



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

# SPIRITUALISM.

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## GERALD MASSEY'S GREAT WORK.

### THE NATURAL GENESIS:

SECOND PART OF "A BOOK OF THE BEGINNINGS," CONTAINING AN ATTEMPT TO RECOVER AND RECONSTITUTE THE LOST ORIGINES OF THE MYTHS AND MYSTERIES, TYPES AND SYMBOLS, RELIGION, AND LANGUAGE, WITH EGYPT FOR THE MOUTH-PIECE AND AFRICA AS THE BIRTHPLACE. 2 VOLS. By GERALD MASSEY. WILLIAMS AND NORGATE, 14, HENRIETTA STREET. PRICE 30s.

For twelve long years Gerald Massey has lived the life of a hermit to outward seeming, but in spirit he appears to have left no region of the earth or sphere of human thought untraversed. He has, moreover, ransacked all the archives of the most remote and curious knowledge, and by some strange power of intuitive perception has become, as it were, a contemporary of the earliest ancestors of the human race, from "the missing link" downwards. The result of this unexampled experience, this heroic penetration of hitherto unexplored recesses of thought, now lies before us in four large volumes. These contain an absolutely fresh interpretation of universal history in its earliest epochs, and constitute in themselves a science of mental evolution, which deserves to take its place by the side of those discoveries of the course of physical development, which are exercising so vast an influence on the speculation of our time.

Mr. Massey's work, though it occasionally displays considerable power in philosophical generalization, is scarcely at all of a speculative character. It is simply a scientific arrangement of phenomena never before brought into juxtaposition, the deductions from which seem to us obvious and irresistible. Every important position which he occupies is based on a foundation of facts, bewildering in their multitude and variety, and yet all brought to bear on any particular point in question with a cogency of reasoning, a patient accuracy in the management of details, and a commanding grasp of principles, such as is rarely met with. The erudition and portentous labour evinced by this book is wonderful enough, as the achievement of one man in little more than a decade, but in our time of high pressure, great intellectual acquirements are not so very uncommon. More wonderful to us are the moral characteristics manifested in the way in which the work has been produced. The mental solitude in which the

author of "The Natural Genesis" must have lived during all these years, and the self-control he must have exercised, touch the present writer with a feeling that shrinks from expression. The spirit, however, of entire indifference to popularity, and absolute consecration to truth alone, in which Mr. Massey has worked, have had an unfortunate effect. They rendered "The Book of Beginnings" very difficult reading, and if "The Natural Genesis" may be perused with rather less strain on the attention, there is no attempt made there either to conciliate prevailing prejudices, though these will be offended at every turn. It is impossible to foresee the immediate reception which this wonderful work will meet with at the hands of European scholars. That its effect on scientific, moral, and religious thought will finally be very great, we cannot doubt.

After what we have written, our readers will not expect that we shall presume to criticise the merits of this new science of Universal History. We merely wish to announce to them the rising of another star in the intellectual heaven, a star of the first magnitude, whose appearance, if we mistake not, will be an epoch-making event. In this, and possibly two or three other articles, we shall also do our best to give some notion of the sort of office which Mr. Massey's work is adapted to perform, indicate some of the lines of thought which he has followed, and illustrate his treatment of various interesting topics.

The following sentences occur in the preface:—"The Natural Genesis" contains the second half of 'A Book of the Beginnings,' and completes the author's contribution to the new order of thought that has been inaugurated in our own era by the writings of Darwin and Wallace, Morgan and McLennan, Tylor and Lubbock, Spencer and Huxley. The total work is based upon the new matter supplied by the ancient monuments,



ranging from the revelations of the bone-caves and the records of the Stone Age to the latest discoveries of hieroglyphic inscriptions, the cuneiform tablets, and the still extant language of gesture-signs. The work sets forth a physical basis for the human beginnings in thought, language, and typology; shows the mode in which the primitive and archaic man attained expression in terms of external phenomena, recovers the lost foothold of mythology in the phenomena of space and time, and traces the typology of the past into the mytholatri of the present. Mystical subjects previously dabbled in—mysteries numerical, physiological, and astronomical—are for the first time sounded to the depth. The writer has not only shown that the current theology *is*, but also *how* it has been, falsely founded on a misinterpretation of mythology by unconsciously inheriting the leavings of primitive or archaic man, and ignorantly mistaking these for divine revelations. The work culminates in tracing the transformation of astronomical mythology into the system of Equinoctial Christolatri called Christianity, and demonstrating the non-historic nature of the canonical gospels by means of the original mythos, in which the Messianic mystery, the Virgin motherhood, the incarnation and birth, the miraculous life and character, the crucifixion and resurrection of the Saviour son, who was the word of all ages, were altogether allegorical.

"During a dozen years the writer has put his whole life into his work, fully facing the fact that the more thorough the research, the more fundamental the interpretation, the more remote would be its recognition and the fewer its readers. But the work is warranted to wait, and the author does not doubt that its comparatively few friends at first will be continually increased from many generations of genuine men and women."

It may be gathered from the foregoing extract that the clue, by means of which Mr. Massey traces the course of mental evolution, and is enabled to interpret the real meaning of existing systems of theological and metaphysical dogmas, is what he has named typology, or the science of symbolization. The human mind, he says, has long suffered an eclipse, and been darkened and dwarfed in the shadow of ideas, the real meaning of which has been lost to the moderns. Myths and allegories, whose significance was once unfolded to initiates in the mysteries, have been adopted in ignorance, and re-issued as real truths, directly and divinely vouchsafed to mankind for the first and only time! The earlier religions had their myths interpreted. We have ours misinterpreted. And a great deal of what has been imposed on us as God's own true and sole revelation to man, is a mass of inverted myth, under the shadow of which we have been cowering as timorously as birds in the stubble when an artificial kite in the shape of a hawk is hovering overhead. The parables of the primeval thinker have been elevated, so to say, to the celestial sphere; and we are in precisely the same relationship to those parables as we should be to astronomical facts, if we thought the serpent and bull, the crab and hawk, that give names to certain groups of stars, were real animal and bird, instead of constellations with symbolical appellations. The simple realities of the earliest time were expressed by signs and symbols, and these have been taken and applied to later thoughts, and converted by theologians into problems and metaphysical mysteries, which they have no basis for, and can only wrangle over *en l'air*, unable to touch solid earth with one foot, when they want to expel opponents with the other. The Greek and still more modern misinterpretations of ancient typology have made it the most terrible tyranny in the mental domain.

Much of our folk-lore, and most of our popular beliefs are fossilized symbolism. And misinterpreted mythology has so profoundly infected religion, poetry, art, and criticism, that it has created a cult of the unreal. The myths still furnish lay figures for the painter and poet, and lives are spent in the vain endeavour to make them live, by those and for those who have never known

what they signified at first. Youth yet falls in love with them, and has the desire to reproduce. Humanity is recast in the present after an unreal type of the past; and the humanly heroic is superseded by the counterfeit divine. These divinities of the bygone time may serve to beguile the children of to-day as dolls for dandling, but they are outgrown by all who have attained the stature and status of men and women.

The Jews are caught and confined in a complete network of symbolism, so closely woven round them that they are cramped and catalepted into rigidity from long keeping of the same postures, and the interstices are almost too narrow for breath to pass through. So is it with the Mohammedan and Parsee ritual of rigid rule and ceremonial routine; a religion of form in which the trivial is stereotyped for all time, because of its mystical, that is, emblematical, character.

The world of thought is thronged with false births and malformations, which were entirely bred of perverted typology. The theological doctrines of evil, the depravity of matter, the fallen nature of the flesh, have no other basis and had no other beginning. Religion itself is sick, and daily dying in the process of unliving and sloughing off that which has been imposed upon it by a misinterpretation of symbolism. It is not the ancient legends that lie; the creators of these did not deal falsely with us. The falsehood is solely the result of ignorantly mistaking mythology for revelation and historic truth.

It takes the latter half of all one's lifetime to unlearn the falsehood that was instilled into us during the earlier half. Generation after generation we learn, unlearn, and re-learn the same lying legendary lore. And nothing but the application of the evolutionary method can rescue us from the traditions we have inherited as survivals of the primitive system of mythical interpretation. Only the evolutionist can present the facts in their natural sequence and the true order of their development. Moreover, an Egyptologist may know the monuments from first to last, and yet be unable to give any satisfactory account of the rise and development of the Egyptian religion, because its roots are hidden in an unknown past. All that would be of supreme interest and value to the evolutionist is out of view and untested by the comparative process. Egypt comes into sight upon a summit of attainment. The non-evolutionist is still infected with the notion of a primal monotheism, and a lapse into polytheism and idolatry, whereas mythology arose out of typology, and religion was developed from the mythology; but to begin with a conception of the one hidden God, is to make religion precede mythology. A religion had been established in the time of the earliest monuments, but the mythology no more begins at that point than the Nile springs in Egypt.

The typology which explains the origines of language, mythology, and religion, is not Egyptian, except in a developed form, it is not even exclusively African. It is a comparative typology, which may be verified in Australia and Europe, in China and Japan, in America and Polynesia; in superstitions traceable to cave-dwellers of the stone-period, and customs that obtain among English rustics of to-day. Secret typological knowledge was painfully scored in the flesh by the marks and symbols of tattoo, as if one should bury his jewels in his own body for a safe. The most perfect, that is, the most primitive, forms of the myths and symbols out of Africa, are those which for thousands of years have been kept by living memory alone. The oral method of communication from "mouth to ear" was continued in all the mysteries, including masonry. Among the Tembus, Pondos, Zulus, Ashantis, Fantis, and various other African tribes, there are many people of the same family title. These are unable to trace any relationship with each other, but, wherever they are, they find themselves in possession of ceremonial customs, which are quite peculiar to those who bear that name.



James describes the Kiawa-Kaskaia Indians as nations united "under the influence of the Bear-tooth," yet they were totally ignorant of each other's spoken language, and when two individuals of different nations wished to converse, *they did so freely by the language of gesture-signs*. The primal unity was shown by the Totemic (or tribe-heraldic) Bear-tooth, and by gesture-signs. There we get down to a record of the past that lies beyond either spoken language or living memory of man, tribe, or race. This record is the language of symbolism, a skeleton of all other forms of human speech, whose bones are like the fossil remains that exist as proofs of an original unity between the lands that are now severed, just as the bones of the mammoth in Britain and France show that the two lands, though divided now, were originally one.

The skill of the Bushmen, Kaffirs, and some Negroes in the drawing and modelling of figures is a result of the primordial gesture-language transferred from the air to solid earth. Leibnitz has said that the writing of the Chinese might seem to have been invented by a deaf person, its formation was so near to that of gesture-signs addressed to the eye. A considerable number of Chinese ideographs are identical with the Egyptian. In Egypt may be traced the development of writing from gesture-signs through ideographic determinatives down to the alphabet. Man praying, rejoicing, dancing, building, fighting, reposing, ruling, walking, old man and young child, are represented in the act of making the appropriate gesture-signs or visible speech which all men can read at sight. A comparison of certain Egyptian signs with those of the North American Indians tends to the conclusion that they had a common origin. The Egyptians engraved such hieroglyphics in granite, and the Indians still figure them in the air.

