much danger to the medium. Mediums should not indulge in anything which stimulates the system, keeping themselves passive. Before we separated Mr. Cartwright, of Peckham, cheered us all in a felicitous speech, promising us a visit from Mr. Husk shortly, for which I am heartily longing. V.-P. Atkinson presided morning and evening.—CHARLES ATKINSON.



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## THE MEDIUM AND DAYBREAK.

FRIDAY AUGUST 24, 1883.

### GERALD MASSEY'S FORTHCOMING LECTURES.

Over a dozen years ago we had the honour and great pleasure to assist in the promotion of a course of lectures by Gerald Massey, in St. George's Hall. They occupied four Sunday afternoons. We regard them as the most important work of the kind in which we ever took part. Who but Gerald Massey could have attracted such an audience, wielded such an intellectual-bafted spiritual weapon, or diffused such light on the syllabus used? It was, indeed, an epochal event, preceding his memorable tour in America, and the long task, just completed, of producing the series of ponderous volumes of which we will have much to say in coming weeks.

But of these volumes we will take the liberty to say just now, that no other man on earth could have produced them but Gerald Massey! It is not the industry, learning, and intellectual value of these tomes that chiefly excite admiration. It is the kingly fearlessness and holy honesty implied in their production, that proclaim to him the highest terms of merit. Few men, had they known the truth, could have dared to put it forth, in the teeth of prevailing falsities and shams. It is done, and we are proud of the man who did it.

But, the self-sacrifice of the act! A man of genius on the high way to the world's gorgeous yet poor fame, retires from it all: gives all up for the sake of duty, a mission not for his own profit, but to enlighten the ages. A delicate, slender man at best—a slim, pliant stem, swayed to and fro by the momentum of the expanded flower of intellect and genius it bears: How has it fared with him during his dozen years of toilsful seclusion? Does the golden frame-work still remain intact? Is that sensitive constitution still a useful instrument for the manifestation of its indwelling spirit; for the fulfilment of further tasks; for the giant labour of driving the wolf from the door of the Man of Genius, and protecting helpless dependents?

These are questions which will rise up in every manly soul, with the image of his mother's heart beating warmly there. Oh! if we loved Men of Mind as we love race-horses! Had we the surroundings of an hippophilous marquis or duke, a yearly cheque, three goodly figures deep, would stealthily and kindly reach such men on Christmas day. Then we would feel that the steed which outstrips the runners in the race of mental advancement, had the wherewithal to sustain its course!

We cannot do such things, but we can crowd St. George's Hall from floor to ceiling, on the four Sunday afternoons of Gerald Massey's lectures. The hour of the day is convenient for those from a distance to attend. Send for course tickets, and keep it up. Let the occasion be a warm welcome of the Lecturer, the eminent Poet and Author, back into the world's life again. Bring hearts full of brotherly love and bright joyous sympathy: that will do the weary Worker good, a good which men of soul alone can realize. Such a course of lectures is not an every day occurrence, but is worthy the extraordinary attention of all progressive minds.

### OPEN-AIR WORK.

CLERKENWELL GREEN.—Mr. Burns and Mr. Green spoke, also a few words from Mr. A. Brown. A good meeting, and fine interest; upwards of 50 MEDIUMS sold at a halfpenny each. Next Sunday at 11.30 as usual.

HYDE PARK.—The lecture is reported on first page. Mr. Towns spoke afterwards. Next Sunday, at 4 o'clock, on the point between two walks, near the Serpentine, as you go from Knightsbridge to Marble Arch.

### BATLEY CARR ANNIVERSARY.

On Saturday, the 18th inst., we had a tea and entertainment in commemoration of our 10th anniversary, when the encouraging number of ninety persons partook of an excellent tea. The day being genially warm and inviting, we had a large number of friends from Bradford, Morley, and surrounding district—a reunion of old friends, and the friendship of new faces. After tea, a number of recitations were rendered by the scholars and friends, which consisted of a humorous, intellectual, moral, and spiritual character. During the evening two overtures were rendered by Mr. John Kitson and sons; also a solo on the violin by Mr. Kitson. We had a visit from Mr. McDonald, I think, of Glasgow, who in the course of the entertainment, addressed us in a few appropriate words on "Work." Mr. Joseph Armitage presided.

On Sunday, the 19th, the weather continuing fine, we were again well sustained by friends from the surrounding districts. Mr. Armitage presiding, remarked on the presence of Mr. J. Lamont, of Liverpool. It would not be like their anniversary if he were absent, for that was their tenth, and he believed that Mr. Lamont had been present at all of them, except when through an accident some seven years since, he was confined to his bed. He hoped he would yet be spared to be with them at many more.

Mr. Lamont spoke on many points, particularly on the importance of psychological education. On taking a retrospective view of these last ten years, it was a marvel to see a society hold together for such a space of time. In that time a large number of spiritualistic societies had been formed and disappeared. It was evident that as yet we had not learned the laws of forming societies which would work together in harmony.

The evening services were divided between Mr. Lamont and Mr. McDonald. The remarks of both gentlemen were rich with ideas calculated to upraise and bless humanity. The room was full on both occasions, and the time seemed to glide away almost imperceptibly. The room was pervaded with a deep hallowing influence.—A. KITSON.

Mr. John Husson, of Launceston, late of Plymouth, has been on a visit to London during the week. He is a trance medium, Mr. H., who formerly was noted in Plymouth reports. He has a fine influence, and is capable of useful spiritual development.

WEST PELTON.—Receipt of the following contributions to the Building Fund is thankfully acknowledged:—Miss Mary Ann Liddle, Pelaw Colliery, 5s.; Mr. James Cowie, Brown's Buildings, 2s. 6d.; Mr. Edward Gransbury, Edmonstley, 6d.

