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THE CAUSE OF CRIME AND POVERTY, AND THE REMEDY SUGGESTED BY THE SPIRIT WORLD.

A Lecture delivered by spirit "George Thompson," through the mediumship of
W. J. Colville, in Rodney Hall, Liverpool, Sunday evening, August 26, 1883.

The subject of my discourse to-night is of paramount importance to every member of the human family—the Scientist, the Political Economist, the Religious Teacher of any Church or Party, the Spiritualist and the Secularist must each and all be interested in the removal of that crime and poverty which, in spite of our boasted civilization, despite our claim to supremacy as a Christian people, acts as a blight upon the fairest trees of our national progress, discouraging the philanthropist at every turn, and making sad the hearts of all who can feel tenderly for mankind, and wishful for the advent of that long-promised golden age, concerning which you have been told so much, even from this platform this morning.

It may seem strange to some that I should have been requested to-night to speak on so sorrowful a topic as crime and poverty, by the band of intelligences who deputed one of their number to address you this morning on so bright and happy a theme as the "Golden Age, or the Future Utopia." But, in the wisdom of the controlling powers, the dark side of life's picture is always best analysed when a strong light has shown you the brilliant combination of forms and colours constituting the beautiful fore-ground of the picture of human existence, and as what I have to say to you is, I hope, more encouraging than despondent, as it is my province to point out the remedy rather than to expatiate upon evil: as I am not among those who believe in positive, irremediable, absolute evil, as with the knowledge acquired, partly on earth but more fully in spirit-life, I feel justified in announcing myself as a believer in good as the only absolute, the only eternal condition of existence.

I shall hope to remove a stumbling-block from the path of many, if I can only persuade them to treat evil as a malady, and criminals as brethren. Not that I would condone crime or palliate guilt; not that I would excuse errors which conscience refuses to pardon, or deny the perfidy of such transactions as are performed with a view to personal aggrandisement at the expense of the welfare of a community or society at large; but, as in common I trust with all of you, I look upon evil as a cancer in the breast of humanity, I wish to make the endeavour so to remove the plague-spot, that not only pain and infection shall cease, but also that the patient's

system may be purged from the virus in the blood, which if lurking in the system, though its external expressions be checked, will assuredly again break forth in other and probably more direful centres of contamination.

What is crime? To answer such a question in any degree explicitly I must ask you to consider the human system as a unit, a compact body in which no members are superior or inferior to their fellows, but all being equally necessary, all should be treated with the same respect and cultivated with the same care. Abnormal developments in some regions of the brain naturally and inevitably lead to lack of proper unfoldment in other quarters. The great need of the age is symmetry: the great lack, harmonious union. As in some splendid oratorio every part is well sustained, every chord and every instrument fully but not excessively sounded, so in human life when the glorious anthem of existence is truly sung, every note, every tone is heard expressively and beautifully, but no one instrument drowns another, no one voice is so loud that other parts than the part taken by it are shamed into silence.

To the phrenologist, who traces the unfoldment of character by indications upon the skull, the various organs of the brain appear as so many indications of moral and mental attainment. Some, who are largely ignorant of the science of human life, imagine that Conscientiousness is honourable, while Acquisitiveness is to be despised. Some, while eulogizing preponderant Ideality, Sublimity, and Benevolence, can see only evil in Destructiveness or Combaticiveness. But could the phrenologists of earth transfer the scene of their examinations to celestial spheres, and study the development of angelic crania, they would without doubt behold such wondrous evenness in the expression of character, that the tendencies so often thought only evil now, would at once be acknowledged as purely good when rightly balanced and modulated, and only capable of working disaster when they have gained an undue mastery over other equally important organs, with which they are by nature fitted to work in concert, but over which they can rightfully exert no supreme dominion.

Swedenborg, discoursing upon the loves of the angels, was assuredly not far astray when describing the three essential

loves of human nature. He declares that in angels these loves are rightly subordinated the one to the others, and that these same loves improperly subdued may transform man into a devil. The love of God is made manifest through those organs of the coronal region of the brain which give evidence of spirituality, worship, the admiration of, and love for, all that is transcendent morally and spiritually glorious. The love of the neighbour is outwrought through the perfection of those organs which prompt to deeds of self-sacrificing benevolence; while the love of self, when righteously cultivated, is but the normal expression of the natural instinct of self-preservation, so applied that each individual aims at personal culture, not as a means whereby vanity may be pleased, but with a view to becoming all that one can become on behalf of the race of mankind generally.

It is beyond cavil that ante-natal influences exert a wondrously potent sway over temperament and destiny. No physiologist will dispute that every mother before the birth of her offspring stamps the child not only with her constitution and general tenor of being, but most radically with the effects of those transitory states through which she has passed during her pregnant period. Thus an unexpressed yearning in a mother's heart may change or mark the entire course of the life of her offspring. A constant desire for the unattainable may develop in the child a tendency to over-reaching in trade, sometimes to positive dishonesty. The encouragement of repressed anger may bring forth a child addicted to evil meditations, or, where the temperament is very acute, may render the boy a pugilist, or the girl a constant scold.

The highest product of civilization is the harmonious household, the highest manifestation of life on earth is in that estate of marriage which approximates most closely to the ideal union in which two constitute one. Whenever there is discord in the family, or in the social relations especially; whenever marriage is for place, or wealth, or power, or the gratification of earthly passion; wherever father and mother are bound by no ties of affection to each other, or fail to trust and confide the one in the other,—there is a nursery of crime, a hotbed of iniquity. But wheresoever the hymenial altar is consecrated with the presence of true love, be the home a palace or a cellar, there may be sown the seeds of virtue in unborn generations; there may the foundations be laid upon which the temple of improved humanity may safely for ages rest.

Too much stress cannot possibly be laid upon the sanctity of marriage and the family relation; too much importance cannot be attached to home training. Those ladies of fashion who prefer the company of a pug dog or a poodle to the society of their own children, are scarcely entitled to be called by the sacred name of mother. Those who entrust the care of their children to hirelings, that they may appear fancifully attired at every ball and party, neglecting the most sacred duties of life, are scarcely the women whose word on political matters could have much weight in an intelligent community. But among such are to be found the bulk of those who desire to enforce the old Hebraic law, that woman shall be excluded from all legislative conclaves by reason of her pressing household and family duties, and her inability to rear well her children if her voice be heard in halls of legislature; almost to the extent of allowing the Mohammedan supremacy of man as lord and master. Do these women of fashion push their claim to domesticity, while among your grandest heroines, your most public women, you can number Harriet Martineau, Lucretia Mott, Lydia Maria Child, Harriet Beecher Stowe, and others too numerous to mention, who have certainly not overlooked woman's more private and natural sphere of labour, while engaged in prosecuting their researches into the realms of mental and social science.