It must not be supposed that the gesture-language which Mr. Massey refers to here as common to the Egyptians and North American Indians, consists only of such simple signs as would naturally suggest themselves. Many of these gestures are complex and conventional, and require interpretation by the principles of typology. There are gestures of affirmation, negation, death, truth, falsehood, union, astonishment, companionship, number, woman, child, &c. There are gestures based on the tongue, the hand, the teeth, and hair.

Gesture language was and still is continued in religious rites and ceremonies. In holding up the holy water the Parsee ritual prescribes that at certain words it is to be lifted *level with the heart* of the officiating priest, and at others it is to be held *level with the arm* of the priest, so that the warriors fighting for their country may be *fuller of breath*, and the husbandmen *stronger of arm* in tillage and cultivation of the world.

These primates of human expression have now to be traced on another line of thought. In the early dawn of the human consciousness man would observe that the animals, birds, reptiles, and insects excelled him in various kinds of contrivances, modes of getting a living, and power over the elements. The fish could breathe in water which to him was fatal. The hippopotamus could dive and disappear for an hour together. The cat could see and pounce on her prey in the dark; the bee, bird, and beaver, beat him in building; the spider in spanning empty space with the woven means of crossing it. The serpent managed the art of locomotion without visible members, and renewed its garment periodically by changing its skin. The monkey with his four hands excelled man who had lost two of his in the process of metamorphosis and descent from the four-fold foot-hold in the tree to the two-fold standing on the earth. Animate or inanimate things were adopted as a means of representing man's primitive thought, and these things in the later phase became sacred objects, and thus Africa and the world were filled with fetish images, which are only another kind of hieroglyphics not yet interpreted. Traditions, customs,

and languages in many lands still preserve the ancient types, where their meaning is no longer understood. But the notion that the primitive man fell straightway to worshipping these types is wholly erroneous. Our remotest ancestors could not regard the brutes as gods, or the birds as angels, or the reptiles as devils, for such a reading postulates god, angels, and devils, which were not then extant. In his first chapter, entitled the "Natural Genesis of the Kamite Topology" (*i.e.* Egyptian symbolism), Mr. Massey gives a variety of interesting illustrations of the symbolic meaning and superstitions connected with the following animals—the frog, caterpillar, pig, ibis, cat, dog, spider, beetle, crocodile, lion, crow, stork, swan, and ape.

Darwin says, "It is a remarkable fact that an ape, one of the gibbons, produces an exact octave of musical sounds, ascending and descending the scale by half tones," and Professor Owen has observed that this monkey, alone of brute mammals, may be said to sing. This then was the first teacher of the scale in Africa. The ape, adds our author, was certainly the predecessor of man, and the singing of the gibbon was therefore an earlier phase of utterance than human speech. As the ape has been continued for the typical singer and divine bard, it looks as if a form of musical sounds may have been practised by the primitive man in imitation of the ape.

The connecting link of the beast fables of Europe and Inner Africa is not only extant in the Egyptian ideographs, the fables themselves as found in *Æsop* are Egyptian.

The practice of killing and burying a dog with a deceased person is not uncommon, and the custom can be read by the hieroglyphics. Cranz relates that the Esquimaux laid the head of a dog in a child's grave, as the type of the intelligent animal that was sure to find the way. Bishops used to be buried in this country with a dog lying at their feet. One of the chief funeral ceremonies of the Aztecs was to slaughter a dog, which was burnt or buried with the corpse. The custom of bringing a dog to the bedside of a dying person as an escort and guide to the soul, was common with the Hindoos and Persians. A corpse which had not been seen by a dog was held capable of polluting a thousand men. *In Egypt the dog as Anubis was the embalmer and preserver of the dead.* Hence the protection afforded to the corpse by the presence of the dog.

It should be remembered that all our illustrations have been taken from the first chapter of "The Natural Genesis," which only occupies 58 pp. in a volume of 550 pp. One more characteristic extract and we have done.

"All who have ever suffered mentally from the misinterpretation of ancient myths in the name of theology, and felt its brand of degradation in the very soul, ought to sympathise with the treatment of the ass, for it is a fellow-victim, who has likewise undergone unmerited punishment, and had its fall and still awaits its redemption. The ass was once in glory, sacred to Sut, and a type of the Hebrew Deity. But Sut was transformed into Satan, and the ass who carried the Messiah in the Mysteries, having borne him for the last time, was degraded and assailed with stripes, kicks, and curses. Beating the ass became a Christian sport, a humorous pastime, in which the pagan past was figuratively kicked out in the real kicking of the ass; and the animal being cast down from his primitive estate, was associated with all that was ignominious."

We are glad to learn that Mr. Massey proposes to deliver shortly a course of lectures at St. George's Hall, in which he will illustrate, in a popular form, some of the leading principles of his great work. S. E. B.

LEICESTER: Silver Street, Lecture Hall.—On Sunday evening last Mr. Bent delivered an inspirational address. The spirit-guides took for their discourse, Deuteronomy, vi., 4, 5: "Hear, O Israel: The Lord our God is one Lord. And Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."—B. WIGHTMAN, Sec., 74, Mostyn Street, Hinckley Road, Leicester.



## SECULARISM AND SPIRITUALISM : Compared as Co-operators in Moral Reform.

A DISCOURSE BY MR. W. SCHWEIZER.

DELIVERED IN RODNEY HALL, LIVERPOOL, SUNDAY, JULY 29,  
1883.

It is singular to observe two schools of thought at variance on one point, but still sympathetic, and labouring in the same direction on many like ideas. This is, however, a fact. We see, on one hand, Secularism demanding of the people a greater attention to the duties of life, a sincerer and more practical application of the energies contained within themselves, whilst directing a disregard of matters of an illusory and morbid character.

Secularism advocates man's deliverance from the thralldom of monarchical impositions and priestly power, asserting the right of the people to not only make their will known, but to enforce the realization of that will, according to the exigencies of the times. Spiritualism, on the other hand, whilst advocating the overthrow of priestly tyranny, protesting against judicial interference and social ostracism, clasps hands with Secularism in promoting a higher morality, a truer responsibility, a brighter and healthier view of earth-life, together with a greater attention to its duties than that obtaining practice in the decaying creeds.

It, however, differs from Secularism in this respect, that it asserts it possesses the proofs of the continuation of life after the corruption of the physical body; its proofs are to be obtained by all, who give sufficient time, thought and attention to the investigation of Spiritualistic phenomena, which must materially influence the future of the world.

On this point do these two bodies differ from one another, for although Secularism does not deny the possibility of a future existence, it considers the idea of attempting to solve this question as futile. Still, it is my belief that the fundamental facts of Spiritualism will in time be proved and recognised by many Secularists, for although now affirmed by some, it appears to me they are more likely to be influenced by stern facts, than many sects of Christians who regard knowledge as misleading, and rely upon morbid sentimentality for the consummation of their desires.

My intention is to lay before you a brief review of these two subjects, pointing out the various views held in common, thus proving my argument, that of their being co-operators in Moral Reform, imbued with ideas for the better furtherance of freedom of thought, and liberty of investigation into all departments of life.

It has been asserted, and many no doubt can corroborate my statement, that Spiritualists have been called atheistical in the ignorant and vulgar sense, even worse than that, they have been credited with intercourse with the Christian Satan. It is doubtful whether we have anything to do with the old terrifier, and I feel very sure we don't intend to relieve any religion of its onerous burden, but apart from that it naturally points to the very great freedom recognised by Spiritualists generally, who deal in facts and not in creeds.

First, to define Secularism:—

This school of thought and action arose chiefly through the political and clerical oppression which existed during the latter part of the last century, and the beginning of the present, and found virgin soil in the intellectual works of such men as Voltaire, Paine, Washington, Cartwright, Horne, Tooke, Robert Owen, Henry Brougham, George Combe, and others.

The gross tyranny and injustice so prevalent during the latter end of the last and the first half of the present century drove men almost to despair in endeavouring to reconcile facts with theories, searching to find in man that love and gentleness depicted in some of the Christian utterances. But all to no effect; some very erroneous and false principles must be at the root of the Christian system, was naturally admitted as the outcome of this degradation and misery and want.

To this end, the pioneers of Secularism set to work, investigating the causes of these direful and terrible human conditions. Some entered the political arena, others sought to promulgate reform in Theology, and not a few entered the lists of Social Reforms. Gradually, after severe and desperate struggles, Free-thought was observed emerging beauteous in her robes of purity from the dark and corrupt past, opening up to the world grander and more rational views of life and its duties, than those forced upon humanity during many centuries by an arrogant and superstitious priesthood.

Secularism teaches only of this mundane existence, it recognises the necessity of placing the whole of one's energy into action, not for self-gratification or self-exaltation, but for the improvement of society and the elevation of the nation; for by promoting the general happiness, the individual happiness is augmented. It exhorts the cultivation of the mind, it advocates strict morality, and upholds a sincere and distinct practice of truthfulness. To give a full comprehensive idea of its objects, I will detail the five definite points of Secularism, as held by the National Secular Society of this country, the

object of which is to disseminate these principles by every legitimate means in its power:—

1.—“The National Secular Society has been formed to maintain the rights of Free-thought, and to direct their application to the secular improvement of life. By the principle of Free-thought is meant the exercise of the understanding upon relevant facts, independently of penal or priestly intimidation.”

This is a most necessary foundation for the betterance of legitimate reform and social progression. Neglect secular duties, and the consequences are only too apparent in the presence of poverty and sloth, thus assisting the few avaricious to grasp and hold all to the detriment of the many.

Plough not up the understanding and sow it with knowledge, it will remain dormant, or, if abused by misuse, the human family would soon degenerate into a condition of gross animalism. And again, did the power of the government and the intimidation of the priesthood become excessive, this deplorable outcome would naturally result in fetishism and unmanly prostration before crafty deceivers.

2.—“By the rights of Free-thought are meant the liberty of free criticism for the security of truth, and the liberty of free publicity for the extension of truth.”

Has not the man, who possesses a mind, the right to analyse and criticise what is offered to him for acceptance? The greatest proof of the unsoundness of a doctrine must be the attempt made to force such a doctrine upon a person irrespective of that person's understanding. The true guardians of truth are perfectly confident that time will eventually recognise its right, and that the use of force is degrading to freedom.

The extension of truth, the publicity of that which men earnestly credit to be truth, is not only worthy of attention and discussion, but it is decidedly the duty of each one to express himself, and offer his opinions to the world, and it will ultimately be, that the amount of reliability possessed in such utterances will be received and effect good, whilst anything of a misleading or doubtful character will be rejected as unsound, and must be abandoned as useless.