The Quebec Hall meetings have been transferred to: On Sunday evening, Temperance Hall, 52, Bell Street, Edgware Road; Mr. Towns's Seance, Friday evening, at 8, and Saturday evening seance at 7.30, at 50, Crawford Street, Bryanston Square.

MANCHESTER.—Mrs. Groom paid another of her highly successful visits on Sunday. In the morning she spoke on the many saviours of humanity, and in the evening on life beyond the grave, which was most appropriate, as it was the occasion of a floral service in memory of the late Mrs. Thompson. Clairvoyance and poems followed the discourses.

We have received a verbatim report of a lecture, entitled—"Secularism and Spiritualism compared, as Co-operators in Moral Reform," delivered at Rodney Hall, Liverpool, by Mr. W. Schweizer, vice-president. We expect to print it in the MEDIUM next week. A parcel of copies should be sent to every secularist society. We hope this matter will not be overlooked.

Mr. Cornelius Pearson, who usually takes himself off with a light heart, at this season of the year, to replenish his stock of charming sketches, and to invigorate his health, has just quitted his accustomed haunts for that most delightful of all southern marine resorts—Eastbourne. In our opinion, it would not be easy for him to have chosen a district with a greater number of picturesque objects inviting his artistic skill. Mr. Pearson's picture, at the recent Exhibition of the Water Colour Institute, Piccadilly, attracted much attention, and we understand, brought him fresh commissions.



THE LATE "SPIRITUALIST" NEWSPAPER.

Recently there has been a re-issue of the circular published in the MEDIUM, and elsewhere last year, of some friends who wish to set Mr. W. H. Harrison, of 38, Museum Street, London, free from the financial responsibilities resting on his shoulders because of 13 or 14 years' public work in Spiritualism. In round numbers these responsibilities amounted to £300, of which half was cleared off by the public last year, and by means of the sums printed below, half the remainder this year. He informs us that in more exact figures, the weight left on him at this day is close upon £130, out of which he wishes that the public would help him to the £70 or £80 to make up the sum originally mentioned. The following letters appear on the circular. Mr. Harrison says that had it not been for the pre-eminent generosity and unselfishness of Mr. Charles Blackburn, the SPIRITUALIST newspaper could not have done nearly so much as it did for the Movement.

"I write a few lines at Mr. Harrison's request, to be printed with the next issue of his circular, in order to thank those who responded so generously to my former appeal, and to tell them that by means of the money already collected half of the debt has been cleared off, but the other half remains, and Mr. Harrison is still in need of help. His debts are simply and solely the debts of Spiritualism; and I think that the adherents in England and America of that form of faith which I do not myself profess, will desire as much as do his other friends to see him set free from responsibility and ever-increasing anxiety.

JAMES A. CAMPBELL.

"Drim nan Righ, Argyll."

"Dear Mr. Harrison.—I have great pleasure in specially endorsing the expressions and recommendations of this circular.—Sincerely yours,

RODEN NOEL.

"57, Anerley Park, May 10th, 1883."

"To finally assist in getting an honourable and clever man out of debt, incurred in doing public work, is the duty of all who can afford to contribute much or little according to their means, and who have had benefit or pleasure in the perusal of the old SPIRITUALIST newspaper, which was virtually, (by its publication of weekly seances given free to the public) the foundation stone of the subject called "Spiritualism" in this country.

CHARLES BLACKBURN.

"Blackburn Park, Didsbury, near Manchester, May, 1883."

	£	s.	d.
Charles Blackburn, Esq. ... ..	55	0	0
Dr. John Purdon ... ..	5	0	0
Miss E. D. Ponder ... ..	5	0	0
Mrs. Rudd ... ..	5	0	0
E. B. Florence, Esq. ... ..	2	2	0
Miss Douglas ... ..	2	0	0
G. Ottley, Esq. ... ..	2	0	0
J. A. Campbell, Esq. ... ..	1	1	0
Mrs. A. J. Penny ... ..	1	0	0
P. Marechal, Esq. ... ..	1	0	0
M. J. Walhouse, Esq. ... ..	1	0	0
The Hon. Roden Noel ... ..	1	0	0
Mrs. Tennyson Ker ... ..	1	0	0

A FAREWELL TO MISS SAMUEL.

Next week Miss Samuel leaves this country with her parents, for Melbourne. During the last two years her musical studies have completely engrossed her energies. She has not on that account relaxed her hold on the humanitarian and spiritual subjects so dear to her. She will, therefore, be glad to meet her old friends in the Spiritual Cause once more before she leaves. For that purpose, a Meeting will be held at the Spiritual Institution, 15, Southampton Row, on Monday evening, August 27, at 8 o'clock, to which all friends are most cordially invited.

Recite! recite! Learn to recite. There are hundreds of young people amongst us, who could easily memorize and repeat with fine effect some of the poems that appear occasionally in the MEDIUM. There should be one or two appropriate recitations at every meeting—Sunday meetings included. Here is a splendid piece this week, by Gerald Massey. We feel proud—every reader of the MEDIUM should feel proud—of being made the recipient of the fruits of such a true genius. "The Nabob's Double" is highly dramatic, and suitable for a male reciter. Who will recite it best? Can prizes or some sort of distinction be offered, to urge on the development of talent? Learn to use the tongue well, and soon inspiration or spirit control would ensue, and we would have a plentiful crop of superior public speakers. Don't we want them?

That veteran Spiritualist and philanthropist, John Murray Spear, now staying in London with his excellent wife, has decided to return to America by steamer, from Liverpool, on the 5th. They will attend Miss Samuel's lecture at the Spiritual Institution, on Monday evening next.

Speakers appointments will be found at foot of Mrs. Britten's new advertisement, on last page but one.

Mr. A. Duguid expects to return to Scotland on Wednesday,

[WRITTEN FOR THE MEDIUM.]