We ask only such freedom for woman as shall emancipate her from the thralldom of fashion, which often reduces her to a mere exhibitor of the ladies' result of the dressmaker's and milliner's art. We merely ask that your laws shall be such that there be no distinction made in the world between man and woman, save and except such distinction as nature makes always. We ask only that every girl be brought up to regard the office of maternity as the most sacred office in life, and that your daughters be so educated that your sons will respect them; that the intuitions of woman may be everywhere regnant, as the consort of masculine intellect. Let every mother be a free woman, choosing the partner of her joys and sorrows unbiassed by thought of rank and wealth, unblinded by meretricious advantages, and we shall have fewer criminals, fewer paupers, fewer incomplete and unhappy lives. Utopia is ours, if we will work to inherit it; but those who, like the

orthodox Jews of 2,000 years ago, saw only the letter of their predictions, and understood the coming of the Messiah to mean only the advent of a personal warrior to release them from the Roman yoke, are like blind men at noonday, who see not the light though it be shining in all its brilliancy upon their very eyeballs.

To those who expect a spiritual deliverance in this century from all the ills of earth, through the miraculous action of spiritual powers upon this planet, we can only say: You are storing up for yourselves most grievous disappointment; the saviours of the world never come to save men from the consequences of sins they have already committed, but purge them to sin no more, lest a worse penalty be incurred by them.

Unfortunately for Christian profession, the Gospel of Christ is commonly set aside for the utmost rigour of the law of Moses. Christianity has utterly failed to put in active practice the teachings of Jesus, these teachings being pure spirituality, simple expositions of the divine law, written not with ink or in outward characters mysteriously upon tablets of stone, but engraven indelibly upon the ever-living scroll of human consciousness. You may assume whatever name you please; you may call yourselves after any man or no man; you may profess belief or disbelief in inspired writings or in modern spiritual revelations, but the true gospel of love to the neighbour as the fulfilling of the royal and only eternally binding law in the universe, commends itself to Oriental and Occidental alike.

Our Secularist brethren preach what they term Utilitarianism. They lay unbounded stress upon expediency; they make this world the centre of gravity, to the improvement of which all their efforts tend. By so doing they do not deprive themselves of a place among true spiritual workers, as the crying of "Lord! Lord!" to the higher powers does not constitute religion; neither does dreaming about the bright Summer-land and the "Sweet by-and-bye" prepare you for a place among the angels. We have seen many go out from your midst, utterly unacquainted with the fact of human immortality, prepared to engage at once in the highest service of heaven. We have seen others with much head knowledge of spiritual truth, utterly deaf, totally blind in spirit-life; because of their lack of sympathy with the great family of human souls to which they belong. We have seen those highly esteemed among men enter spirit-life paupers, while the degraded outcast has received a recompense for struggles unnoted on earth, but carefully recorded by angels.

Judge not that ye be not judged, is a maxim we would fain see posted in letters of living flame over every judicial seat. We would have this text placed upon the walls where every jury sits trying the case of a brother's or a sister's fall. Then, would you abolish penalties, would you let the criminal escape uncorrected? we hear some asking. Our answer is most emphatically: We would not. But in the imposition of penalty you need ever keep before your minds the thought, that no penalty is justifiable which has not two laudable and ever-justifiable objects in view: the one the protection of society, the other the reformation of the offender.

Sin is moral disease. Crime is due to spiritual infirmity. Our business is to correct it, to overcome the weakness, to remove the stumbling-block out of the path of the one who easily slides. How do you treat your physically diseased ones? You do not *punish* them. Punishment is too harsh a term to apply to rational medical treatment. You are not angry with the invalid, and yet if he be dangerous to the community, if his malady be such that you fear infection will spread, you incarcerate him within the walls of a hospital; you perhaps place him in a fever ward, and only allow the doctors and nurses to approach: and yet all the while you are sorry for the poor sufferer. Physical suffering is often the result of misconduct; immoralities often make wrecks of men and women physically, but it is not your task to punish the sufferer: it is yours to endeavour to heal, and to so guard others from infection that the contagion shall spread no further.

I would not abolish prisons, but I would remodel them. I would make them moral hospitals, instead of allowing them to continue as they frequently are now,—moral cesspools. I would have schools for the erring. I would agitate that work be provided for every culprit, that every fallen boy, girl, woman or man should be made to learn a trade, if he or she does not know one; and I would so alter prison discipline that in every instance prisoners should be self-supporting. I would have all taxes for the support of criminals in idleness abolished. I would appropriate the funds raised by prisoners' industries for the maintenance of the establishments in which they are confined; and the surplus I would have placed to

the prisoner's credit, that, when able to go out into the world again, he might have the wherewithal to start him in respectable business. I would give every captive a sufficiency of light, food, air, exercise. I would place all guilty of misdemeanour under the supervision of strong, healthy, humane men, yea, and women, also, who should, while enforcing strict discipline, encourage those under their charge to cultivate industry and self-respect. I would bring flowers and birds into prison courtyards. I would embellish dungeon walls with pictures; yea, I would destroy every dungeon and set every captive free from all other restraint than such as is necessary to supply means for the protection of society at large.

The spiritual philosophy finds no place in the universe for hells, no place for damned souls, for whom there is no possibility of reclamation throughout eternity; and thus for measures vindictively or retaliatively punitive the spirit world has no sympathy, no other sentence than that of condemnation.

I know that I lay myself open to the severest criticism on account of my views on the treatment of criminals. I know that there are those who will even go so far as to say, that persons will be induced to commit crime in order to get into the model prisons. I answer: that my experience with the lawless has led me to infer that those most addicted to crime are the determinedly idle. More crime is brought on by idleness than by all other causes combined. Men shirk employments: they will play games of chance; they will trust to any precarious means of livelihood, rather than work; and thus, from this class, we should have few indeed striving to enter our reformatory workshops. And, to give utmost opportunity to all to earn an honest livelihood, governments should provide work for every unemployed person, and it should be made impossible throughout England, America, and every civilized land, that a single human being should perforce be able and willing to work, but unable to get work to do.

Idleness, as stated before, is in our opinion the one great inducement to crime. Children are naturally active: every healthy child is industrious. There must be some terrible mistake somewhere in our present systems of education, when so many grow up to hate work and love idleness. Children who are not engaged in useful employment are always up to mischief; and up to mischief they must and will be, unless their energies be wisely directed into healthful channels. Every child should be to parent, guardian, and teacher an individual study. Children should be watched at play, and the natural predispositions of their natures carefully noted. Every child can be made to love some kind of work, let it be singing, painting, gardening, or anything, as long as it is a normal and healthful direction of energy.

One kind of school cannot meet all requirements. You need more teachers. You need a new and better system of classification, both in schools and families. No child should ever be made to work at uncongenial tasks. The natural aptitudes should in all cases be consulted, and instruction given accordingly. Too many parents and teachers content themselves with inveighing against active mischief. They are always telling their charges what not to do, and only rarely attempting to show them how to employ time and talent, that useful work be really delightful. To love work is necessary to success in carrying it out.

No one is ever successful in trade or profession that does not love his art. Think ye that Dante and Milton did not love their muse? Think ye that Mozart and Handel had no passionate love of harmony? Think ye that Raphael was merely a paid painter, Phidias a hired sculptor, Angelo an enforced architect? Think ye that any who have achieved enduring success along the pathways trodden by true genius have ever done their work in life simply to earn enough money to provide them with food and shelter, or even to purchase luxuries in addition? The workman is worthy of his hire, the faithful servant is entitled to wages, the bird must be fed or it cannot sing, but anyone who degrades work, merely making it a means of livelihood, knows nothing of the true soul of a workman, who so delights in his occupation, that fortune and fame would at once pall upon his senses as useless clouds, if through them he might not more perfectly express his soul in chosen industries.