It therefore behoves all on reasonable occasions to give forth without fear that which they hold to be true, that by earnest discussion and thought, the world in general may be purified of the erroneous, and advanced to a stricter adherence to the truth. With this principle practically worked into effect, it cannot but be otherwise than beneficial to an advanced and more dignified state of existence. Once allow liberty to be repeatedly violated, and the only sequence would be that, step by step, the supporters of tyrannic ideas, growing stronger and more audacious in the perpetuation and success of their efforts, would leave no means untried, until finally, they engulfed humanity into the pit of despotism, there to behold a seething mass of helplessness, governed and guided for their sole gratification and satisfaction.

3.—“Secularism relates to the present existence of man, and to actions the issue of which can be tested by experience.”

The present is of more importance than the dreams of an improbable future: such is the idea contained in the above. It seems not too early that the efforts and intelligence of all should be flowing into more practical channels of progress.

Looking over our country to-day, we observe much demanding reform. It is by no means a paradise, this boasted Island Home; it is, however, the aim of Secularism to create of the inharmony at present prevalent, a harmonious and happy country, in which contentment and peace shall be enjoyed by all.

The actions of men are to be judged and estimated as regards their intrinsic value for the welfare of society in general. Actions of a morbid and selfish sentimentality can but be credited as dangerous, as generative of discord in the human family, and on that account prohibited.

4.—“That, in order to promote effectually the improvement and happiness of mankind, every individual of the human family ought to be well placed and well instructed, and that all, who are of a suitable age ought to be usefully employed for their own and the general good.”

I know not what amount of life is mispent in placing individuals into positions which they are not fitted for, physically, mentally, or morally; I cannot tell the amount of social harm brought about by such procedure, but of the existence of these evils I am fully aware, and it seems pitiable to behold men and women wearing themselves out, and often succumbing, from being forced to labour in fields of industry for which they are not adapted. For instance, how often do we observe men in official posts, who possess not the mental or moral calibre for the performance of such duties, and likewise men in menial employments, with bright and strong intellects but lacking the opportunities of advancement, and, again, women are, to a large extent, destitute of that useful and necessary education which should place them in a superior position to that prevalent under the Christian Dispensation.

Woman is man's equal, man is woman's equal, and the two should be in reciprocity one with the other.

5.—“That human improvement and happiness cannot be effectually promoted without civil and religious liberty, and that therefore it is the duty of every individual to actively attack all barriers to equal freedom of thought and utterance upon all political, theological and social subjects. The Secularist is one, who deduces his moral duties from consid-



erations which pertain to this life, and who practically recognising the above duties devotes himself to the promotion of the general good."

Thus is obtained a fair view of the duty of a Secularist. It is his duty to demolish all those errors and inequalities, which exist and hamper the universal happiness of the human race; it is his moral duty to act in this life for the benefit of this life, and not by neglecting his terrestrial work, or absenting himself, through morbid ideas, from his fellows, to suppose he will be blessed and receive great reward in another existence.

The morality of Secularism is based upon utilitarian ideas, the greatest good for the greatest number being the chief point of this system. That which is useful for the majority must be moral, for usefulness implies goodness, and therefore it is that Secularism possessing defined and positive lines of agreement, is capable of advancing and confronting her opponents, effecting a defeat amongst them which ultimately becomes of use to the vanquished in thus acquainting them with more tangible reasons for the advancement, progress, and happiness of the human family.

The Secularist declares that freedom does not belong to Christian sects; a mock freedom prevails, and it is represented thus:—Believe as the Church bids, confide in her doctrines, search the Scriptures, but do so believing Christianity to be true; don't doubt the main truths of the Bible;—if you accord in these points, you are in safety, and you may dream about various blissful consequences; but should you happen to search the Scriptures and deny the doctrines of Christianity in their entirety, the Church cannot answer for you.

No one has asked the Church to answer for the Secularist. He protests against the interference and impertinence of any Church either answering or protesting against the private right of judgment and thought.

If the responsibility be upon every creature, if each has to work out his own salvation, has not each a right to exclaim: "Hands off! I will proceed my way, and if all depends upon myself, I will trust to those powers I possess, and not be hampered by any of the set and cramped notions of sectarian prejudice. I possess senses, which I must make use of; brain-power, which I feel it to be my duty to exert; and the expanse of nature lies before me to examine and explore. These advantages belong to all, and no body of persons, whether clerical or otherwise, dare stand in the path of individual freedom of choice, upon this question of vital importance, if such it truly be."

Turning our attention to Spiritualism, we fail to find contained in this body certain fixed principles of accord, specified in a text-book for the use of its members. It is true that the Spiritualistic body is heterogeneous in its character; it contains all shades of opinion, from the orthodox to the brightest and clearest Freethinker, and naturally the great difficulty arises to so bind these discordant elements into one as to form a compact whole.

Manifestly the main object of Spiritualism is to demonstrate the continuation of life after the change called Death, and accordingly the phenomena have drawn earnest seekers and inquirers from all quarters.

But apart from this foundation-stone of Spiritualism, the demonstration of life beyond the grave, there is, amongst Spiritualists generally, much agreement regarding a purer morality, a grander idea of life, and a fixed determination to further the happiness of humanity irrespective of all class opprobrium.

I shall now detail the various ideas, which are admitted as being the component parts of spiritualistic mundane work:—

1. It upholds the dignity of man, and teaches that the duty of man is to advance terrestrial prosperity, and encourage universal peace.
  2. It promotes independence of thought, and free inquiry into all subjects, resenting State interference relative to matters not of a criminal nature; seeks to relieve itself of the stigma and oppression of the Church, by using all means within its power to bring about the destruction of ecclesiastical erroneous ideas.
  3. It declares that man possesses the power, with limitation, of either making or marring himself; that this is but a preparatory state of employment and enjoyment; that as each acts, in such wise will each improve or debase oneself. Man's responsibility consists in that he is responsible to the laws of nature, and in breaking those laws he receives adequate punishment thereby.
  4. Spiritualism regards the whole human race as one great family, consisting of members differing in kind and quality, but all possessing the primary elements of everlasting life and continual progression.
  5. That the duties of this life are paramount, and that the certainty of existence after death should not cause apathy towards the secular matters of life. On the contrary, it is the duty of each one to labour with diligence and pleasure, knowing that by creating true love, happiness, and prosperity, he not only enjoys the present amongst his fellows, but that also he is producing within himself a condition for renewed happiness and labour in grander and more elevated scenes of life.
- It can be clearly seen that the moral ideas of Spiritualism are very revolutionary in their character.
- The authority of any clique of persons is not tolerated. Freedom of thought, freedom of speech, are its first demands, and with the aid of these two a grand and sublime set of prin-

ciples has been enunciated. It is true that Spiritualism refuses to dogmatically assert the infallibility of her ideas, but she is contented with these ideas until better ideas are evolved, through process of human improvement, slowly being accomplished.

Christianity has been dealt with in a justifiable manner; it has been asked repeatedly to bear witness of its truth, by the repetition of its miracles and the exercise of those spiritual powers bequeathed to the Church, but to what effect you are all doubtless aware.

Spiritualism does not pretend to answer for the past; its avocation is to demonstrate the facts of the present.

The occurrences taking place now and during the last 34 years, have been collected, and sufficient evidence is to hand as proof of the continued existence of human beings after the change called Death. Spiritualism may, therefore, and has, upon the above evidence, theorized to a certain extent, and holds that the main spiritualistic theories propounded are the only rational theories adduced up to the present time, which will cover the whole field of experience.

Studying the spiritualistic ethics, and contrasting them with the present Christian ideas of the "fall of man," "vicarious atonement," "salvation through faith," and rewards and punishments, one unbiassed in opinion cannot but assert that the morals of Spiritualism are higher and more ennobling for man, and productive of more happiness and prosperity than those of the Christian Dispensation.

The spiritualistic morals are practicable in everyday life, and as such ought to be made use of. This life of man is composed of actions, and the duty of man is to endeavour to cause all his actions to be profitable to his countrymen and to himself. In failing to do a good action, or through committing a base action, he undermines his nature and effects an unhealthiness in society. I believe I will be borne out in this statement, that Spiritualism possesses within itself all the essentials of life: high rational morality, true dignity of man, and the proofs of the continued existence of man in a spiritual form.

Having portrayed to the best of my ability the morals of Spiritualism, I shall now compare Secularism with Spiritualism, and show their similarity in reference to terrestrial affairs.

Secularism and Spiritualism possess much in common, and appear to be the two great pioneers of advanced thought in this country. Breaking away from the errors of the past, casting aside the mantle of serfdom and submission, they both have been labelled seductive and most dangerous communities; people who should be shunned, creatures whom God had forsaken, those who were to believe a lie and finally meet their doom by being hurled into the everlasting torments of that expansive lake, surrounded by a sulphurous atmosphere.

Both bodies have stood the brunt, and now are defying their antagonists to impeach their integrity of purpose and soundness of views on the common platform.

This privilege the Christian Church will not grant, for within the pulpit rails safety is guaranteed; but upon the public platform justice is supported, quibbling denounced.

The main principle of Freethought, and the exercise of this principle irrespective of public censure, I consider is fully recognised by the advocates of our grand Truth.

The search after truth, the inquiry into all departments of life, ancient and modern, allied with a full and healthy criticism of everything pertaining to life, are ideas defended most valiantly by both these sections of thought.

Although Secularism pertains only to matters of this existence of worldly welfare and progression, Spiritualism can even here join with Secularism regarding the duties of life, for Spiritualism gives a greater impetus to life and to material concerns, in that to live long and well here, advances position, after death, in the spiritual life.

The principle of education and right individual placement, as also the full employment of all persons capable of working, is fully recognised by the teachings of Spiritualism. In fact, it supports most heartily the improvement and equality of all earth's sons and daughters, continually urging for a reconstruction of the social fabric.

Lastly, universal human improvement, civil and religious liberty, and the duty of all to destroy the obstacles in the path of advancement and freedom, the consideration of all subjects and moral duties deduced from rationality, are, I need not add, fully in harmony with the actions and desires of a true and thorough Spiritualist.

Whatever may be said against Secularists and Spiritualists generally, and much calumny has been bestowed upon these two parties, still I hold that the backbone and pith of these movements staunchly adhere to those ideas enumerated upon secular matters.

And, in conclusion, I will add, it would afford me, and I believe many others, much pleasure to observe these two reforming powers advancing side by side, opposing and contesting together in the arena of thought and action for the great and sublime truths which it is the duty of all to seek for, and in thus materially uniting themselves, become a strong power, bidding defiance to the common foe, elevating with the supreme and pure power of intellect, the love of truth, equity for the world, and promoting, with all earnestness, universal prosperity and happiness for mankind.



## SPIRIT DIRECTION IN HUMAN LIFE.

### THE FAREWELL MEETING TO MISS SAMUEL.

The newly decorated reception room at the Spiritual Institution was fittingly inaugurated on Monday evening by a select company, who crowded it to overflowing, the centre of attraction being Miss Samuel, who has since sailed for Australia.

Mr. Burns opened the meeting by observing that the occasion was one for the manifestation of the finer feelings, rather than for keen intellectual display. Though he had not seen much of Miss Samuel for the last two years, still her going away was a regrettable occurrence. Her acquaintance had been both pleasant and useful, and could be looked back on with delight. He regarded her as a remarkable lady, one who had shown great strength of character, ability, and moral purpose. Wherever she went she would make her mark, and that meeting was to concentrate on her path all good wishes for her happiness and success.