THE NABOB'S DOUBLE.

Has Man a spirit that's more than breath,  
A spirit that walks in sleep or in death;  
Shakes off at will its dust of the earth,  
And, waking by night, goes wandering forth  
To work its wish with a noiseless tread,  
While the body lies bound full-length in bed?

This is the fact, as sure as fate,  
For Burglar Bill, and his midnight mate,  
That frightened until it converted him,  
To join the "Salvation Army" with Jim.

Many a "crib" had the couple "cracked;"  
Large was their luck with the swag they sacked.  
Many a time thought Burglar Bill  
"Old Nabob's looks very lone on the hill!"  
But, there was the Dog whose infernal bark  
Could be heard through a mile of solid dark.

One day it was rumoured that "Keeper" was dead.  
To himself Bill knowingly nodded his head,  
"To-night or never," he simply said.

That night up-hill the couple crept,  
To rifle his store as the rich man slept.  
All heaven mirrored with stars a gleam,  
The dazzle of diamonds in their dream.

They entered the treasury—struck a light—  
A tiny light—but it showed a sight  
To make the Burglar's heart turn white!  
The Nabob sitting alone in his chair,  
Facing them with his long white hair,  
And eyes wide open with corpse-like stare.  
And close by his side, keeping watch and ward,  
The statue as 'twere of a dog on guard,  
With mouth agape, but never a bark;  
The dog that was dead and stiff and stark;  
Threatening them as if in life!

Jim rushed at the old man with his knife,  
And drove it right through—an empty chair,  
Instead of the figure sitting there.  
For the Nabob vanished, dog and all,—  
And the burglars vanished without their haul.  
Meanwhile, at the moment he felt the stroke,  
Upstairs in bed the Nabob woke.

"Oh wife! are you here? Am I dead? is it night?  
Oh wife! I have suffered an awful fright!  
I dreamed I was dozing below in my chair,  
When suddenly, helplessly, I was aware,  
In the dead of the night there was life in the gloom;  
Then a light—and two masked men in the room.  
One of them dealt me a murderous blow,  
And I woke from my dream in the room below.  
But this, oh wife, was the strangest thing,  
'Keeper' was with me; I saw him spring,  
Swift as the flash of the falling knife  
He flew at the thief as he would in life!"

Only a dream; but they went down stair,  
And there were the burglar's tools, and there,  
The knife was stuck in its stab of the chair!

GERALD MASSEY.

EGYPT: THE LAND OF WONDERS.

By William Oxley.

EGYPTIAN MAGIC AND SPIRITISM.

(Continued)

Methinks, that sentiments of this class would do no dishonour to the loftiest mind which this age can produce; and when we consider that the author of these and similar "excellent songs" lived some 1500 years before Christ, we shall do well to pause before classing the old Egyptian *literati* as "pagans and idolaters." There are several other pages devoted to the God-kings, who were supposed (by the ignorant) to have ruled Egypt before the establishment of the earthly dynasties by *Mena*, the first king.

The remaining pages are filled with the formulæ to be used by earth-dwellers. One is a "Book of Spells for remaining in the Country," and contains a form of words to be used and addressed to Isis and Nephtys. Another's "To shut Enclosures," which is to protect its possessor, and acts



as a spell against those who would be inclined for mischief. It reads thus:—

"I confide in the efficacy of the excellent written book, which is this day placed in my hands; which through its fascination disables men, and repels them by its spell; which disables lions, and muzzles the mouths of hyænnas, wolves, and the heads of all animals with long tails, that live on flesh or drink blood; which muzzles the mouths of the tiger, the leopard, and the lioness; which muzzles the mouth of her who sees—the great living woman (witches and the like); which muzzles the mouths of all men who have bad faces; it paralyzes their limbs, and will not allow their flesh and bones to work (to be healthy), and causes them to keep in shade and darkness (blindness).

"For safeguard, these words are to be used at the end of the magic spell: *adir-adisana, adir-kaha-adisana!*" (and a great many more of the like kind).

The appearance of these uncouth words forcibly reminds us of similar unmeaning words (to us) that are found in old books and MSS. belonging to the alchemic fraternity, which betray their Egyptian origin.

Another papyrus of a similar class, in the British Museum, translated by Dr. Birch (see R. P., VI., p. 113), goes more into details, and gives directions for certain ingredients to be used in magical incantations. (It dates from the 21st to 26th dyn.) Like the others, it commences with an account of the parts played by the Deities in the drama of human life, both present and to come. It tells us that this Book was made by a Scribe of the Treasury (name not given). One part reads: "Oh! fatal words! Keep the heart of the Magic Book. The 20th of Thoth (August 9th), is the day to receive the Book of Orders. Life and death proceed from it. On that day this Magic Book was incorporated. This hidden (mysterious) book triumphs over enchantments, connects ligatures, prepares ties, destroys the locks (breaks the spell). Life and death proceed from it. Come not beneath its influence! It will be instant death to him who comes under its power. Go not very far, for life and death are in it." Four drawings of amulets, which were used in the ceremony, are shown. First, a circle formed by a green herb, with a drop of well water inside, also must be placed therein, the heart of a jackal, the nostril of a pig, and the water of an ape. Second, a plate of gold, on which an eagle's wing is figured. Third, a heart, over which is written, "Thou triumphest over thy enemies," together with cabalistic figures not translatable. Fourth, a crocodile, with a feather on its head, sitting on a wheel enclosing an uræus serpent. Over it is written, "The crocodile which turneth to destruction." Then comes the burning brazier, whose fire is to destroy all the wicked ones. Now comes, in *secret characters*, the ingredients, with the directions for use by the magician. These are: a jar of sand; divine incense; a jar of wine for Amen-Ra; Nile water mixed with wine. Take a jar of oil, with the foam from *shot* (an effervescing wine), and wine; wash it and make thereof a good compound.