My conviction is positive, that if every child could be made to learn a trade adapted to his or her intellectual and physical being, that no one would grow up preferring to roam the streets in search of haunts of idle dissipation to engaging in some useful pursuit. The dignity of labour must be preached

everywhere; not only the dignity of the ministerial, medical, and legal professions, but the dignity of sweeping, cooking, yea, and even scavenging, for whatever contributes even in the smallest degree to promote the general welfare of the world, is a task in which an angel need not be ashamed to be engaged.

I now turn to another point for a moment, which too often escapes the notice of our refined and even our philanthropic public, and that is the encouragement of crime which is frequently brought about by mistaken efforts to suppress and remove it. We must be bold enough to face unpleasant facts, and not content ourselves with ignoring the misery we do not see; because it does not immediately pass our doors, we must not treat it as though it had no existence. Indiscriminate almsgiving is one of the easiest, but one of the most despicable forms which vaunted charity assumes. What is easier for a rich man than to toss a few coppers or even silver pieces to the beggar who otherwise annoys him? What is easier than to throw relief at suppliants, that one may be thought very tender-hearted and very generous? Cases need investigation, unemployed and begging children need to be followed to their homes, and work found for them to do, that they may be saved from the streets. The cuff and blow, the rude rebuke administered to the urchin who craves a penny, is dastardly, unmanly, an exhibition of contemptible cowardice, which always goes hand-in-hand with the petty tyranny of the fashionable bully, who would soon run away if chased by a man as big as himself. Follow the beggars home: and what are their homes? Only too often wretched scenes of squalor, where their drunken parents beat them black and blue, if they do not return with a sufficiency of coin. Do you wonder that children steal, when they are often refused all shelter by their unnatural parents, who command them to steal if begging will not answer.

Every parent who can be proved unworthy to bring up children, must forfeit the charge of them. The poor little creatures who have been forced to steal, must be taken in hand by the humane lovers of children, of whom there are often more than you think, even in a modern Sodom. Are there no tender-hearted men and women who have room for a child in their households? Are there no married couples whose children have been removed to spirit-life, and who long to fill the places on earth made vacant by their transition? Are there none who, having no children of their own, long to take charge of the neglected or orphaned offspring of others: none whose grown-up sons and daughters are out in the world, while the old homestead is left forlorn through their absence? Let these protect and educate the waifs and strays, and let them be assured that no kindly deed, done to one of the least of God's little ones here on earth, will come short of a recompense both in the world of matter and in the realm of spirit.

Yet another sad, possibly even sadder, picture of city life remains to be painted. We have in our midst abominations called "houses of correction," into which the little wanderers are harshly thrown, who are led in dire despair to steal food that they may keep the breath a little longer in the bodies of their starving parents and friends. These institutions herd together children who have been trained from infancy to steal; who have been hardened in crime by long exposure to the vilest practices and associations; and those little saints (I use the word advisedly) who have pilfered bread for the first time, braving all the consequences of exposure and punishment, when their poor little feet have been worn to skin and bone in the fruitless tramp through the city to earn enough to buy bread for the starving invalid mother or sister at home,—dear little angels! if they received their just deserts they would be carressed and rewarded for their bravery, not committed to prison for crime.

Then, you may ask: Do I advocate theft? Do I declare dishonesty a virtue? Do I place upon theft a premium, and reward a boy because he steals? I answer: A thousand times, No! But if, when every other means shall fail, a human life can be preserved only by the commission of what man calls "theft," I pronounce it an act of murder to allow a human life to perish for lack of a piece of bread! But is it not disgraceful that our civilization should make it possible for theft ever to be laudable? Is it not a burning reproach to the Church, that is ever praying to the heavenly Parent: "Lead us not into temptation," that such grievous temptations should be constantly presented to the little ones—that there are even cases when the ordinary working of the moral law seems changed completely round, and what is usually good becomes evil, and what is generally vice becomes trans-

formed into virtue? Has the spirit world no voice to the millionaire, no word of warning to the affluent egotist, who cares for naught but his own purple and fine linen and delicate fare, even though Lazarus die of his sores, at his very gate?

My Secularist friends, you refuse all light that makes earthly existence bearable, when you blot out from man's vision the retributive justice of the Almighty, and close your eyes to that mighty law of compensation which, beyond the barriers of time and sense, overcomes all earthly irregularities, and rewards every soul according to its deserts.

I have yet another evil to expose, and while I may be thought a Nemesis, working only on the side of judgment, after I have disclaimed man's right to judge his brother, I protest that I judge no man's motive: I leave it to the Infinite to probe your thoughts. My mission, however, is not fulfilled if I gloss over the glaring iniquities of the times, and refuse to utter my protest against the wrong, and urge my plea in favour of means whereby it may be made easier for men to tread the upward, and harder for them to traverse the downward, road. Intemperance is very correctly styled one of the greatest, if not the very greatest cause of criminality in England and America to-day. Many honest efforts are being made to prohibit traffic in alcohol. Prohibitory laws are good enough if you can pass and enforce them, but of what use is a dead law? Moral suasion alone can induce men to pass a law, and then obey it. Laws set aside are worse than useless, as they bring legislation into contempt, and encourage greater lawlessness. Why is drunkenness so common? Surely because gin palaces are so attractive, so brilliantly lighted, so constantly open. What are the Churches doing to stem the tide of intemperance? They are preaching against drunkenness, it is true. Temperance Societies are formed, Blue Ribbon Armies organized, and where Coffee Palaces are established practical reformatory work is being accomplished.

Our cities and manufacturing towns are full of young people, strangers who have come to work. These young persons earn very small salaries. They know no one in the place. They hire cheap lodgings, where nobody cares anything for them. Where are they to spend their leisure time? The theatre is too expensive, so is the concert-room, and unfortunately when their means allow them to frequent the theatre, the diabolical bar-room attached often counteracts the otherwise good influence of the play. Church services do not meet every demand, and public parks, &c., are out of reason in inclement weather. The public house is always open, cheerful, inviting, exhilarating. For the sake of the sociability the fatal doors are entered, the first glass drank, and the downward progress of mind and body from that moment is rapid as the rushing torrents of Niagara. The taverns are often not inappropriately, by church members, called "houses of the devil," while the churches are dedicated to God. If those who are engaged in God's service were half as active as the devil's followers, the kingdom of God might soon be established on earth. God's houses are left dark, cold, shut-up, no invitation to the wanderer to enter there; the devil's house always stands open, warm, inviting, seductive. If the church edifice itself be thought too sacred for the purpose of affording proper recreation for the multitude, open the lecture hall, the school room, anything you are not afraid of profaning, and there have concerts, theatricals, lectures on various interesting and instructive topics,—historical, artistic, anthropological, scientific, as well as religious; provide all the best literature of the day for the use of all comers, and charge one penny for admission, that every one who enters may feel entitled to avail himself of the privileges afforded, and not feel himself treated as a pauper; while the admission fee will be so small that scarcely anyone could feel excluded by poverty. Let refreshments of a healthy and simple character be provided, at cost price, and all the arrangements so perfected that these temples of virtuous recreation and wise instruction may be because of their greater attractiveness, even far more liberally patronized than the direful dramshops, which will soon lose their hold over the masses if other temples than those dedicated to vice and Mammon be kept ever open, and be made most attractive to the multitude.