They also had another purpose in assembling. Amongst them were Mr. and Mrs. Spear, from America, who were about to re-cross the Atlantic. Mr. Spear was now one of the oldest spiritual workers and mediums in the Cause. Eighteen years ago the speaker had joined him and others in a convention which was the beginning of the journalistic work now carried on in the premises in which they were assembled. When these premises became the Spiritual Institution, Mr. Spear, about to return home at the conclusion of his former visit, had then a "Spiritual Institute" for the supply of information to inquirers. He always advocated the advantages of a weekly paper, and to-day he could realize much that had been promoted and advocated by him in years that are past.

Mr. John Murray Spear, now nearly 80 years of age, on being called on, rose and gave a remarkably clear and well-spoken speech, showing no diminution of power during the last twenty years. He spoke very feelingly of the past, and what it had done for the present. In a touching manner he alluded to Britain as the "Mother country," and, as such, was the actual parent of much that was highly regarded in America, and thought by many to be American institutions. He wished people would think more deeply on the significance of the term "Mother country." Railways were first introduced in this country. Many Quakers were in America, but they originated in England. William Penn, a Quaker, and who planned the city in which he (the speaker) lived, Philadelphia—20 miles long and 8 miles wide—came from this country. For a place in his father's house he would not take off his hat to king or courtier, but went and made a home for himself and many others. John Murray was persecuted in this country, but in America gave rise to a wide-spread religious influence. Mother Ann, the founder of the Shakers, who have many colonies, was an English woman, and began her work as a spiritual leader in this country. He alluded to Andrew Leighton, and other friends passed away and in the form, and appreciated the importance of international peace and good will between this land and America.

Mrs. Spear, in a few words, expressed her great interest in the young friend who was about to proceed to the other side of the globe.

Miss Samuel on rising hoped her friends—for it was a meeting of friends—would excuse any apparent egotism in her remarks. Though she would allude to her own career, it was for the purpose of illustrating a universal spiritual principle: viz., that the life of mankind is directed by an unseen and wise intelligence, which brings the issues of life to bear without any effort on man's part. Notwithstanding the privations under which she laboured, she considered that a number of advantageous circumstances entered into her life. She was of Polish stock, to which fact she attributed her great tenacity of character and fixedness of purpose. She was born in London, and at the age of five lost her eyesight. Her girlhood was spent in New York. There was something, she thought, in the atmosphere of America peculiarly adapted to promote the development of certain mental characteristics, and to that fact she had been indebted. In New York her health utterly broke down, and she was obliged to relinquish her arduous studies. She was a spirit-seer, and did not know what it meant, which kept her mind in a very unhappy state; she did not relish animal food, which from custom she had to take: she was in darkness as to the right use of her bodily and mental endowments, out of harmony with her own nature, and therefore ill and wretched. Her life seemed to present to her an unending misery. Quite unexpectedly her parents moved to Cardiff, in Wales, an out-of-the-way place, yet, strange to say, there she found what she stood in need of, as if she had been led to it. Through a magnetiser, who endeavoured to benefit her, she became acquainted with Spiritualists. She found she was a psychometrist, and thus began to understand her own nature. Messrs. Smart and Spriggs introduced her to vegetarian diet. Under the kindly direction of Mr. Rees Lewis she became developed as a speaker, which opened up the way to a wider acquaintanceship with progressive minds. Her coming to London and contact with Mr. Burns fulfilled a statement made by a seer in New York, when a girl, that she would journey to a distant country, and meet a fair man, through which channel

she would become a public speaker. Mr. Burns introduced Phrenology to her, gave her some ideas on health, and threw around her a new sphere of thought. Soon after that Mrs. Billing came to London, and her faithful spirit friend, "Ski-wakie," became attached to the Cardiff circle, and used to talk to them in the direct voice, through the extraordinary mediumship of Mr. Spriggs. This spirit volunteered the statement that in the future a letter would come from a relative of her mother, and through it her family would cross the ocean, and it would be the greatest change of their lives. Till then success would not attend them, and the interval had been so disheartening that it appeared as if the spirit had been mistaken. In due course Messrs. Spriggs and Smart left for Melbourne, and she went to reside at Brighton, coming to London occasionally to speak at the Spiritual Institution, Goswell Hall, and other places. About this time she made the acquaintance of Miss Chandos Leigh Hunt (Mrs. Wallace), and derived great benefit from her system of hygiene and diet, also mental advantages from a process of self-examination which was suggested to her. This placed her in a condition, mental and physical, for another change which had been foreseen by Mr. A. Duguid, a year or more in advance of its occurrence. This seer stated that she would meet with one who would extend a helping hand, by which she would become self-sustaining; afterwards at the season of the ripening of the corn, the greatest change would occur. The helping hand was extended to her by Mrs. Tebb, through whom she became a student at the Royal Normal College and Academy of Music for the Blind, at Upper Norwood. Of this institution she spoke in the highest terms, and also of Dr. Campbell, its Principal. In this position it required much courage to maintain her principles of vegetarianism and Spiritualism, and though much misunderstood for a long time, yet she ultimately won the respect of all.

Respecting the great change that has been spoken of, Miss Samuel's own impression was in accord with the opinions of all seers, that it would occur in this month of August, and that she would go abroad. This conclusion was arrived at by Mrs. Tebb and others quite independently. At the close of the season, a few weeks ago, a very kind and liberal offer had been extended to her to remain at the College two years longer, as a leading solo contralto singer and pupil teacher, having the benefit of all the instruction she might require. Thus she had reached the self-sustaining point. Her parents resided at Leicester, and when she returned home it was with the intention of consulting with them and accepting this offer. She was detained at College several days beyond the expected time, and, strange to say, on that account, arrived in Leicester with the same train that brought an uncle from Australia, who had been absent from Europe for 26 years, and who consequently had never seen her. This brother of her mother came to England for the express purpose of taking her parents to Australia, paying all expenses. This prevented the necessity of discussing the situation that had been offered, and she was free to leave at once, without having to withdraw from any pre-engagement. By this the prediction given in the direct voice by "Ski" was fulfilled, and at the season of the year that had been anticipated.

Miss Samuel said that her views on mediumship were somewhat modified by experience. Investigators attached great importance to abnormal and special spirit control, which gave rise to phenomena and "tests." She prized more the influence of spiritual beings on our lives while engaged in the duties of life. When she looked back, she saw in her little history a continuous manifestation of spirit direction and support. In her future work she intended to give due prominence to all of those studies which tended to the enlargement of man's conceptions and the attainment of true happiness; Spiritualism divorced from these considerations is incapable of doing what it is competent to perform. The laws of health, vegetarianism, temperance, and the anti-vaccination movement covered a broad field, and in its cultivation the influence of the spirit world would ever be helpful and congenial. Such philanthropic work she would regard as her highest ideal of life, and she hoped to devote her chief energies to it. But first of all she must provide the means of subsistence, for which purpose she would undertake the duties of music teacher and vocalist. To help people to help themselves; to set their minds on the right track; to surround them with the necessary conditions, and teach them to live in harmony therewith, would realize the long-looked-for heaven on earth, and prepare every soul to hear the Voice of the Father, which should be the aspiration and privilege of all.

Miss Samuel's remarks, much abbreviated here, were received with deep interest. Mr. Samuel thanked the meeting for the kind interest manifested in his only daughter. He said, though he was one of the "chosen people" yet he was glad to turn to the light of Spiritualism through the agency of his own child. Mrs. Graf also said a few words, and Mr. Towns gave a cheering prognostication of the path that lay before the travellers, referring to four years as a period for establishing themselves. Mrs. Tebb, as the "spiritual mother" of the young lady, spoke a few words of benediction.

At the request of the meeting, Miss Samuel sang "The Better Land" in fine voice, and manifesting careful culture. Many kindly expressions were made, and one of the best meet-



ings ever held in these walls terminated. Miss Samuel has had many good meetings at the Spiritual Institution, but the last eclipsed them all. She sailed, with her parents and uncle, on Thursday, in the "Thames" for Melbourne.

## MEDIUMSHIP.

### OUR TRIP TO THE SOUTH.

On July 16 Mrs. Brown and I left Burnley for a change of air and influences, at advice of my spirit guides, with the hope of regaining my lost magnetism. I do not desire it to be understood that my health gave way through disease. It was by sitting too frequently in the circle, and occasionally with people of unspiritual nature and a sceptical turn of mind. My experience has taught me a lesson I shall never forget. I would advise my brother and sister mediums never to sit for tests, but for the truth and that only. If people will not believe, let them remain as they are, or investigate for themselves. Sceptics do not care a straw, if they get their pound of flesh, what becomes of the poor medium. I remember giving a test sitting about six years ago, when my mediumship was more for physical manifestations. I was tied in a most unmerciful way by an unbeliever in spirit communication. The manifestations were powerful and convincing, and the sceptic declared himself satisfied; but I was tied with strong cords in such a way that the blood in the left hand and foot was marred in its circulation, and from that time to the present I have been a great sufferer. Had I not had a thorough knowledge of physiology and the eclectic practice of medicine, I have no doubt in saying that I should have been a helpless invalid. This is not a solitary case in which I have had to suffer by giving test sittings. In the future I intend to be more cautious as to how I dispose of my mediumship.

On our arrival at Leicester we were received by a lady resident in a most cordial manner. We shall long remember her hospitality. Our stay was so limited that we had not the opportunity of attending any of the spiritual meetings; but I hope that will not be the last time we shall have the pleasure of visiting the beautiful town of Leicester.

On the 20th we reached London, and met with a kind reception at the Spiritual Institution from Mr. and Mrs. Burns and family. The reception accorded us by the London Spiritualists will always be remembered with pleasure.

After passing a few hours at 15, Southampton Row the following lines came into my mind:—

If we knew the cares and crosses,  
Crowded round poor Burns's way  
If we knew his many losses,  
Sorely grievous day by day:  
Would we then so often chide him  
For the lack of thrift and gain?  
Leaving in his heart such sadness,  
Leaving on his name a stain!

The true use of the trials and temptations of life, and of the turbulent passions in our own breasts, is to call forth spiritual energy and heroic purposes. Excellence must be pursued earnestly: an inert purpose will avail us nothing; our whole nature must be awake. True, we must toil, but the harvest is rich: we must fight, but the strength we gain by conflict is an inestimable compensation. Here we have one explanation of our present state: we are tried as by fire, that we may come forth purer from the furnace. Our virtues are in peril, that we may hold them with a firmer grasp. This is the world for the formation of generous and resolute spirits. This force of principle gives, as it were, new power to the whole man. Where is there a man who has worked so hard, and under such unfavourable circumstances, as our friend Burns? Go on, dear brother: God's best gifts are those which He diffuses silently; and so it is with man. The noblest benevolence is that which operates on the mind, which seeks the happiness of men by advancement; and this is a great work, for the mind is a complex organization, having various powers, capacities, affections; and the true happiness of a man consists in the development of all.