"*First Formula.*—In the place where one makes an image of Osiris, who dwells in the West; 4 jars of flowers of the sea water;  $4\frac{1}{2}$  jars of sand, or sea weed;  $2\frac{1}{2}$  jars of essence of cedar oil;  $2\frac{1}{2}$  jars of liquid *shot* (see above). Put in a mystic pot of earthenware, hold it firm in hand; and put 10 uræi serpents, shaped like the white crown, on the head (of the magician). Do not consider the work unknown (*i.e.*, have faith in it). Use 1 grain of incense, 1 fumigation, 2 jars of bitumen, 2 wax candles, and  $2\frac{1}{2}$  jars of foam of (tas). When thou hast done all this, he will make the breath return: (or) he embalms the work, he is unknown."

The latter clause seems to point to efforts made to resuscitate a dead body; or, it may be, to test whether an apparent corpse can be brought to conscious life again. The latter probability appears to apply; for the *Second Formula* (ingredients of same class as above) reads: "At the place of thy heart, they embalm strongly (that is, the ingredients are applied to the region of the heart). Thou art protected against accidents of life; thou art protected against a violent death; thou art protected against fire; thou escapest in heaven (the world of spirit); and thou art not ruined on earth. He has been saved from death, and has not been consumed by demons."

The above will show that magical ceremonies were no unmeaning observances, and although difficult for us to comprehend, as to their meaning and application, yet when performed by the officiating magicians, with all the accessories to impress the beholder and participator, we can easily conceive

that all this (to us, unmeaning jargon) actually covered over the real thing, which was the exercise of psychological powers, possessed by the magician.

These services and ceremonials formed one part of their religion, which are generally known by the term *Mysteries*; which, undoubtedly, were the origines of the later Grecian, Roman, and even Christian, secret and open, so-called *Mysteries*. It is well known that the Bacchic rites had a large admixture of Egyptian conceptions. Archaeological research has discovered that the Etruscans—a nation before Rome came into existence, but which afterwards united and formed the Roman people and nation—if not an Egyptian colony, at least borrowed their religion, and much of their science and art, from Egypt. And even Rome itself had several Egyptian temples within its precincts: as witness the excavations going on in one of the narrow lanes behind the apse of the church of Minerva (particulars of which have come under my notice while writing this work), where many purely Egyptian objects of art have been brought to light, and, doubtless, many more will be discovered. Whether these were brought from Egypt by the Etruscans—ante the Roman period—or by the Emperors, is as yet unknown; but the "find" is of great interest, both to the archaeologist and historian.

Returning to the subject of the *Mysteries*. This term is generally applied to all the ancient cults. The word covers a large surface; for it applies not only to Temple services, but to Initiation ceremonies, used for the investiture with regal and priestly powers; but more than all at the reception of neophytes into the Secret Orders, of which I have spoken. Freemasonry is the nearest approach to the ancient cult of Egypt, that is known in modern times. But like other systems which could be named, the form, the shell, remains, but the animating spirit that gave life, dignity, and power to the ancient one, is fled and gone. It is alleged that there are still the successors of the Magicians, Adepts, and Hierophants, and that they form Orders buried in the unmeasurable recesses of the Himalayas; but so far as Christendom is concerned, they exist only in name. Excepting for the learning and acquisition of occult powers—which are rightly and most jealously guarded—the day of secret societies has passed away for ever.

That there were Magi—wise and good men, who were skilled in the highest wisdom and philosophy; and Magicians, who were sorcerers—using their occult powers for mischief—is plainly told by the monuments and writings still found to tell the tale. Leaving the latter, I will speak of the former, who, without a doubt, possessed scientific knowledge, with a system of ethics that embraced the philosophy of wisdom; and, more than all, they were conversant with the interior laws and forces of nature, best known and described as Occultism.

Occultism has a dual meaning and application. It embraces the knowledge of those interior forces which work through the Laws of Nature, and has for its field of research all that is *within* the physical sciences. It deals with electric and magnetic, odyllic and mesmeric laws, and recognises these as sciences, within the scope of the human mind, and, as cosmic matter, to be utilized and controlled by the human intellect and will. No one can attain to this altitude, but who has first mastered, at least, the rudiments of the physical sciences of Astronomy, Geometry, Chemistry, Meteorology, and Anatomy; and when I have made such a statement, it will be seen that that of which I am speaking is infinitely beyond the reach of charlatans and jugglers.

These "forces"—above referred to—all centre in man, that is, so far as they apply to our earth. The human organism is the connecting link between those invisible Intelligences, who range from disembodied human spirits right up to Planetary and Solar Powers, who rule over the universes that revolve in space. None but Master Minds can grapple with and grasp subjects of this class, which, to ordinary mortals, are incomprehensible and overwhelming. This which I have outlined forms a Philosophy, that can only be taught to the student who is humble and reverential.

The other side of Occultism has relation to the art, which is only attainable after years of patient study, and of endurance during the most trying ordeals, which of necessity must be passed through ere the lower propensities of our nature are made thoroughly subjective to the higher and spiritual qualities, which are more or less latent in all.

That there were Schools of Philosophy, as well as Sacerdotal Colleges and Training Establishments, in ancient Egypt, is incontrovertible, as shewn by the titles on the monuments,



of the teachers and professors, &c. The one—and only—way by which they taught their pupils and candidates, was by the use of symbols. *There is no other method.* That which is *above* is symbolical of the intellectual and spiritual principles which are within a man; while that which is *below*, such as all forms of animal, vegetable, and even mineral life, are symbolical of that which forms the physical, or corporeal, nature of a man. In short, and in fact, Nature itself, from the human organism downward—with the earth itself, and all that it contains—is but one stupendous symbol, and is a Representation of Life-forms, and Life-forces, which are the real prime movers in the production of visible earths, and what these contain and sustain.