I never did and never can believe in man's total moral depravity, and thus I can never allow that anyone can be unsalvable, no matter how sunk in depths of crime he may be. Every soul can be brought into the sunshine of happy purity, if only the means of enlightenment are afforded, and when our advocates of virtuous living protest against vice, more by alluring men into the arms of virtue than by pointing the finger of scorn at the fallen and unfortunate, will a work of true

radical reformation really commence. The great and good Dr. E. H. Chapin, the justly celebrated Universalist preacher of New York, was ever wont to declare his conviction, that any man with sufficient ability to be a notorious villain could, with proper culture, be a great benefactor of the race. And how true it is that the most sensitive persons are ever the easiest led, either into vice or virtue! Col. Ingersoll has travestied the laws of being, in his suggestion that they might be improved if good health were made infectious instead of disease. Both are infectious, and in the moral kingdom while it is true that "evil communications corrupt good manners," it is equally a fact that virtuous surroundings can lead to newness of life.

The gospel of love must be preached instead of God's wrath and everlasting damnation, if the world is to be allured into the arms of virtue. It is not for me to say that the enactments of ancient days were not justifiable in their time, but there can be no real improvement of an individual until he learns to do right because he loves right. Prior to the time of Abraham, human sacrifices were common in almost all lands. Abraham, an old Chaldean chief, thinks he is serving God by offering up Isaac, his son; but the time had come for man to learn a higher law of life, and thus the spiritual instructor, who can read his sincerity of aim corrects his error in judgment, and tells him God requires no such sacrifice, and urges him to lay no hand upon the lad. Animal sacrifices then continued as part of religious worship until the days of Jesus, when humanity, further advanced than in the days of Abraham, was prepared to discard animal sacrifice; and thus the great teachers of the period proclaim to earth a "new commandment," that all bloodshed as a means of securing the divine favour shall be discountenanced. The Sermon on the Mount expressly denounces the retaliative letter of the old Jewish law, and how any Christian can be so blind as to advocate a resistant policy and capital punishment is beyond our comprehension. Would he who forbade the taking of eye for eye and tooth for tooth, sanction massacre in the name of religion, or the murder of a man because he murdered some one else? To practise cruelty to avenge crime, is to turn criminal yourselves, to legalize and by law enforce criminality. Let crime be held in such detestation by the entire community, that to imitate it shall be regarded monstrous and barbaric, and then, "whosoever sheddeth man's blood, by man shall his blood be shed," can no longer be regarded in any sense as a command, though metaphysicians may still possibly construe it into a prediction. Christian legislation has so confounded prophecy and command that, entirely over-looking the passage—"Retribution is mine and I will repay, saith the Lord"—it vaunts itself into the seat of judgment, and condemns to earthly death and everlasting pain many who, were it not for the evils in society, winked at by the privileged classes, would never have been subjected to the temptations which have led to their sad downfall.

It is possible that in limited degree in extreme cases it may be lawful to appeal to the fears of a mob, but you cannot kill the devil in any one by making him afraid of the consequences of wrong-doing simply. A person is none the less dangerous if he wishes to do wrong, and dare not except momentarily. He is like Etna or Vesuvius—all quiet at times, but ready at any moment to belch forth destructive showers of smoke and burning cinders; while the reformed man is harmless as those extinct volcanoes which now form part of the ocean's bed, and from which no further eruptions need be feared. Punishment, which is vindictive in character, cultivates repressed fury, deceit and hosts of kindred ills.

Can you expect to reform a man if he sees that you hate him, that you wish to be avenged upon him, but that you care nothing for his welfare? Who is it that really helps to save the fallen and the wretched among incarcerated criminals; who helps to inspire with new life the dying embers within the breast of the outcasts? Is it the officer of vengeance, mis-called justice, who with club in hand, strives to intimidate the sullen captive? Is it the priest who expatiates upon the torments of hell, in store for all who die in sin? Is it not the sad and heart-broken mother, the tender and devoted wife, the loving friend and sister, whose pity and affection can surmount every barrier of iniquity, and reclaim the fallen by the magic wand of sympathy? Not by sounding words of recrimination poured in stentorian tones into the ear of the evil-doer is he reformed, but by the speechless agony of wife, or child, or mother, who brings no reproaches only tears, only sorrow, only love. By these are stony hearts converted into flesh.

Preach the love of God, the self-sacrificing love of the saviour, as much as you will; portray in glowing colours the constant efforts of the good shepherd to find the lost sheep, and restore it to the fold; tell the sinner that there is more joy among the angels because of one sinner that repenteth, than over ninety-nine just persons who need no repentance;—and the spirit world will help your churches and assist you in your efforts to reclaim the wanderer, whatever your theologic tenets may be. But, oh! remember, by appeals to fear, by messages of wrath, you can no more convert the obdurate, than you can bring water out of a ship by striving to empty the sea into it, or than you can extinguish fire by bringing blazing coals to the scene of conflagration.

Why is there poverty in this land of affluence? Why are there thousands homeless in the streets to-night, while gorgeous equipages roll by each other in quick succession, in all your fashionable resorts; and the worshippers of Mammon, while ostensibly adoring the Creator, fill your churches in silk array, with costly gems bedecked? Surely there is something radically wrong in the state of England, yea, and of America, also; for the golden calf is about as zealously worshipped on one side of the water as on the other. The wealth of England to-day is unfortunately the wealth of a few noblemen; the land is owned by a small minority of the people. In America the state of affairs is scarcely better. Monopoly reigns triumphant; might, not right, is the God of commerce; unjust speculations may turn the tide of success in favour of the heartless libertine, while the honest investor, led astray by wilful misrepresentations on the Stock Exchange soon becomes the dupe of ambitious fortune-hunters.

Unfortunately, as the rich become richer, the poor, too often, become poorer. Let the rich increase their store, so long as the poor are benefitted by the mode of its increase. Let the landed aristocracy still live upon the lands obtained by plunder, rapine, and murder, under the old feudal system, and at the time of the Norman question; let the blue-blooded aristocrat still enjoy his many acres, provided he uses his fortune wisely, and makes such improvements upon his estate as must lead to the betterment of the condition of the working classes. Money must be spent, not hoarded; the circulation of wealth is the best possible thing for the country; if luxuries are paid for they are not evils. If the devotees of fashion encourage trade, and promptly settle their accounts, there is little cause for complaint, but that thousands of acres should lie fallow for generations, because they constitute somebody's land, while the poor are begging for bread, and there is not enough for them; that debts should be contracted to support luxury, while the seamstress goes to her grave unpaid; that in the very teeth of modern progress systems should be tolerated that are directly akin to the vilest atrocities of old Rome, leading inevitably to a nation's downfall;—this is a root of crime, this is a prolific mother of abominations. Be not too ready to call the fanatical insurrectionist a murderer; rather do away with that which makes insurrectionists, by so regulating the affairs of the State, that no one shall be able to benefit self without also benefitting others.