O radiant Sun of Truth divine,  
Thy rays through boundless nature shine;  
And from the earth in glory rise,  
To meet the brightness of the skies.  
Wide let thy glory be displayed,  
In one bright day without a shade,  
And thus may we supremely prove  
The nameless, endless joys of love.

Whilst staying at the Spiritual Institution, we had a grand display of clairvoyant powers from various friends, whom we had the pleasure of meeting. One lady described several of my controls in a very accurate manner. She also delineated to me many things of a private nature; she is a most remarkable medium. We had also three sittings with Mr. Towns, another extraordinary clairvoyant medium. One of his controls, known by the name of "Mother Shipton," gave us unquestionable proof of spirit communion. My spirit mother was delineated to me in a most satisfactory manner; several other friends who have passed on to spirit life were also, in an unmistakable way, described.

We were also several times in the company of Mr. A.

Duguid: his clairvoyant powers are truly wonderful, he is a true spiritual teacher, and one who can describe the spirit surroundings in a satisfactory manner.

Whilst in the company of those wonderful clairvoyants, I had many proofs of my own clairaudient powers. I could distinctly hear the spirits talking, whilst being described. This is a double proof of spirit communion.

In the first part of my letter, I have said that my journey to London was to try to get a renewal of magnetism. I was introduced to Mr. Hawkins. He is one of the best magnetic healers that it has been my good fortune to meet with. Like my esteemed friend, Dr. Mack, his powers are truly wonderful. He is a generous-hearted man. His intentions are strictly honest; he is wishful to elevate suffering humanity.

50, Standish Street, Burnley, Aug. 1883. WILLIAM BROWN.

### MR. TOWNS AND STAMFORD FRIENDS.

Mr. Chapman was at Yarmouth at the time of Mr. Towns's visit, and through the notice in the MEDIUM made his acquaintance. Mr. Chapman writes:—"Ere he had sat down many minutes, I found he was a wonderful man; in fact, I could say like the woman of Samaria, 'Come, see a man who told me all things that ever I did?' He told me without asking any questions, particulars concerning my past, present, and future. He described most accurately details concerning my business, that no one knew but myself and wife. He described my house, with every room in it; also my wife and children, with most minute exactitude; also circle room at the Progressive Lyceum, with correct descriptions of many of the sitters, including recommendations for our better development, etc. Thus he went on the whole of the evening, and we parted highly pleased with each other's company. I gave him an earnest invite to come again before he left, and he favoured us with his company on Thursday, when he immediately described my spirit surroundings, including a most correct description of my mother, father, son, brother-in-law, and two sisters of my wife, which I could not help but recognise. After tea, we had a long stroll on the beautiful cliffs here, and sitting down with a splendid view of the sea before us, and the setting sun behind us, he was suddenly controlled by my mother, who gave me one of her kindly greetings, interspersed with news from home. After this, Mr. Towns was controlled by 'Mrs. Shipton,' commonly known as 'Mother Shipton,' who gave me some of her wonderful prophecies, some of which are to be fulfilled by Christmas. Many of these, of course, I could not announce publicly, but one I may divulge was, that if I supplied the conditions necessary, I should soon develop the gift of clairvoyance. Should this prove correct, I shall only be too thankful to devote that gift for the advocacy of our glorious Cause, and the happiness of suffering humanity. It was really astonishing to learn from her what she knew concerning events in Stamford. After this, 'John King' came with a very different voice, and announced the fact that he had visited our circle at Stamford, and knew all that was going on, that we had mediums capable of producing materialisation, and if we would only sit for it, he was sure he could and would come and show himself to us. Mr. Towns has consented to come down and visit our Society at Stamford, on Sunday, September 2. I am sure our friends will heartily welcome him amongst us. I can earnestly recommend persons wanting advice as to their health, business, or domestic concerns, to take advantage of his presence, and visit us on that occasion."

PLYMOUTH: Richmond Hall, Richmond Street.—On Sunday morning at 11 a.m., our rostrum was occupied by Mr. Stentford, who read a trance discourse on the "Universal rights of man," after which a general conversation took place on the subject. Altogether the service was very enjoyable. In the evening the guides of Mr. R. S. Clarke gave a lecture on "The second coming of Christ," which was handled in a most able and masterly manner, and was very highly appreciated. On Sunday next, September 2nd, we are expecting Mr. Colville to lecture in St. James's Hall, when we are hoping to see large audiences.—J. T. B. PAYNTER.

BIRMINGHAM.—The meetings will be commenced in Oozell Street Board School, on Sunday evening, at 6.30, when Mrs. Groom will deliver a trance address, and describe spiritual surroundings. The meetings will be continued on Sunday evenings through the winter.

MANCHESTER.—On Sunday morning, Aug. 26, Mr. Johnson, of Hyde, spoke on a subject chosen by the audience, "Spiritualism in the Revelation of Christianity," which was dealt with to the satisfaction of the audience. In the evening Mr. Johnson spoke upon "The Rich Man and Lazarus," which was explained very clearly.—SAMUEL CHESTERSON, M.S.S.S.

Received: two copies of "Psychometric Circular," for June, on which we had to pay 2d., as stamps cut from post cards must not be used for newspapers: so rules the pope of the post-office. We see a report of a lecture on "Jesus Christ," through Mr. J. C. Wright. If we were in the spirit-world we would much prefer speaking for ourselves; but how can personified myths give an account of themselves?



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## THE MEDIUM AND DAYBREAK.

FRIDAY AUGUST 31, 1883.

### NOTES AND COMMENTS.

The great pressure of matter prevents a "Hyde-Park Homily" from appearing this week.

After certifying the fact of spiritual existence and manifestation, the great question is the nature and tendencies of the spiritual influences introduced. So it was anciently in Egypt; so it was in the early centuries of our era; so it is now. In the tale the name of "Jesus Christ" is used, in a prayer, to ward off evil influences; but further on it is shown that it did not. We have seen the most disorderly manifestations after that formula. The simple truth is, that all phenomena occur in accordance with inflexible law: given the true aspiration and surroundings all will come right; but we cannot hoodwink the Great Lawgiver by any formula. The invocation of a mythical personage is most likely to introduce falsely personifying spirits and evil influences. Let us have faith in Goodness and Truth, and all will be well.

After visiting Plymouth, Mr. Colville will proceed to Paris, and on his return to Liverpool will pass through London and give a few friends opportunity of meeting him. This may lead to arrangements on a more extended basis.

"A WELL WISHER" is thanked for kind communication on Miss Samuel's farewell. Our report partly covers the ground, though quite inadequate to do justice to the subject. Our readers generally will unite with the aspirations of that meeting for Miss Samuel's usefulness in her future home.

MARRIED.—On August 15, at West Malvern, by the Rev. O. E. Freeman, Charles Davieson, son of the late David Davieson, M.D., Lancashire, to Fanny Elizabeth, daughter of the late Joseph Whattoff, of Saddington and Hereford. Mr. Davieson will be gratefully remembered by many of our London readers for his kind assistance at the pianoforte at recent soirees.

WARRINGTON.—A correspondent writes to say that he cannot hear of a single Spiritualist in that town of 48,000 inhabitants. If he applied to Mr. Thomas, Frodsham, he might give him an introduction.

### TO THE SPIRITUALISTS OF ENGLAND.

I desire to introduce to the kindly notice of Spiritualists generally, Mr. T. N. Ingles, of Chicago, U.S., who is now in England. He is an unusually successful magnetic healer, and also quite a fine speaker. Since his arrival in England a few months ago, he has treated many patients very successfully, and has given unmistakable evidences of the ability of his spirit guides to work through him to much advantage in this country. I am confident that if he perseveres in the good work, and meets with the sympathy of the public, he will do very much to promote the Cause of Spiritualism in this country. He is at present staying at 45, Kensington, Liverpool. Hoping friends will correspond with him with a view to securing his services, I remain the friend of all workers in the spiritual vineyard,

W. J. COLVILLE.

### SPECIAL NOTICE TO LONDON FRIENDS.

Mr. W. J. Colville will hold two public receptions at the Spiritual Institution, on Wednesday and Friday, September 19 and 21, at 8 p.m. precisely. On Wednesday he will give an account of his experiences in connection with Spiritualism both in America and France. On Friday he will answer questions from the audience. There will be music and singing both evenings, and impromptu poems.

A collection will be made to defray the actual expenses incurred by Mr. Colville's visit to London.

### OPEN-AIR WORK.

The sum of £1 1s. 6d. was collected at Miss Samuel's farewell meeting, which has been placed to the fund for supplying hymn leaves for this work.

CLERKENWELL GREEN.—An excellent meeting. After Mr. Burns came Mr. Kipps and Mr. Towns. We had left, but we hear that some little disturbance ensued near the close. It is not well for speakers to answer persons who speak from the crowd. Stick to the subject, and the public will protect you if you are worth hearing. An irregular squabble after a good speech undoes all the good that has been accomplished. If we are true to the angels of peace and dignity, they will stand by us in all our dangers and troubles. Mr. Burns and others will be on the ground at 11.30 on Sunday.

HYDE PARK.—This was the worst of the series. A hard restraining influence prevailed, and the audience was small. Spiritual truths are being deeply probed, and many classes of spirits—Christian and Spiritualistic—do not like it. They may save their pains, for those that are with us occupy the position of liberty and light, and are the friends of all, even of those who would oppose. Next Sunday, at 4 o'clock, on the point between two walks, near the east end of the Serpentine

VICTORIA PARK.—Mr. Downing reports that there was a large gathering on Sunday morning to listen to the truths of Spiritualism. There were three speakers who were listened to with great attention by the interested audience. Weather permitting, there will be a meeting in the same place on Sunday next at 11 a.m.

Mr. W. Luxford reports:—"Mr. Jennison, Mr. Downing and friends were at the usual place at Victoria Park. We had a splendid meeting. Mr. Jennison spoke for a considerable time, and he was followed by a gentleman whose name did not transpire. Mr. Emms then gave a short address with usual power. Mr. Jennison brought his harmonium with him, and it led the singing admirably. Next Sunday at 11 a.m. prompt, Spiritualists will I hope bring their back numbers of the MEDIUM with them."

NORTH SHIELDS.—On Sunday evening, Mr. A. Duguid, on his way home to Kirkcaldy, will give an address in the Hall, Bolton's Yard, Tyne Street, at 6 o'clock.

SUNDERLAND.—Sunday, Aug. 26, the Avenue Theatre was again well attended by a very respectable audience. In the afternoon Mr. F. Walker gave a capital address, which gave great satisfaction to his hearers; Mr. A. Pickering occupied the chair. In the evening Mr. T. B. Small, of Gateshead, discoursed upon "Sin, What is it, and what it is not." The lecturer went deeply into his subject, and at the close of his discourse he answered a number of questions put to him by the audience. Mr. T. D. Urwin ably officiated as chairman.