To what extent the Egyptian Philosophers and Professors were able to fathom these mysteries, we have no means of testing, other than by such fragments as the monuments and papyri contain; but these fragments are sufficient to shew that they formed a part of a system which must excite the wonder and admiration of all who can dive beneath the surface of the mere letter. The funereal and sepulchral rites and ceremonies, *point* to the possession of spiritual knowledges, which the (to our eyes) strange and grotesque figurings of their walls and sarcophagi merely symbolize.

The display of psychological, or occult, phenomena formed a part of the Initiation ceremonies, when the neophyte passed from the lower into the higher degrees of Adeptship pertaining to Orders which I have named. What these were can alone be known by actual experience, as none who have passed through them have ever divulged the arcana. Apuleius, a philosopher, who flourished about 150 A.D. (*Metamorphosis*, Book XI.) has left on record his experiences in part. He was initiated into these very Egyptian Mysteries, and, speaking of those known as the Mysteries of Isis, says:—

"The priest—all the profane being removed to a distance—took hold of me by the hand, and brought me into the inner recesses of the sanctuary itself, clothed in a new linen garment. Perhaps, curious reader, you may be eager to know what was then said and done. I would tell you, were it lawful for me to tell you; you should know it, if it were lawful for you to hear; but both the ears that heard those things, and the tongue that told them, would reap the evil results of their rashness. Still, however, kept in suspense, as you probably are, with religious longing, I will not torment you with long-protracted anxiety. Hear, therefore, but believe what is truth. *I approached the confines of death*, and having trod on the threshold of Proserpine, I returned therefrom, being borne through all the elements. At midnight I saw the sun shining with its brilliant light, and approached the presence of the Gods above and the Gods beneath, and stood near and worshipped them. Behold, I have related things of which, though heard by you, you must necessarily remain ignorant." It is most probable that the Mysteries of Isis alluded to her personification of nature. (This is a guarded expression intended for a purpose.—W. O.) In addressing Apuleius she says: "I am Nature, the parent of all things, the sovereign of the elements, the primary progeny of time."

Herodotus, speaking of what he witnessed in Egypt, says: "I saw things that it is not lawful for me to utter; and things which I dare not divulge."

Plato, Pythagoras, and Iamblicus, were also Initiates of the Egyptian Sacred—and Secret—Orders, and their testimony is to the same effect, that beyond the teaching of esoteric philosophy—so far as they considered it advisable to go—they dared not, and would not, divulge what was confided to the custody of Initiates.

I think I have given sufficient and ample proof to sustain all that I have advanced in reference to the scientific knowledge, philosophic wisdom, and occult powers that were the splendid heritage of the Egyptian Hierophants.

Their "Prophets" and "Schools of Prophets," imply much more than the generally accepted meaning of these words. They included, not merely the ability to foretell events, but the "schools" were training institutions for the development of psychological powers, including all that we know of mesmerism (so-called) animal-magnetism, electro-biology, clair-audience, clairvoyance, and psychic phenomena of all kinds; and the "prophets" (as the interpreters translate the word or sign), were the practical exponents of the same. The men, the actors, have passed away, leaving behind them, as a bequeathment to following generations, monuments, which ruinous as they are, owing to the rapacity, greed, and fanaticism of conquering races, tell the tale of a once magnificent

and majestic Hierarchy. Perchance, they are not without living successors, even in our own day.

I close this branch of my subject with a statement made by the gifted author of "Art Magic" (a book now out of print, but one of the most erudite works yet published on this fascinating subject), who speaks from good authority, and I may say, knowledge:—"They (the Egyptian priests) understood the nature of the loadstone, the virtues (or powers) of mineral and animal magnetism, which together with the force of psychological impress, constituted a large portion of their theurgic practices. They perfectly understood the art of reading the inmost secrets of the soul, of impressing the susceptible imagination by enchantment and fascination, of sending their own spirits forth from the body as clairvoyants, under the action of powerful will, in fact, they were masters of the arts known as mesmerism, &c., &c."

"The distinguishing feature of Egyptian Magic, was the union of occult with natural science, the connection of supermundane with mundane Spiritism. The specialities of the Egyptian Magician were patience, devotion, and self-sacrifice, in the acquirement of occult knowledge,—skill in its use, purity of life, fidelity to his calling, and educational culture upreared on the foundation of natural gifts. These were the elements by which they became accomplished magicians, and which rendered the name of Egypt famous through all time, and their land the synonym of all that is wise in intellect, stupendous in art, elevated in ideality, and divine in spiritual science."

I leave the above eloquent and forcible statement for my reader to ponder over, as there is nothing I can add to or detract from, for it contains, in fewest words, all that is requisite to be known, to draw forth an intelligent appreciation of the wonders that lie concealed in this ancient system.

(To be continued.)

## PROGRESS OF SPIRITUAL WORK.

### MR. COLVILLE IN LIVERPOOL.

On Sunday last, Aug. 19, Mr. W. J. Colville occupied the platform of Rodney Hall, Rodney Street, Liverpool. The attendance was very good, especially in the evening. The subject of discourse in the morning was, "The God of the Bible in the light of Modern Revelation." The speaker explained the difference between God and the various lords of the Scriptures very plainly, and declared that there was no discrepancy between the apparently conflicting texts—"The Lord appeared unto Moses," and "No man hath seen God at any time." The ancients believed in many lords. The Jews largely borrowed their ideas from the Egyptians, who, though acknowledging a Supreme Spirit, as Orientals are wont ever to acknowledge, believed in the communion of spirits, and just as Spiritualists admit to-day, that all spirits are not equally enlightened and humane even though they may be guides, guardians, or guides of somebody, so when the mediums of old were very pure in their thoughts and life, very high spirits immediately controlled them, or were made evident to their senses through their mediumistic gifts. On the other hand, when seers or prophets were vicious or selfish, a beclouded revelation was the result. The spirit of the Mosaic law was eulogized, though its letter was in many instances unsparingly condemned by Jesus; and as there is such a thing as progress in religious ideas, as well as in other matters, the facts concerning the evolution of religious systems need only to be made plain to the public, and the Bible neither blindly adored or as blindly hated and spurned. The discourse abounded in practical and timely illustrations, and was a very powerful plea on behalf of fair and honest criticism; and very clearly taught the lesson that no spirit utterance must ever be allowed to supplant an individual's intuitive sense of right.