The whole cause of strife between labour and capital proceeds from the shameful fact that employers often grind down their employes, taking advantage in the cruelest manner of the necessities of the sons of toil, that they may build for themselves fabulous fortunes, while the oppressed workmen become day by day more bitterly opposed as a class to their employers. Let it everywhere be demonstrated that labour and capital are essentially one in their interests; let the capitalist and the labourer so unite their forces that the one cannot rise or fall without the other; let master and man be equals, not lord and slave; let there be an intelligent appreciation of each other's advantages, and when confidence instead of distrust exists between the various classes in society, the greatest source of danger to the nation is at once removed.

England must fare as old Rome if she tread in the path that led to Rome's destruction: the amassment of almost incredible wealth by the patricians, while the plebeians were sunk in abject poverty, led to that hatred of the so-called upper classes by the lower, that in the hour of common danger the sturdy sons of toil had no homes and rights to fight for; and who will imperil his life in the interests of a "bloated aristocracy," which, while gladly accepting the services of the labourer in time of war, will be again his oppressor immediately peace is restored? Far be it from us, however, to encourage insurrection. We are no advocates of nitro-glycerine or dynamite; we are no agitators seeking to widen breaches between man and man; we suggest only a remedial and reconstructive policy, and had we influence sufficient at

command we would so influence the Government of this realm, that every living person should be provided with the means of earning not only a pittance sufficient to keep soul and body together, but a comfortable competency enough for all the reasonable wants of life; enough also to lay by to provide for comfort in old age or case of sickness.

I am sick of the mawkish sentimentality which is dignified with the holy name of Charity. I clamour for Justice, and no more. I demand that every one shall have his rights, and it is the right of every honest worker that he receive more than enough to pay actual living expenses from day to day. The poor men who do all the work are feeling ever more and more that the land they render fruitful is in no sense theirs. It is the private property of the landed gentry; but I will not go so far as to advocate the surrender of private property. I demand only that every one claiming it shall be forced so to use it, that if he increase his revenue there shall be a corresponding increase in the incomes of those through whose labour the increase is rendered possible. We are all dependent largely upon universal forces or agents, such as air, light, heat, and indeed all the elements of nature. Without their action no land can become fruitful. We can, none of us, become rich by ourselves, unaided by others. Co-operation is the grand law of the universe. Co-operation means distribution not monopoly of wealth, and my word to the working man is: Strive by frugality and industry to become a capitalist yourself; feel yourself an independent owner of a fortune, be it great or small, and rest assured that the more evenly wealth is divided the greater is the prospect of future greatness for any people; as wealth in the hands of the people *en masse*, not of a handful of indolent noblemen, is really the wealth of a nation.

I have a word of advice to all intending emigrants. Do not cross the ocean hoping to pick up a fortune in a newer country. You must earn it if you get it there as here. Troops of idlers, buoyed up by delusive hopes, go to America hoping to amass wealth without effort. These are the very off-scourings of society in all transatlantic cities. In New York, Boston, Chicago, and elsewhere, there are thousands of unemployed persons, who are veritable parasites eating up the very vitals of the nation. Those of you who are able and willing to do real honest work, and earn all you have, can do splendidly in the interior and Western States. There is ample room for millions of honest toilers, while the Canadas, Australia, Cape Colony, and New Zealand offer rich and charming prospects to the industrious of all lands.

My word to all alike is: Work, honest work, is the only cure of crime and poverty alike; and when I am asked—Is that the remedy for all the ills to which flesh is heir, suggested by the world of spirits? I answer: Yes, honest work is the universal panacea, the elixir vitæ, the absolute solvent of all difficult problems in existence; the joy of angels, man's choicest blessing too often looked upon as his curse. Labour in the sense of hard, grinding, unlovely toil, associated with carking care and constant embarrassment may be, and doubtless is, a curse. Idlers, however, suffer vastly more than any honest active toilers. The wages of sin is death; and sin is the transgression of the law.

What is the law of God, the law of nature, but that life and motion should be inseparable. What is death but paralysis, inertia, stagnation, the loss of feeling and enjoyment, the cessation of that activity which alone lifts existence on to the plane of happy useful life. Are not the angels busy? Watch them in their constant ministrations of love; speak to them of rest in the heavenly spheres, and they will tell you, rest and idleness are antipodal. But these bright happy ones, your guardians in the higher life, are so busy in doing good that they have no time and no desire to indulge in recrimination of any. They do not expect to remove evil by bemoaning it, only by counteracting its influence, as they generate such heavenly light as banishes and annihilates opposing darkness. Individual culture is what we must aim at: the casting out of the beams in our own eyes, not the attacking of the motes in the eyes of others.

Spiritualism has not added to the number of your institutions; it has not asked you to come forward and endow hospitals and erect more prisons; its mission is to the home and to the individual. Institutionalism too often leads to the neglect of individual work, and the entrustment of affairs to paid officials. The Home is more than the Church, more than the School, Hospital, or Reformatory. Prevention is better than cure, and the mission of the Spirit is to induce you so to put your shoulders to the wheel of life, that you

may all be so occupied in doing good, that the disposition to evil is not cultivated or made room for in your lives. Go forth each one of you in obedience to the one missionary Sermon of the Jesus of the Gospels. Go home, not to China or Japan to convert Confucians and Buddhists to a technical recognition of dogmatic Christianity, but to your own houses, your shops and offices wherever you may be employed, and by the noble performance of every daily duty, shed abroad that heavenly influence which shall be a daily invocation to the angels. This living nobly is the only true fulfilment of God's most Holy Law.

EGYPT: THE LAND OF WONDERS. By William Oxley.

EGYPTIAN SPIRITISM (Continued).

On a papyrus found in a tomb behind the Temple of Medinet-Habou, which contains the annals of King *Ramesses III.*, written more than a year after his death, and gives the details of his vast donations to the various Temples, the king is represented as being in the presence of the Gods, to whom he recounts all that he had done for them while he was "a Ruler upon the earth," and he completes by addressing the great Deity Amen-Ra: "I penetrate the great quarter like Osiris; my soul lives, for it is seen at the head of the morning, and makes glad the heart of thee, my noble father; for I glorified thy form when I was on the earth. Favour my son, whom thou hast chosen as heir, and place the white crown, and divine crown upon his head; so that he may be the Ruler of the Two Countries. Thou hast begotten him; and as a youth, thou didst nominate him as the heir-apparent, and thou didst say, He shall be king on the throne of him who begat him."