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- SECTION XI.—Natural Genesis and Typology of the Deluge and the Ark, pages 171—266.
- SECTION XII.—Natural Genesis of Time, and Typology of the Word, or Logos, pages 267—377.
- SECTION XIII.—Natural Genesis and Typology of Equinoctial Christianity, pages 378—503. Appendix: Comparative Vocabulary of Sanskrit and Egyptian.

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# GERALD MASSEY'S LECTURES.

On Sunday week, at three in the afternoon, Mr. Massey will give his opening lecture in St. George's Hall, Langham Place. We refer the reader to the Review on our first page, and would imply that these lectures will contain the essence of the large, valuable, and costly volumes referred to. As these lectures will not be reported, the only means of gaining ready access to Mr. Massey's new ideas, will be to attend St. George's Hall.

We have been appointed to the duty of selling tickets, and solicit the kind assistance of every reader of the MEDIUM, in or near London, to co-operate in filling the Hall to overflowing. The course tickets are only 2s. for the four lectures. Those who desire to help the Cause could not do better than buy these tickets and present them, with compliments, to friends. At least we hope everybody will favour us with an application for one course ticket, which may be loaned to a friend on any day when the holder cannot attend.

The first application came from the veteran thinker, poet, author, editor, and Spiritualist, Mr. S. C. Hall. He writes:—

Dear Mr. Burns,—Although I fear I shall not be able to be present at either of the lectures of Mr. Gerald Massey—although I am in fairly good health, thank God!—I desire to have a ticket, and send enclosed 5s. in order that I may have one.

I earnestly hope his visit to the United States will be in all ways a success, and wish I could in any degree contribute to it: for I hold him in very high respect, both as a gentleman and a poet; and also as a man of letters. And I ask you to present to him, with my warmest wishes, my very sincere regards.

It has been very unfortunate that for several years past I have seen but little of him.—Most truly, yours,

S. C. HALL.

This noble letter will, we hope, strike a chord in every reader of the MEDIUM, within 20 miles of London, and that Gerald Massey will be welcomed by audiences worthy of our honour as friends of progress. The most advanced truths are to be discussed by a mind capable of setting them forth: let us see if, by our appreciation, we maintain a title to have such "pearls" cast before us.

Ordinary shilling and sixpenny tickets may be had at the Hall on entering to the Lecture.

A well-known Man of Letters says of Mr. Massey and his twelve years' labour:—"He has sacrificed everything to this Book, and his friends have regretted and bemoaned his neglect of the muse without ceasing, but in vain. One of these, a well-known author and editor, put forth this plea, the earnestness of which is manifest enough:—"I am grieved beyond measure that you are wasting your magnificent faculty of singing on some theological metaphysical problem that a German might go at, but which it is sheer blasphemy against the gift God Almighty has given you, as one in 100,000, for you to weary heart and brain over. I protest against such flinging away of yourself. I don't care what the thing may be if it does not mean song. My beloved brother, I would implore you to recognise your divinely appointed work of maker, in which I adjudge you the first, tenderest, subtlest, most cunning gift possessed by living poet. It is enough to make angels weep to think of your so mistaking.' Well we shall see, or those who come after us may."

Mr. Gerald Massey, says "The Echo," who is about to pay a visit to America, will lecture on Sunday afternoons next month at St. George's Hall, Langham Place. Some of his subjects are of a rather startling character—e.g., "Man in search of his soul during fifty thousand years," and "Why does not God kill the Devil?" Mr. Massey believes that he can throw a flood of light on these interesting questions, though he does not say whether his "spirit friends" have furnished him with such private and exclusive information as, if we are to believe some statements that were made, was supplied to him in regard to Shakespeare's Sonnets."

Miss Dale Owen, daughter of the late Robert Dale Owen, will deliver an address on Sunday evening, at 7 o'clock, at the Temperance Hall, 52, Bell Street, Edgware Road, near Edgware Road Station. Seances at 50, Crawford Street, Bryanston Square: Mr. Towns, Friday evening; a clairvoyant, Saturday evening, at 8 o'clock.

# EGYPT: THE LAND OF WONDERS.

By William Oxley.

## EGYPTIAN SPIRITISM.

UNDER this term, SPIRITISM, I include phenomena such as apparitions, and more or less objective appearances of supermundane origin; as well as spirit-obsessions, exorcisms, magnetic healing, and all that comes under the action of psychological and theurgic practical art.

Many, doubtless, will regard what follows as mental vagaries and idle tales. Making due allowance for overcredulity, and a readiness to ascribe to a supermundane origin what a more correct scientific observation would account for on other grounds, yet a substratum of actual fact remains, which is of great interest to the modern psychologist, who will be able to separate the chaff from the grain.

The Old and New Testaments abound with narrated cases that come under the category of Spiritistic action, and those who regard our Scriptures as literal truth, cannot with any degree of consistency reject stories which are related by Egyptian authors. The early Christian Fathers not only believed in spiritual agency—both good and evil—but claimed to possess the power to exorcise, as the following demonstrates.

Minucius Felix, a Roman author (supposed about 198 A.D.), in "The Octavius," Chap. 29, writes thus:—"There are some insincere and vagrant spirits, degraded from their heavenly vigour by earthly stains and lusts. Now these spirits, after having lost the simplicity of their nature by being weighed down and immersed in vices, for a solace for their calamity, cease not, now that they are ruined themselves, to ruin others; and being depraved themselves, to infuse into others the error of their depravity. The poets know that these spirits are demons; and the philosophers discourse of them. The magi, also, know that there are demons, but, moreover, whatever miracle they affect, to perform, *they do it by means of demons*; by their aspirations and communications they show their wondrous tricks, making either those things to appear which are not, or those things to appear which are. Of those magicians, the first both in eloquence and in deed, is Sosthenes, who not only describes the true God with fitting majesty, but also the angels that are the messenger of the true God."

The African Bishop of Carthage (about 250 A.D.), who was said to be martyred, gives an account in "The Treatise on the Lapsed," of "an infant who had some bread mingled with wine given to it in the presence of an idol, and which by certain signs showed that sacrilege had been committed."

Also, of a woman, when she tried with unworthy hands to open the box in which was the holy body of the Lord, was deterred by fire rising from it from daring to touch it. Another, who himself was defiled, dared with the rest to receive secretly a part of the sacrifice celebrated by the priest; he could not eat or handle the holy body of the Lord, but found in his hands when opened, *that he had a cinder.*"

The Bishop states that he was eye-witness of the facts, and cites them as warnings to such as would attempt to partake of the Eucharist in an improper manner.

Origen, another celebrated African bishop, one of the most learned and illustrious that has graced the Christian annals, and who was expelled from Alexandria on account of his so-called heretical opinions, in his "De Principiis," writes:—"What shall we say of the Diviners, from whom—by the working of those spirits (demons), who have the mastery over them—answers are given (to those who consult them) in carefully constructed verses? Those persons, too, whom they term Magi (magicians) frequently, by invoking demons over boys of tender years, have made them repeat poetical compositions which were the admiration and amazement of all. Now these effects, we suppose, are brought about in the following manner. As holy and immaculate souls, after devoting themselves to God with all affection and purity, and preserving themselves from the contagion of evil spirits; and purifying themselves by long abstinence, by these means they assume a portion of divinity, and earn the grace of prophecy, and other divine gifts: the result of this is, that they are filled with the working of those spirits to whose service they have subjected themselves."



As Origen was, above all others of his day, a learned man and author of the most valuable works of his time, it were hard to doubt evidence so trustworthy. But what has a more direct bearing on my work, is that which he gives as a kind of left-hand blow to his great atheistical antagonist, Celsus:—"But he (Celsus) compares them (the miracles of Jesus) to the tricks of jugglers, who profess to do still more wonderful things; and to the feats performed by those who have been taught by Egyptians; who, for a few obols, will impart the knowledge of their most venerated arts; will expel demons from (the bodies of) men; will expel diseases, and invoke the souls of heroes; will exhibit banquets, with tables and dishes, and dainties, that have no real existence; and will put in motion, as if alive, which are not real living animals, but which have only the appearance of life. So, you see that by these expressions he allows, as it were, the existence of magic. Celsus compares the miracles related of Jesus to the results produced by magic; and there would indeed be a resemblance between them, if Jesus, like the practitioner of the magic arts, had performed His works only for show, &c., &c."

This Celsus was a very formidable antagonist, who, in that very early time (about 200 A.D.), not only called into question the then Christian doctrines, but even the actuality of Jesus the Christ; and it is unfortunate that all we know of him, or his works (for he appears to have been a voluminous writer), is the references quoted from his works, and used by Origen to oppose by his own arguments. And what is more, none of the great Gnostic writers have any writings extant: as they were all classed under the head of heretics, their works have all been suppressed and destroyed by the orthodox Church.

Tertullian, another celebrated Christian Father (supposed date about 200 A.D.), in his "De Spectaculis," writing against the public shows, says, those who attend them become accessible to evil spirits, and states:—"We have the case of the woman—the Lord Himself is witness—who went to the theatre and came back possessed. In the outcasting (by exorcism), accordingly, when the unclean creature was upbraided with having dared to attack a believer, he firmly replied: 'And, in truth, I did it most righteously, for I found her in my domain.' Another case, too, is well known, in which a woman had been hearing a tragedian; and in the very night she saw in her sleep a linen cloth,—the actor's name being mentioned at the same time with strong disapproval,—and in five days that woman was no more."

In his "Apologeticus," Tertullian, in speaking of obsessing spirits, says:—"They disclaim being unclean spirits, which yet we must hold as indubitably proved by their relish for the blood and fumes and fetid carcases of sacrificial animals, and even by the vile language of their ministers (mediums). Our power over them is from our naming the name of Christ. So at our touch and breathing, overwhelmed by the thought and realization of those judgment fires, at our command they leave the bodies they have entered, unwilling and distressed, and before your very eyes they are put to an open shame."

In the "Recognitions" of Clement, translated by Rufinus (about 410 A.D.), which appears to be a religious novel, there is a long account concerning Simon Magus, who is confronted by Saint Peter and others. Its interest consists in many details, which throw light upon the early history of the Christian Church, and more especially on the alleged pretensions of Simon the Magician. The author makes him out to be the victim of demons (spirits), who deluded him into the belief that he was "God incarnate in flesh," and says of Simon:—"Yet, although he is sure, by these very things (his wondrous powers), that souls are immortal, and although he thinks that he really sees those things which *we believe by faith*; yet, as I said, he is deluded by demons, though he thinks that he sees the substance of the soul."

The above are a fair sample of what abounds in the earliest known Christian annals, and although in the main they are used by the authors, to show the truth of their own powers over spirits, and the healing of diseases, &c., to the disparagement of "magicians," yet they, undoubtedly, admit the genuineness of magical and theurgical practices, and this is the part with which I am at present concerned; and I have selected the above to prove the connection between the Christian and older Egyptian beliefs and practices. If these stories, along with many others, as narrated, are true, then I fail to see why the Egyptian stories should not be equally true; but of this the reader must judge for himself or herself.