In the evening, the subject treated was "The Positive Affirmations in the Creed of the Angels." The large audience gave the lecturer their undivided attention throughout his lengthy address, and as a clear representation of the essential principles of pure Spiritualism, this effort was peculiarly happy. Controverted points received little attention, except to this extent, that the speaker threw much light upon the origin and growth of opinions, and declared that every fable in mythology was founded, partly upon secular, and partly upon spiritual history. Woden and Thor were not wholly imaginary beings, as the old Saxons, and the Druid priests under the shade of the oaks, did really communicate with spirits, many of whom, in those troublous times, were very warlike in character. So in Greece and Rome; Zeus, Jove, and Mars were realities behind fictions. As man advances from savagery to civilization he worships milder deities, as he passes from under the sway of the lower, and becomes receptive to influences from higher spirits, ultimately a religion or perfect love will remove all vestiges of fear; and as the angels worship only the Eternal



Goodness, and perceive that all things are ordered for the best, so will the ultimate religion of earth be an outward embodiment of the Angel's Creed: "We believe in infinite justice, and the goodness and immutability of every natural law."

The impromptu poems were on "Matrimony," "Colenso," and "Compensation."

On the following evening, Mr. Colville occupied the platform of the same hall, and spoke on "Spiritualism weighed in the balances of Science and Religion," to a very fine audience. Several highly important questions were ably answered, and much satisfaction given to the many strangers present.

On Sunday, Aug. 26th, Mr. Colville speaks in the same hall again, at 11 a.m., subject: "The future of this planet, the coming race, and the golden age"; at 6.30 p.m., subject: "The cause of crime and poverty, and the remedy suggested by the spirits."

Monday, Aug. 27th, at 8 p.m., subject to be chosen by the audience, followed by answers and questions.

#### EXETER.

A spiritually conducted spirit circle is like a nest, where the young birds are hatched, and from which the newly fledged ones, learning to trust the strength of their own wings, flutter away to form separate affinities, and establish cosy nests of their own. I have been pleased to hear, during the past week, of excellent results realized in several different circles, which have sprung from the old centre. We always aim at this as an ultimate result—from one centre to multiply indefinitely other centres of spiritual light and influence. At the Hall, on Sunday evening, a simple but instructive address was given through Mr. P., trance medium.

#### NEWTON ST. CYRES.

Circumstances prevented our speaking in the open air at this place last Sunday, but an excellent afternoon meeting was held in a friend's house. The house was well filled—there being several new bearers present. The spiritual influence was exceedingly good, touching the emotions, and bringing tears to the eyes of both friends and strangers. All felt it good to retire for an hour from the labours of earth, and refresh the spirit with contemplation of the glorious summer land. Mr. White, and his brother trance mediums, went out from Exeter to assist the friends in the evening meeting.

It seems wonderfully suggestive to see how the Cause has grown here, from the seed planted in humiliation and sorrow, during the deep snow and dark dreary days of January 1881. This place, my own birthplace, enriched with Nature's choicest bounties of soil and produce, will doubtless yet become a praise in the earth, as a Bethlehem or Nazareth, of spiritual associations and experiences.

#### CREDITON.

Some preliminary steps were taken, during last week, to extend the Spiritual Telegraph to this place, eight miles from Exeter. I cannot say that there is an immediate prospect of our securing a footing, but as soon as practicable we shall take a public room for a lecture. We intend, week by week, to visit other places in the district, seeking opportunities to extend our Spiritual Mission.

#### OMEGA.

#### MR. COLVILLE IN PLYMOUTH.

Mr. W. J. Colville will lecture at the Richmond Hall, Richmond Street, on Thursday evening, August 30. Subject: "What can we positively know of spiritual existence." Jos. Cartwright, Esq., of Peckham, will preside. And in the same place, on Friday, 31st, he will reply to questions from the audience. Chair to be taken each evening at 8 o'clock.

On Sunday, September 2, Mr. Colville will deliver two orations at the St. James's Hall, Union Street. Subjects: at 3 p.m., "The Religion of the Coming Race"; at 7 p.m., "Does Death end all?" A charge of threepence and sixpence will be made for admission to each lecture. Friends from a distance will be able, on the Sunday, to procure tea at a reasonable charge at Marrow's Temperance Hotel (three doors from St. James's Hall), the Society having made due arrangements.

R. S. CLARKE, Sec.

**SOUTH DURHAM DISTRICT.**—On Monday evening, August 27, Mr. Henry Burton, of Newcastle, will deliver a lecture in the Mechanics' Hall, New Shildon, subject, "Spiritualism, its Phenomena and Philosophy." To commence at 7 p.m. On Tuesday evening, August 28, Mr. Burton will lecture on "Spiritualism; past, present, and future," in the Temperance Hall, Gurney Villa, to commence at 7 p.m. Collection to defray expenses.—JAMES DUNN.