This document, which measures 133 feet long by 16 $\frac{3}{4}$ inches broad, and closely filled with writing, is of great interest, for it inferentially mentions many matters historical, domestic, and national. In reminding the great God Ammon of the great services that he had rendered to him while "he was king upon the earth," a reference is made to the servitors of the Temple; from which it seems that they were all children of the Chiefs of the East, who were selected by "horoscopers," by which we see the importance attached to those who had the skill to read horoscopes. A side reference is made to what psychologists will readily understand, and which can only be explained on the ground of seance experiences. The king, who is face to face with the mighty God, prays thus:—"Fulfil all the good things which *thou toldest me while I was on the earth*; do (the same) for my son who is now upon my throne; and he also desires that his son may be placed under the protection of powerful spirits." The inference from this and other statements clearly prove the real—or supposed—action of spiritual beings in warding off evils, and guiding in prosperity, &c., &c.

On many of the monuments which I have seen, and which are generally supposed to represent "family worship," the attitude of the figures, the emblems, with the table and other *appurtenances*, which are depicted thereon, clearly demonstrate what I have advanced; and it only requires an interpreter who is an Egyptian linguist, and at the same time versed in psychological experiences, for the true rendering to come out. I see that what is given by the generality of scholars is not the true rendering, *i.e.*, when the writings or sculptures relate to those subjects which bear on psychomagnetic, and kindred practices. Like all mystical writings and records, the letter is misleading; but sufficient is given for the *initiated* to gather what is meant; and to this rule, the ancient Egyptian records, which teem with mysticism, form no exception. When I come to treat of the mystico-religious subjects, I hope to make good the statement I have made on this scarcely less interesting (to the spiritual-minded psychometrist) question.

As a case in point, there is a stele in the Turin Museum, translated by M. Chabas (see R. P., X., p. 5), inscribed to one Beka, who had been in high office in earth-life. It is headed: "A Royal gift of offerings to the person of the Steward of the public granary, Beka, the justified." On the theory I have named, this change of persons, in the speaking or recorded ones, is easy to understand, but not otherwise. The whole inscription is the work of a faithful recorder, who was *amanuensis* for the psychic sensitive, through whom the once

Steward of the public granary" relates his experience after death. He says: "*I am a Sahu.*" I, who took pleasure in truth, conformable with the (spiritual) laws of the Hall of Two Truths, which was desired by me." Which simply means that he had always aimed to do what was right and just. He says: "I myself (in earth-life) was just and true, without malice; have placed God in my heart, and was quick to learn his will. I have now reached the city (spheres) of those who are in eternity. I now perceive the advantage it is to conform to this practice (speaking the truth) upon the earth, from the first action of my life even to the tomb."

The inscription is too long to quote, here, but after enumerating the good deeds of his life, by which he had been enabled to pass through the judgment ordeal, and emerge therefrom as "justified," he closes with this address to all men who take pleasure in truth: "May your soul enjoy the right to go freely in and out, like the eternal Lords who are established before the Gods." It was the so-called belief of those old Egyptians, that all who passed through the judgment ordeal, and were justified, had the power to go wherever they desired, and *manifest* themselves under whatever form they wished so to do. This statement is full of meaning. Was it—as Egyptologists put it—a mere *belief*, or, rather, was it a knowledge, which their spiritualistic observances had made them familiar with? Even a "belief," such as this most undoubtedly was, could not be based upon imagination! The solution I have given is the only rational one that covers all the ground occupied by this class of narratives and records.

The next and last illustration I shall give, is from a papyrus in the Louvre, V. 11. It gives the experiences of the spirit of a defunct lady called Isi'oer. It forms a practical commentary on several of the chapters contained in the so-called Book of the Dead. In fact it gives the experiences of the spirit of the lady after release from her body. It commences with the *sahu* of the defunct, who is shown hovering near to the mummified body, which was lying in the western necropolis of Thebes; in which condition it is represented as praying to the deities of that region (where the *sahu* is), that it may live and be made divine; and from thence the spirit progresses through the different spheres until it becomes solidified. The interest attaching to this precious document consists in the relation of the actual experiences through which, *as a spirit*, Isi'oer passed after death. The great point seems to be the preservation of the magnetic connection with the body; and even in the last scene, where the spirit is received into the highest spheres, this seems the all-important thing (the philosophy of which I have already given). She is introduced into the presence of the Great Osiris, to whom she thus prays: "Grant that my limbs may be preserved, and that my form may be well developed. Give me breathing powers, that I may become great and solidified, and may I progress for ever: for, to those who walk in thy ways, thou givest life to their spirits. May I accomplish all my transformations, and be given the power by which I may go wheresoever I will; and that all my substance may be transformed into thy glorious likeness."

When I come to treat of the religious doctrines, I shall refer to the esoteric truths contained in this (and many other of similar character) spiritual experience. Disrobed of its intentional mystical verbiage, it brings to light a knowledge of the constituencies of the human spirit, which could only be acquired by revelation from spiritual beings.

I think I have given sufficient to prove that what is loosely rendered as Magic, was an actual power wielded sometimes for good, and at others for evil, purposes. In short, on these two pillars, Magic and Psychology, the whole superstructure of Egyptian society rested. The national life itself was the outcome of these two factors; and the evidence of their power is manifested by the tenacity which marked the continuance of this remarkable people for thousands of years, and even to this very time, though smothered by Turkish oppression, it is not dead but only sleeping, for even at this moment, the signs of the awakening are apparent, and fostered by the *ægis* of the British Power, it will, undoubtedly, assert its vigour. The present Ruler, *Tewfik*, is the right man in the right place for the time being, for he sees that not only the continuance of the Khedival dynasty, but, also, the best interests of his country, will be secured by working faithfully and loyally with that Great Power, which has the re-making of Egypt in its hands, and which will accomplish it,

(To be Continued.)

MEDIUMSHIP.

A REMARKABLE CASE OF SPIRIT IDENTITY.

To the Editor.—Dear Sir,—I think the following case of spirit identity sufficiently good to be recorded in your valuable paper. If you agree with me and can find space for it, perhaps you will kindly publish it.

On Thursday evening, July 19, 1883, a lady at our circle was entranced by a male spirit, who appeared to be very depressed, and whom our spirit friends said they had brought for sympathy. He said that about a fortnight previous he had cut his throat, being driven to it by remorse. At this and a subsequent seance we elicited his name, and the following particulars concerning himself:—

Some three or four and twenty years back he held a position on a canal that runs through Nuneaton. He used to take the number of the boats as they passed through the locks. He was stationed at a place near Coventry (name given), and his house was near the canal. He was given to drink, and late one night, returning home drunk, a quarrel ensued between his wife and he, and by an unlucky blow he killed her. He hid the body under a heap of slack for three weeks, and then threw it into the canal. It was found, but they could prove nothing against him, and a verdict of "Accidental Death" was returned. The deed preyed on his mind, and some time after he married again and went to America, accompanied by the children of his first wife, and the young woman he had then lately married, hoping, as he said, to forget what he had done, but it clung to him, and although he saved money there he could not find peace. He remained in America twenty years, during which period his second wife died. He was still tormented by the thought of his crime and remorse for it, and a short time back, yielding to an almost irresistible impulse, he came to England accompanied by his eldest son; visited the scene of his crime (which he had a morbid craving to see), showed his son where his mother's body was found, and shortly afterwards committed suicide.