The Christian system rests upon—not wisdom, but—the

ancient miraculous element, which was manifested at the time of its inauguration; and this forms the foundation upon which the whole superstructure rests. The central figure, Jesus, with his immediate disciples, were supposed "to have done works that no other man or men ever did," the crowning display of which was the bringing back to life some who were dead. But precisely the same is said of others, who were in no way associated with Christianity, as witness Pythagoras, Apollonius of Tyana, and others, so that to my view a much more rational and enduring way would be, the substitution of spiritual principles for miraculous relations. These may be questioned, and are called into question; but the spiritual principles, of which those narratives are the symbols, *will never die*, and are beyond the reach of adverse criticism, for these principles are coeval with, and the fundamental force and power of, Life!

Who can separate Life from the forms in which it is manifested? Who can fathom the depths from which this Power originates? It laughs at the pseudo-science of mortals, who, though they have the power to liberate it from the form of which it was the motive principle, yet *it still continues*; and although it changes the forms by which it is made manifest to mortals on the earth, yet itself is eternal, unchangeable, and incomprehensible. Seeing that the Life-principle itself is so infinitely beyond the power of men to control, the all-important question is as to the forms which are temporarily built up and animated by this Life-principle. These temporary, wonderful, living, structural forms are seen to decay, dissolve, and perish; but what becomes of that which made them what they were? Will it build another form in which the continuity of the same individual consciousness will be perpetuated in other spheres of existence? In plainer terms, If a man die shall he live again? If so, have we any proof whereby this tremendously important fact can be substantiated?

In answer to these, and a vast many others which spring out of them, the Egyptians had not the slightest doubt. With them it does not appear to have been a matter of speculative belief. The future, with them, was as real as the present, and the history of that future was mapped out as distinctly as the sun's path through the heavens, which phenomena formed the base of the superstructural idealism that made, at once, the social and religious life of Ancient Egypt. I think I have advanced sufficient to prove, that their system rested on something far more solid and substantial than imagination and dreamy speculation. Psychology, in all its branches and ramifications, was the grand portal through which their initiates entered into the regions which, to most moderns, are unknown and unexplored.

I say, to most moderns; but there are some (now in the minority) who are strong enough, or (to the thinking of the great majority) weak enough to study the same supermundane science, and who have entered into the Great Beyond by the same way; and their explorations have been, and are, eminently successful; and to themselves, at least, the evidence admits of no flaw, for they return with a certitude of a hereafter, which neither ignorant ridicule nor egotistical superficiality and incredulity can shake or disturb. The ranks of modern so-called Spiritualists, have been filled, for the most part, by those who were—before contact—scoffers, deniers, and the like; and it is only now a question of time, for the minority to be turned into the majority. For that the world must afford to wait.

Strange it is that the European nations, and especially Britain, with its Bible and missionary enterprises, pre-eminently Christian, while professing to believe, and teaching the certainty of rewards and punishments which are to follow in the future state, yet wilfully and inconsistently reject all evidence that goes to prove the truth of the doctrine they inculcate; and scientist and pietist, religionist and sceptic, all join hands in repudiating the evidence and proofs that are brought before their notice, setting down all those who "give heed to these things" as either dupes or knaves. We assert that Spirit-communion is a real and tangible fact, which will be patent to all who use the right means to obtain the knowledge; so that it may be as true to those of the present as to those of long past Egyptian generations.

(To be continued.)

The first job we sent out done on the New Printing Machine was 1000 Hymn Leaves for the Plymouth friends on the occasion of Mr. Colville's visit. It does work in the best possible manner. We can supply promptly hymn leaves with special heading for any occasion. Send for specimens.



## A COLUMN FOR THE LADIES.

## SYBIL'S IDEAL.

## A Tale of the Daybreak.

By MRS. RAMSAY LAYE.

PART III.—(CONTINUED).

So far Sybil's intercourse with the spirit world had been only comforting and encouraging; but her experience would have been different from that of others in the region of inquiry on which she had ventured, had she not, before long, had proof that there is a dark as well as a bright side to the subject.

One evening after the children were gone to bed, she was holding communication with her husband, and many interesting and pleasant messages were given her. They abruptly ceased, or rather were interrupted by a communication from what she at once knew to be a different "control." The handwriting was wild and irregular; it was accompanied by uncomfortable sensations on her part; and the message itself was an uncomfortable one.

"Oh, cruel horror! Save me! Save me!!"

The notes of exclamation, as well as the words were produced by the involuntary movement of her own hand.

"Go to 123A, White Chapel, and ask for the musician."

Sybil, whose experience was all being gained personally, who had never had opportunity of comparing notes with others, was greatly astonished.

"What does this mean? Who are you? What am I to do?"

To these questions there was no other answer than a repetition of the message, in almost the same words; a heavy line being scored under the word *Go* and the address.

Sybil felt disconcerted, but it never occurred to her to disobey a spirit mandate, and she resolved to go the following day to the address given (it was explicit at any rate), and trusted that she would there be directed what course to pursue.

The morning was hopelessly wet, but this did not deter her. She saw the children off to school, told them that she would probably not be at home to preside at their early dinner. Then, armed with waterproof and umbrella, she proceeded by the Underground Railway to London. She sought the address specified, and found there was no such number. She went into a post office, and looked at a Directory, and inquired whether the numbers of the street had been changed. No, not that they were aware of. Not to be easily foiled, however, she tried at various houses in the vicinity, and those of which the number had any proximation to that given. Up many long uninviting stairs she toiled, at many doors she knocked, asking if any one lived there called "the musician," any one who gave music lessons, who was connected with music in any way. She received civil answers, short answers, rude answers, but no clue whatever could she obtain.

Not until she had spent hours in this vain search, did she admit the conviction that she had been sent on a fool's errand. Her exposure to the rain and a raw east wind, during the morning's fruitless work gave Sybil a cold, which she could not shake off for weeks; but even this she minded less than the discovery that fraud and falsehood exists on the other side, no less than among men. She prayed earnestly for an explanation of the mystery, and her husband wrote through her hand,

"An undeveloped spirit took the control. I could not prevent it."

"What did he mean?" Sybil asked.

"Nothing, except to tease you, and to gratify his malicious propensities. There are all sorts here, just as there are with you. Spirits leave earth in every stage of development; those who are wicked, foolish, ignorant, do not at once change their character on coming here."

Distressing as this incident was to Sybil, it nevertheless gave her a valuable lesson. It enlightened her as to the meaning of St. Paul's warning: "Believe not every spirit." "Try the spirits." It showed her that we must not blindly accept all that comes from the other side, but exercise our reason, to discriminate. The paths to occult knowledge are slippery paths, and those who venture upon them have need, above all others, to keep a cool head and a sound judgment; that precious faculty which God has given us to be a guide to our feet and a lamp to our path.

Though Sybil found it most congenial to her taste and to what she esteemed the sacred character of spiritualistic inquiry to pursue her investigations in private, she was of too inquiring a mind not to desire to acquaint herself with the nature and extent of phenomena occurring outside her own experience. For this purpose she sat a few times with the strongest mediums of the day, both for physical and other manifestations; she got introductions to a few leading Spiritualists, and learned much by conversing with those whose experience was greater than her own. She bought the best books on occult philosophy, such as Lady Caitness's "Old Truths in a New Light," the works of Mrs. Hardinge Britten, and others. These she kept in a locked book-case. Having satisfied herself by a few seances with professional clairvoyants and in mixed circles, she did not make a practice of

attending such. It was more in harmony with her feelings to hold intercourse with the Unseen quietly and in private, and she was content with what came to her spontaneously.

Long before the time arrived for Mary and George to be initiated into the mystery, they got an inkling that there was something from which they were shut out; and Sybil, to whose candid mind evasion was repugnant, found it best to own that there was something which could not be imparted to them at present, but she added,

"When Mary is seventeen, then you shall both be told."

This of course stimulated their curiosity, and they laughingly teased her to take them into her confidence at once. But Sybil would have no levity on the subject.

"It is not a matter for jesting," said she; "it is a very serious thing."

"Is it a pleasant secret," they asked, looking a little disappointed. "Shall we like it?"

"Yes, very much; but now we will not speak about it any more, until Mary is seventeen, then you may ask me."

The children were obedient, and made no further allusion to the subject, and she sometimes thought they had forgotten it, but they had not, for when the time drew near they reminded her of the promise.

Sybil had herself looked forward to the day with interest, and some anxiety, and in the afternoon on Mary's birthday, she bade them both accompany her to the school-room, now for several years past disused in that capacity, for Sybil had given up another room to the children, and reserved it exclusively for her seances.

They looked round eagerly, expecting to see something extraordinary; but they saw only chairs ranged formally against the wall, as in a room little occupied; a small book-case with closed doors, and on the centre table a packet of letters, and a few trifles which had belonged to their mother and uncle. Sybil was very anxious for the sake of her nephew and niece that the seance should be an impressive one, and she had done everything in her power to secure good conditions.

Drawing down the blind, as the sun was shining rather strongly into the room, she directed George to place chairs at the table, and they all sat down. There was a pause, for Sybil, often as she had looked forward to this moment, hesitated how to begin. Mary gave her an opening, by taking up a little pin cushion, and saying in a tone of feeling:

"Oh, this belonged to poor mama, it used to lie in her work-box."

"You need not say 'poor mama,' Mary; for those who have done well in this life, death is nothing more than the entrance to a new and a happier life. It is of this I have to speak to you to-day. Your mother is not dead; she is living and happy, much happier than she was on earth. This I know from herself, for it is permitted us in the present day to receive communications from those who have passed from our sight."

The children looked too much astonished to speak; their aunt went on:

"When a soul quits the body, the only part of the person that dies is the deserted bodily frame, that, as we know, resolves itself again into the elements; but the spirit finds itself, or rather I must say his or herself, since it is the person, still clothed with a body which is, apparently, the counterpart of the former, only of finer substance and possessing the same faculties as heretofore, though in a much higher degree, with powers, for instance of locomotion, far beyond anything we here dream of. The surroundings are as tangible and real to the inhabitants of that world as these are to us."

"How delightful," interrupted Mary. "It makes the prospect of death quite different."

"Exactly: the essence of spirit teaching is that for those at least who have used well their time on earth there is nothing to shrink from in death; it is merely a transition, a birth, to a higher phase of being. Now we will try if we can obtain evidence of your mother's continued existence, but first I will offer a prayer."

She paused a moment, then said:—

"Father of all spirits! of those who are in the flesh, and those who have quitted the mortal body, we beseech thee to bless us who are assembled here this afternoon, and if it be thy will, grant us the happiness of communing with dear friends who have entered before us on the higher and nobler life which we know awaits us all. Permit these children to receive a token from their mother, which shall assure them that she is not dead but living and caring for them. Purify us that we may be worthy and fit to receive pure and holy communications, for the strengthening of our faith, the increase of our happiness, and the removal from our minds of all fear of death. We ask this in the name of Jesus Christ."

"Now," resumed Mrs. Branscombe, "there are various ways of receiving communications. The means I usually adopt is to hold a pencil, and my hand is guided to write by an unseen intelligence; but, as this is your first experience, you might not understand that the writing is purely automatic on my part, so we will have recourse to the slower, less convenient, mode of communing by means of raps and the alphabet. Mary shall repeat the alphabet, and George must note down with this pencil every letter at which a rap occurs."