**LEICESTER:** Silver Street Lecture Hall.—On Sunday last, Mrs. Gutteridge, of Loughborough, and Mrs. Burdett occupied the rostrum, morning and evening. The morning service was fairly attended, in the evening a good congregation was present. The guides of Mrs. Burdett took for their discourse "What will the end be?" and that by Mrs. Gutteridge, "The enlightenment of Spiritualism and its teachings." The addresses were well received.—R. WIGHTMAN, Sec., 74, Mostyn Street, Hinckley Road, Leicester.

#### FUNERAL OF A MANCHESTER SPIRITUALIST.

To the Editor.—Dear sir,—The funeral of the late Mrs. Thompson, who passed away to the higher life, on Sunday, 12th August, took place at the Harpurhey Cemetery, Manchester, on Thursday the 16th inst., the service being conducted by the spirit guides of Mrs. Groom, of Birmingham, and Mr. W. J. Colville, of Boston, U. S.

The day was beautifully fine, and the sun cast a halo of glory over the proceedings, and greatly enhanced the impressiveness of the ceremony.

The relatives and friends in attendance wore flowers, and numerous bouquets were carried in the hand, whilst two large handsome wreaths were placed on the coffin, which formed a pleasing and fitting contrast to the sombreness of its surroundings.

Upon arrival at the cemetery, the cortege was met by a large number of the members of the Manchester and Salford Society, with their friends, many of whom carried flowers.

The initiatory service was commenced in the chapel by Mr. Colville, who read part of the XV. chapter of the first book of Corinthians, commenting upon which he said that death was not the severing of all connection with the departed soul, as was the common opinion of the various sects of Christianity, but a wise ordinance of nature by which the immortal spirit was liberated from its tenement of clay, and conveyed to higher spheres of usefulness and happiness, from whence it could communicate with those who were left behind.

The guides of Mrs. Groom concluded this part of the service, and paid a beautiful and touching tribute to the memory of the departed spirit, whom they had known when living on the earth; and spoke at length of the kindly disposition, the depth of sympathy, and the loving interest which she gave to all who were deserving of assistance and encouragement.

The coffin was then conveyed to the burial ground, followed by a numerous gathering of spectators, who manifested deep interest in the proceedings, and after being lowered into the grave it was literally covered with the flowers strewn around it.

The second part of the service was opened at the grave side by the singing of Longfellow's "Psalm of Life," followed by the guides of Mrs. Groom, who referred to the happiness of the spirit now gone on before, and who was now reaping the fruits of a good, noble, and virtuous life. Beloved by all who knew her, she was now preparing for a wider and more extended work of goodness for the benefit of those who were trying to live an honest and pure life here below. The control exhorted the assembly to devote themselves to the good and true principles of their nature, so that when their time came to cast off the mortal coil and enter the spirit world, they might do so under noble and elevating conditions. The control concluded by an affecting poem on the life and work of the departed spirit whose body was consigned to the tomb before them. Mr. Colville's guides in a few and well-chosen words, brought the service to a termination.

The proceedings throughout were characterized by an earnestness and interest which is seldom witnessed at an ordinary funeral, and the general opinion among the visitors was, that the burial service as conducted that day was considerably in advance of any other form, and more in accordance with the intelligence and civilization of the time.

Yours truly, HIRAM ROSS, President.

5, Hough Lane, Lower Broughton, Manchester, August 20.

**SUNDERLAND.**—Sunday, August 19, the guides of Mr. Gibson, of Newcastle-on-Tyne, gave addresses on Spiritualism in the Avenue Theatre, in the afternoon and evening, to large and appreciative audiences, and, at the close of the meetings, the guides answered a number of questions propounded by the audience, which seemed to give general satisfaction. Mr. Rutherford officiated as chairman. On Sunday next, August 26, addresses will be given in the above Theatre, in the afternoon at 2.30, by Mr. F. Walker, formerly of Pelton Fell, but now residing at Sunderland; and in the evening, at 6.30, by Mr. T. B. Small, of Gateshead-on-Tyne. Friends residing in our neighbourhood are cordially invited to co-operate with us in carrying this work on, by kindly supplying us with speakers.

**GATESHEAD.**—The platform on Sunday evening last, was occupied by Mr. David Nicholson, who delivered a very interesting address, entitled: "The Signs of the Times." Mr. Nicholson is well known as a good trance medium, but on this occasion delivered his lecture in the normal state. He handled his subject in a masterly manner, and gained the earnest attention of an appreciative audience. At the close of the lecture the members met in the ante-room, when Messrs. Henry Burton and F. B. Sheppard tendered their resignation as president and Secretary of the Society, it being the intention of these gentlemen to emigrate to Queensland. Mr. Joseph Bainbridge was elected as Hon. Secretary, pro. tem., in the place of Mr. Sheppard, the presidency being left open for further consideration. Mr. W. H. Robinson, of Newcastle, will occupy the platform next Sunday.

**THE FREE SPIRITUAL MISSION** will be held, pro. tem., at Mr. Wright's, 17, Amberley Road, Harrow Road, W., on Sunday evenings, at 7.30. Friends invited.—ARTHUR SAVAGE.



## MEETINGS, SUNDAY, AUGUST 26TH, 1883.

## LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.  
TEMPERANCE HALL, 52, Bell St., Edgware Road, at 7, Addressees.  
CAYENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse,  
"The Happy Wicked."

## PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.50.  
BATLEY CARR.—Town Street, 6 p.m.: Mr. Armitage.  
BEDWORTH.—King Street, at 6 p.m. Wednesday at 7 p.m.  
BELPER.—Lecture Room, Brookside, at 6.30.  
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Butler.  
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, 2.30, 6.  
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane,  
Wakefield Road, 2.30 and 6 p.m.: Mrs. Gott, and Local.  
Wade's Meeting Room, Harker Street, Bowling, at 2.30  
and 6 p.m.: Mr. Collins Briggs.  
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 Street, 6.30, Mr. W. H.  
Robinson.  
GLASGOW.—2, Carlton Place, South Side, at 11: Mr. David An-  
derson; at 6.30: Mr. J. McG. Munro. Lyceum at 5.  
HALIFAX.—Spiritual Institution, Peacock Yard, Union Street,  
2.30 and 6.30, Mr. Blackburn.  
HETTON.—Miners' Old Hall, at 5.30.  
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30:  
Mr. Wright and Mr. Holdsworth.  
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30,  
Mrs. Dobson.  
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.: Mr. W. J. Colville.  
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street,  
at 6.30 p.m.: Rev. A. Rushton.  
MANCHESTER.—Bridge Street Chapel, Bridge Street, Ardwick,  
10.30 and 6.30., Mr. Johnson, Hyde.  
MORLEY.—Spiritual Mission Room, Church St., 6: Mr. Oliffe.  
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road,  
at 10.30 a.m. and 6.30 p.m., Mrs. Welch, Shields.  
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.  
NORTH SHIELDS.—Bolton's Yard, Tyne St., 6.  
OLDHAM.—176, Union Street, at 2.30 and 6.  
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30.  
PLYMOUTH.—Richmond Hall, Richmond Street, 11 a.m. Mr. W.  
O. Stentiford; at 6.30 p.m.: Mr. R. S. Clarke.  
SHEFFIELD.—Psychological Inst'n, Cocoa House, Pond St., 6.30.  
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at  
6.30, Mr. Morrell.  
SUNDERLAND.—Avenue Theatre, at 2.30, F. Walker; 6.30, Mr.  
Small.  
WALLSAL.—Exchange Rooms, High St., at 11 and 6.30.  
WEST PELTON.—At Mr. T. Corker's, Grange Villa, at 6 p.m.:  
Mr. Pickford.

## YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

At the Annual Conference, held at Batley Carr on Sunday, Aug. 19th, the usual business was gone through, that of making Plan for September, also the election of Officers for the next twelve months. Mr. Nathan Wood, of 13, Turner Place, Dirk Hill, Bradford, was elected as President; Mr. Solomon Cowling, Marley Street, Keighley, Vice President; Mr. Joseph Armitage, Stonefield House, Hangingheaton, Batley Carr, Financial Secretary and Treasurer; Messrs. J. Dent, Upper George Street, Heckmondwike, and Joseph Oliffe, Stithy Street, Ossett, Auditors; and C. Poole, Corresponding Secretary, 28, Park Street, Barkerend Road, Bradford.

## SPEAKERS FOR THE SUNDAYS IN SEPTEMBER.

BATLEY CARR.—Town Street, 6 p.m.  
2, Mrs. Gott, Keighley  
9, Mr. Blackburn, Salterhebble.  
20, (Thursday) Mr. Wallis, Nottingham.  
Sec.: Mr. Armitage, Stonefield House, Hangingheaton.  
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.  
2, Miss Musgrave, Bingley.  
9, Mrs. Butler, Skipton.  
19, (Wed.) Mr. Wallis, Nottingham.  
Sec.: Mr. Grunwell, Lighthouse, Ferneliffe, Bingley.  
BRADFORD.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., 2.30 & 6.  
2, Mrs. Illingworth, and Mrs. Bailey  
9, Mrs. Gott, Keighley.  
30, Miss Harrison, Shipley, & Miss Musgrave, Bingley.  
Sec.: Mr. Heap, 23, Sheridan Street.  
BOWLING.—Wade's Meeting Room, Harker Street, 2.30 and 6 p.m.  
2, Mr. Henry Briggs, and Mr. Peel.  
9, Mrs. Illingworth, Bradford.  
Sec.: Mr. Ludham Waddington, 5, Elsworth Street, Bowling.  
OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.  
2, Miss Harrison, Shipley.  
9, Mr. Holdsworth and Miss Ratcliffe.  
18, (Tuesday) Mr. Wallis, Nottingham.  
Sec.: Mr. G. T. Stewart, 68, Butler Street.  
HALIFAX.—Spiritualist Institution, Peacock Yard, Union Street, 2.30 and 6 p.m.  
2, Mrs. Gregg, Leeds.  
9, Miss Harrison and Miss Musgrave.  
17, (Monday) Mr. Wallis, Nottingham.  
Sec.: Mr. C. Appleyard, 28, Concrete Street, Leemount.  
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30.  
2, Mr. Armitage, Batley Carr.  
9, Mr. Collins Briggs, Bingley.  
Sec.: Mr. S. Cowling, Marley Street, South Street.  
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30 and 6.30 p.m.  
2, Mrs. Butler, Skipton.  
9, Mr. Hepworth, Leeds.  
16, Mr. A. D. Wilson, Halifax. [Rooms.  
23, Mrs. Britten, at the Grand Assembly  
30, Local.  
Sec.: Mr. J. C. Flower, 3, Elmwood Row, Crimble Street.

MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.

2, Mrs. Ingham, Keighley.  
9, Mr. Brown, Manchester.

16, Mr. Morrell, Keighley.  
23, Mr. Holdsworth, Keighley.  
30, Mr. Oliffe, Ossett.

Sec.: Mr. Ph. Buckley, Gildersome Street, Gildersome, via Leeds.

SOWERBY BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.  
2, Mr. Wallis, Nottingham, 2.30 & 6.30.  
9, Mr. A. D. Wilson, Halifax.  
16, Mrs. Gott, Keighley.  
23, Mr. Schutt, Acerrington.  
30, Mr. Armitage, Batley Carr.

Sec.: Mr. Hugh Booth, Lyceum Building.

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September 16th, at 3 o'clock: "THE NON-HISTORIC NATURE  
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FABLE."

September 23rd, at 3 o'clock: "THE NON-HISTORIC NATURE  
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STRATED BY MEANS OF THE MYTHOS, NOW FOR THE  
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