We were the only people on earth who knew that he did it—no one knew before he passed away.

A week or so after this, seeing in the MEDIUM, of August 10, a report from Mr. Tidman, of Bedworth, near Coventry, (in the vicinity of the first tragedy), I wrote to him, asking him if he knew of any such suicide, or if he could give me any information in the matter generally.

I received a reply the next day stating that Mr. Tidman knew the control well, and that the statements of the control were facts within his recollection, up to the point of his going to America, but he did not know of any suicide in Bedworth, having connection with the affair, nor did he know as to whether the person named had come back to England, but said he would make enquiries, and requested me to test the control as to his knowledge of certain persons and places.

At the next seance, before telling the medium of the letter, I questioned the spirit, and met with considerable success. The control further stated that he could not give the name of the place where he committed suicide exactly, but it was where he was staying for the night, and was about three miles from Nuneaton; that he had not been in England many days when he did it; that but few people knew he had come back; but that the night previous to the suicide he had tried to get a bed at a public-house, near to his first residence, but was unsuccessful as they were all full. The landlord, however, recognised him before he went away, and addressed him by name, and apologized for his inability to lodge him.

On the Sunday I forwarded these statements to Mr. Tidman, and on the Monday received a letter from him, stating that he had made enquiries, and confirming the details of both my first and second letters in every particular, stating that he had had the last facts from one who was with him the last night he was alive.

At our next seance the spirit controlled three several times, but he experiences physical pain in doing so, and this rendered speaking a matter of difficulty. We had said nothing to the medium of the second letter, but the spirit at once began to tell us that he had been trying to recollect the name of the friend he was with the last night he was on earth, but could not do so, thus confirming Mr. Tidman's last statement.

The imperfect control on the last occasion prevented him saying much more, but I think your readers will agree with me that he has clearly established his identity, and the only escape the sceptic has from such a fact is to suppose that the medium—who would be a girl of 12 or 13 years at the date of the murder—has by some occult means got to know these things, and passed them off on us as from the spirit in question. Against such a supposition—which is totally at variance with the medium's, to us, well-known character for probity and truthfulness, and which would be rejected by all who are acquainted with her—I would point out the utter improbability of the medium being acquainted with the return of such a man, after an absence of twenty years, whose return was known to such a few, and whose death caused so little noise that Mr. Tidman, an old resident of Bedworth, should not have heard of it, to say nothing of the facts of twenty-five years ago.

I have omitted the name and other exact particulars I am

in possession of in deference to the wish of the control, as he has relatives still living in the vicinity, who are ignorant of his part in his wife's death, to whom the publication would give pain, and who would naturally resent such a statement.

I must apologize for the prolixity of my letter, but the nature of the facts has rendered brevity of statement well-nigh impossible. I am, sir, yours respectfully, THOS. HANDS.

251, Bridge Street West, Birmingham.

August 26, 1883.

MARWOOD: REMARKABLE PREDICTION.—To the Editor.—Sir,—I think the following in connection with the recent death of Marwood should be recorded. As you are aware, at the commencement of August we were, for the first time, favoured with a visit from that noble little woman, Mrs. Groom, of Birmingham. During one of her trance orations, her controls very eloquently dealt with the subject of Capital Punishment, strongly deprecating the practice, and showing how we were thereby helping to perpetuate murder. They referred to the spirits of the Irish Fenians who had recently been executed, warned Marwood of grave consequences if he did not desist, declaring he should not hang many more, but that if he continued doing so "those spirits" (of the Irishmen) "would try and drive him to hang himself." What a reception must have awaited Marwood on the other side.—Yours faithfully, J. BOWRING SLOMAN, Plymouth, Sept. 7.

OBITUARY.

ELEANOR JONES.

The transition occurred on Monday morning, September 10, at a quarter before three. The deceased was twenty two years of age, and had been a cripple from birth, the spine being so imperfect that the lower limbs never developed. With the head and shoulders of a woman, she seemed a child, and her delicate state made her the subject of much care and solicitation. It is when such a tender flower is transplanted to the Better Land, that the careful ones who survive are greatly grieved, in that they no longer have the sweet anxiety of devoting themselves to the one who was helpless. How beautiful, indeed, is human nature! It is like the good Father of all, who sustains and progresses his children, however defective or incapable.

Little Eleanor was a medium, and nothing so much delighted her as Spiritualism. Her soul was in it. Her great joy was to get to the Spiritual Institution, and see something of spiritual things. But she was a heavy handful to carry from Peckham. Her life was prolonged by "Scotch Gardener," who relieved her of bronchitis a few years ago, but her health began to fail, and dropsy was the painful cause of dissolution.

One night during her severe suffering, she dreamed she was with her Aunt Jane, who was her spirit guide, in the spirit world. In a beautiful place she saw a white robe trimmed with gold and flowers. More of the same material was measured out—a robe for herself, but the angel said there was not enough, she must wait. It was the web of her own pure life, almost complete.

When the end came, a calm serene state followed the laborious breathing that indicated the final struggle. In her peaceful state she said: "Sing, sing 'the River.'" Mother and sister sang her favourite hymn, during which the little one pointed upwards with the right hand, while her eyes filmed over to the scenes of earth.

Thus the soul asserts its immortality; and to the darkest cloud there is the silver lining of the Brighter Day, that ever shines for those who seek it.

THE ZITHER.—To the Editor.—Dear Sir,—Could any of your readers kindly inform me of an efficient master for the zither? Whilst in Styria I have been taking lessons, and have brought an instrument home with me; but I find it necessary to take a few more lessons ere I can hope to make much further progress. Should any of your readers be proficient of the zither, I should be so glad if they would write to me direct to my address (whether they can give me the desired information or not).—O. CORNER, 3, St. Thomas's Square, Hackney, N.E.

CATHOLIC PRIESTCRAFT.—It has pained us greatly to receive a letter suggesting that our customers may be driven away by our disregard of the creatures and dogmas of theology. Now, if anyone invited us to turn burglar, or apply to be successor to Marwood, we would laugh at the suggestion as a joke. But to insinuate that we can be bought or adopt an unworthy policy to save the penny of a subscriber, is a deep insult, and it wounds us keenly. But the doctrine is worthy of the "Mother of Abominations." It is priestcraft all over, all the Churches "do it." Their prime idea is to look after their "sinful bodies," throw theological dust in the people's eyes, in case they should look at nature and perceive the truth. Their old bottles will not hold the new wine, they know, but they cheekily shake the fetid leather in your face! No: The papists may employ their vile intimidations and childish blandishments elsewhere, such a diminutive speck of dust from the fires of Smithfield is scarcely worth brushing off.

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THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 14, 1883.

NOTES AND COMMENTS.

This is altogether a remarkable number of the MEDIUM, Mr. Colville's comprehensive oration opening the way. It reminds us much of the control of Mrs. Richmond by the same spirit. The form of reiteration used in piling up the evidence towards a point or conclusion is how Mr. Thompson wrote in life, as we can testify from perusing his MS. The principles spoken are also characteristic. Miss Thompson and Miss Nosworthy were in the hall when the lecture was delivered, and recognised the fact that the control reminded them of the beloved father and grandfather.