As she ceased speaking a succession of raps were heard in different parts of the room, as well as on the table.

"What is that?" exclaimed the young people. George hastily jumped up.

"Sit still," said his aunt, "or no; examine and see if there is anything in the room to account for those raps."

She moved her own chair clear of the table, and her nephew looked eagerly about, but declared there was nothing to account for the raps.

"What are they, Aunt?"

"They are a signal that spirits are present, and from the cheerful, animated sound, I am inclined to think they mean us to understand that they approve of our arrangement. Now we will begin. Mary, repeat the alphabet slowly."

Mary obeyed, and proceeded without interruption until she said "M," when there was a decided rap. She began again, "A"—a rap. The repetition of the alphabet and the raps went on briskly for some minutes.

"Don't stop to read until it is finished," Sybil said.

Presently there was a pause.

"That is all," said she; "read what is on the paper, George."

"Mary, George, my dear children, you must not think of me as dead. I have never died. There is no death. I am often near you; at this moment I am close to you. I have met your father, your uncle, and many other friends. I can't tell you the happiness it gives me to see you doing well. God bless you all. Your loving mother, Mary Branscombe."

The children were both affected, and Mary burst into tears.

"To think that this should have come to us from beyond the tomb! My dear mother!"

"You see now," observed Sybil, "that I could have no part in producing that message."

"No, certainly," they assented.

"But," said George, who looked uncomfortably perplexed, "it seems so odd that mother should come rapping in that way. It is so unlike her."

"Why does the postman rap, George?" asked Sybil, quietly.

"The postman? To let us know that he is there, and has brought a letter."

"Exactly, and the spirits rap for the same purpose: to let us know that they are present, and have a message for us. You must remember the difficulties there are in the way of them communicating with us at all; they are in one state of existence, and we in another."

"And such a distance as the messages have to come," interrupted Mary.

"Ah," replied Sybil, "you will have to divest your mind of the idea that the spirit world is far distant; it is round and about us, and of that I have much that is interesting to tell you. But for all that, the difficulties in the way of communicating must be immense: they are on the spiritual plane, we on the material; instead, therefore, of criticizing the means they adopt, for they use such as they find available, let us look beyond details, and receive thankfully the messages they bear,—just as we are indebted to the tiny taps of the telegraph needle for important news from the far ends of the earth. However, as I have told you, raps are only one mode of communicating, and the most elementary. There is automatic writing, which I am about to show you, there is also direct writing—writing that is produced without any visible agency at all. There is the spirit voice, either with or without a materialized form; all these have come within my experience, and will, no doubt, be witnessed by you also. Ob, children, you are on the brink of unfathomable wonders."

She then took paper and pencil, and a variety of communications were written by her hand. George and Mary became intensely interested; they multiplied questions, some of which were answered in the most unexpected manner. Long after their aunt proposed to adjourn they entreated her to continue.

"Perhaps we may have the power; we must try," said George. "We will sit every day, Aunt."

"You will do nothing of the kind," was her reply. "It would be exhausting and injurious to all of us. Once a week is often enough. We will sit every Sunday afternoon."

Before leaving the room, Sybil opened the book-case and showed them her collection of spiritualistic literature, all standard works, including a set of bound volumes of "Human Nature," a periodical replete with instructive and interesting matter, the premature cessation of which she regretted.

"I have no objection to your reading all these books, in due course," said Mrs. Branscombe; "then you will know as much as I do on occult subjects. We might read one aloud in the evening, and discuss it as we go on."

"I should like this," said George, pouncing on "Ghost Land."

That is rather too strong meat for you just at first," replied his aunt, with a smile, "you must go on step by step, and not attempt to grasp truths which your mind is unprepared for."

She selected a couple of volumes which she considered suitable for beginners, and put into the hands of each.

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

## PROGRESS OF SPIRITUAL WORK.

MR. W. J. COLVILLE IN LIVERPOOL.

On Sunday last, Aug. 26, Mr. W. J. Colville again occupied the platform of Rodney Hall, Liverpool. The audience was very large at both services. In the morning the topic of discourse was "The future of this planet, the coming race, and the golden age." The discourse was in some measure an exposition of Lord Lytton's famous novel, "The Coming Race," in which he says that the race destined to supersede the present will know how to collect and employ "Vril," a force by means of which they will perfect aerial navigation and be able to ride the land of all that is obnoxious. It would be impossible in a few words to give anything like the purport of this lecture, but one or two prominent ideas that will aid the reader to know to some extent what is in store for us if the prognostications of Mr. Colville's inspirers are correct. After refuting the old dogma that physical death is the result of sin, in the sense in which this doctrine is taught by the orthodox, the inspiring intelligences quoted largely from the results of geologic and other scientific researches, to prove that all the phenomena transpiring from age to age on the earth result in the greater perfection of the planet. The loss of Atlantis probably about 12,000 years ago was referred to as the culmination of the last grand cycle of the earth, each grand cycle covering a period of over 25,000 years. When land is buried under the ocean it undergoes changes and recuperation, fitting it to become the abode of higher types of life than it has borne hitherto; and thus at the close of a grand cycle, land and water to a large extent exchange places. The final outcome of this will be the beautification of the entire earth, and the equal distribution of land and water over its entire surface. In that far distant day all races will be one, and the true golden age is future and not past, though the mythologic conceptions were largely historic, in so far as they related to Atlantis and Central America, in the palmy days of a long gone-by civilization. Bringing the matter to a focus in the present day, the controlling spirits regarded this century as the end of one of those minor cycles of which there are twelve in every grand cycle. The unprecedented strides made by science in this day, and the irrepressible efforts of all civilized nations to be self-governing, will lead to the amalgamation of the European nations ere long, the establishment of independencies in Canada, Australia and elsewhere, and the substitution of a higher and more spiritual religion for the present forms of worship in Christendom. Mohammedanism, Judaism, and Christianity as systems would probably migrate into Africa, and take the place of more barbaric systems, while an unsectarian religion, allied with science, inspired by the direct communion with the spirit-world now becoming prevalent, would be the religion of Europe, America, Australia and parts of Asia. In the evening the control announced himself as "Geo. Thompson" the abolitionist. He spoke for an hour and a half upon "The cause and cure of crime and poverty," so earnestly and eloquently that out of an audience of several hundred people scarcely any left till the conclusion of the entire service. This lecture has been reported by a competent stenographer, and may appear shortly in the MEDIUM, in slightly abbreviated form. The poem at the close was an unusually fine effort.

On Monday, Aug. 27, Mr. W. J. Colville answered a great many important questions, the answers to which appeared to greatly please and satisfy a large, intelligent and appreciative audience. Mrs. E. H. Britten lectures in Rodney Hall, next Sunday, September 2, at 11 a.m. and 6 p.m.

### EXETER.

Our cause here during last week displayed much activity in various directions. On Friday evening, there was a large company in our circle room, and we were privileged to listen to a powerful oration through the trance medium, from "Byron." A friend tells me that on one evening of the week, a company of twenty were gathered at his house, being nearly all relations, when a series of impersonations took place through the medium in the trance, occupying nearly three hours. Nearly all the invisible actors were recognised.

We are again brought into much public prominence through discussions in the local papers, an opportunity of great advantage to our movement when judiciously and wisely used. The result was realized on Sunday evening in the large company of respectable citizens who came to the Hall. They were richly repaid for coming, for the platform was occupied by the medium for about two hours and a half with splendid orations, interspersed with interesting impersonations. Some of the highest eulogiums that could be possibly uttered were given by gentlemen of influence in the city, who entered the Hall thoroughly sceptical about Spiritualism.

NEWTON ST. CYRES.

The writer lectured again at this place on Sunday afternoon to a goodly company. The spiritual influence was excellent, and inspiration flowed rich and full. The two female mediums, Mrs. C. and Miss B., give addresses, and regularly on week evenings and on Sundays.

OMEGA.

TORONTO.—One of our readers has a letter on Spiritualism in the "Evening Canadian" of August 6th. This subject does not appear to receive much publicity from the newspapers of the Dominion.



MEETINGS, SUNDAY, SEPTEMBER 2ND, 1883.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.  
TEMPERANCE HALL, 52, Bell St., Edgware Road, at 7, Addresses.  
CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse,  
"Some experiences of the Control."

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.  
BATLEY CARR.—Town Street, 6 p.m.: Mrs. Gott.  
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.: Miss Musgrave.  
BIRMINGHAM.—Oozell Street Board School, 6.30, Mrs. Groom.  
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. Illingworth and  
Mrs. Bailey.  
Wade's Meeting Room, Harker Street, Bowling, at 2.30  
and 6 p.m.: Mr. Henry Briggs, and Mr. Peel.  
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30  
and 6 p.m., Miss Harrison.  
EXETER.—Oddfellow's Hall, Bampfylde St. 6.30, Rev. C. Ware.  
GATESHEAD.—Central Buildings, High Street, 6.30.  
GLASGOW.—2, Carlton Place, South Side, at 11 and 6.30. Lyc-  
eum at 5.  
HALIFAX.—Spiritual Institution, Peacock Yard, Union Street,  
2.30 and 6.30, Mrs. Gregg.  
HETTON.—Miners' Old Hall, at 5.30.  
KINGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30 :  
Mr. Armitage.  
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30,  
Mrs. Butler.  
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.  
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at  
11 a.m., and 6.30 p.m.: Mrs. E. H. Britten.  
MACCLESFIELD.—Spiritualists' Free Church, a Paradise Street,  
at 6.30 p.m.: Rev. A. Rushton.  
MANCHESTER.—Bridge Street Chapel, Bridge Street, Ardwick,  
10.30 and 6.30.  
MORLEY.—Spiritual Mission Room, Church St., 6: Mrs. Ingham.  
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road,  
at 10.30 a.m. and 6.30 p.m.  
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.  
NORTH SHIELDS.—Bolton's Yard, Tyne St., 6, Mr. A. Duguid.  
OLDHAM.—176, Union Street, at 2.30 and 6.  
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30.  
PLYMOUTH.—St. James's Hall, Union Street, at 3 and 7, Mr.  
W. J. Colville.  
SHEFFIELD.—Psychological Inst'n, Cocoa House, Pond St., 2.30  
and 6.30, Mrs. Dobson, Batley.  
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at  
2.30 and 6.30, Mr. E. W. Wallis.  
SUNDERLAND.—Avenue Theatre, at 2.30, 6.30, Mr. Thomas  
Ashton, Newcastle.  
WALLSAL.—Exchange Rooms, High St., at 11 and 6.30.  
WEST PELTON.—At Mr. T. Corker's, Grange Villa, at 6 p.m.:  
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  - 54.—SPIRITUALISM IN BELGIUM, TURKEY, AND OTHER EUROPEAN LANDS.
  - 55 to 71.—SPIRITUALISM IN AMERICA.
  - 72.—CONCLUSION.

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