It has always seemed strange to us that reformatory work has not been taken up distinctively by Spiritualists. Our Movement is composed of reformatory people. A beginning will be made on Clerkenwell Green on Sunday next. Mr. Jennison is on the same track in Victoria Park.

Chauncey Giles, speaking of the Churches the other day, said: "They all turn their backs from the rising sun and look to its setting. If only they could get to know what the apostles and fathers thought, they think they would regenerate the Church. No, my friends, all spiritual progress is effected like all natural progress, by means of new truths." These are to be found in the spiritual realm. Mr. T. Child on the same occasion (the Swedenborgian Centenary) said: "A man in the 'Times,' as you have been told, has said we set chairs for angels to sit upon. I wish we could. But there is a way in which they will and must come: if we open our hearts and minds and lives to the grand Divine unity in the humanity, that will open us outward and inward, and we shall feel and see too; and this grand truth will be realized in the church of the future—even the men and women on this sordid earth will enjoy that intimate union and communion known by the most ancient church. In this way we are not going backwards but forwards." This we regard as genuine "Spiritualism."

After an absence of forty years, Professor Adolphe Didier has just returned to Paris, to pass the remainder of his life. His brother Alexis was the famous clairvoyant of the pre-Spiritualistic era, and Adolphe was in many respects his equal. For the space of four decades he has practised in London, as clairvoyant and curative mesmerist, with honour to himself, and winning the respect of all who knew him. We wish him much happiness, and a long, useful life at home amongst his friends.

Mr. Colville's lectures on Sunday at Plymouth are being well advertised through the playfulness of the Editor of the "Western Daily Mercury," who had alluded to the occurrence as a "Spiritualistic entertainment." This Mr. Clarke corrects, by stating that the meetings of the Spiritualists are conducted in a "rational and religious manner." The Editor is extremely amiable over the matter, and says—"We hope we shall be the better for his 'rapping' of our editorial knuckles."

We can supply "A Book of the Beginnings," but "The Natural Genesis" will not be ready for delivery till next week.

NOBILITY.

Noble it is to be the friend of right,
Noble to ever bravely speak the truth,
Noble to guide the steps of wayward youth,
Pointing the way to virtue's golden light;
Noble to cheer the heart where grief doth blight,
Noble to help the destitute and lone,
Noble to stay the angry word and frown,
Noble to give to all a smile so bright;
Noble the enemy to e'er forgive,
Noble to love him as thou wouldst a friend,
Noble not wholly for thyself to live,
But to thy comrades help to ever lend,
Noble the sacrifice of life to give
If Duty prompts thee thus thy days to end.

FRED. J. COX.

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.

MR. COLVILLE IN PLYMOUTH.

Mr. W. J. Colville will deliver two inspirational orations in the St. James' Hall, Union Street, Plymouth, on Sunday, September 16th. Subjects: (by request) at 3 p.m., "The positive affirmations in the creed of the Angels," the Rev. W. Sharman will preside; at 7 p.m., "The causes of crime and poverty, and the remedy suggested by the spirit-world."

On Monday evening, September 17th, at 8 o'clock, a meeting will be held at the Richmond Hall, Richmond Street, when Mr. Colville under the influence of his guides will answer questions. It is hoped that all friends who were prevented from attending the last lectures through the weather will now make a special effort to be present.

THE LATE "SPIRITUALIST" NEWSPAPER.

The following is the present state of the list for removing some of the weight resting on the shoulders of Mr. W. H. Harrison, of 38, Museum Street, London, as the financial result of 13 or 14 years public services in Spiritualism during the best part of a life. He has still close upon £120 of expenses resting upon him, as the financial outcome of that work, and will be glad if the public will clear off at least half that sum. The present results prevent the passing through the press of more copies of Zöllner's and Captain James's books, which are out of print. All communications on this subject should be addressed to Mr. Harrison.

Charles Blackburn, Esq.	...	...	55	0	0
Dr. John Pardon	...	...	10	0	0
Miss E. D. Ponder	...	...	5	0	0
Mrs. Rudd	...	...	5	0	0
E. B. Florence, Esq.	...	...	2	2	0
Miss Douglas	...	...	2	0	0
G. Ottley, Esq.	...	...	2	0	0
J. A. Campbell, Esq.	...	...	1	1	0
Mrs. A. J. Penny	...	...	1	0	0
P. Maréchal, Esq.	...	...	1	0	0
M. J. Walhouse, Esq.	...	...	1	0	0
The Hon. Roden Noel	...	...	1	0	0
Mrs. Tennyson Ker	...	...	1	0	0
J. P. Turner, Esq.	...	...	1	0	0
Sir Charles Isham, Bart.	...	...	1	0	0

WAKEFIELD.—A reader of the MEDIUM, near Wakefield, wonders why Spiritualists do not make the attempt to open up public meetings in that town.

CHILDREN'S LYCEUM.—Mr. H. Goodchild, Spiritual Secretary, 15, Oliver Street, Linthorpe, Middlesbrough, desires to correspond with those who have had experience in Children's Lyceums, with the view of gaining practical experience on the subject. We would be glad to print these letters for the information of all.

PARIS.—Mr. Colville spoke at Mr. Leymarie's Hall, 5, Rue de Petits Champs, and had a very good and appreciative audience. Madame de Morcier, a lady of great culture, who speaks English as well as French, played and sang beautifully. She is much interested in Spiritualism, Woman's Suffrage, etc. Mr. Colville met Dr. and Mrs. Ditson, and upwards of twenty other friends, so that he felt quite at home.

A GERALD MASSEY FUND PROPOSED.

To the Editor.—Sir,—Since hearing Mr. Massey at St. George's Hall on Sunday, I have been impressed to propose the formation of a Fund to assist Mr. Massey in the great work of laying his discoveries before the world. As a man of mind, learning, and letters, he is much greater than I had anticipated. In his attempt to grapple with truths of supreme importance, he is the foremost man of the age, and the herald of a new era of thought, both of a destructive and constructive character.

Well, I looked at that delicate slender man, just come out into the world after twelve years close confinement, with life to begin over again, and I said to myself: Is this fragile man to take his tongue in his hand and march around the world with it as his stock-in-trade, and all alone and unassisted fight his way and earn his expenses, as he goes amongst strangers to proclaim to them truths that the world sorely needs, but the promulgation of which should not be made a special burden on an already overdone man's shoulders.

Then I looked at that noble audience, and I saw myself surrounded by men of wealth, intelligence, social position, and generosity; and I thought: These gentlemen would feel honoured in standing (metaphorically) on the platform with Gerald Massey, in the various English-speaking countries of the world.

A man who has done such work, and with such a mission, should not be permitted to go forth sustained only by the mere success of lecture engagements. With £100 in his pocket, £100 left at home, and more to follow if required, he would do more work, do it better, and be saved from the cruelty of anxiety and care, which would be, surely, poor recompense for all his achievements! And his mission should not be alone to work on the platform. It should be to travel, to observe, to explore. He might wish to make a survey of the mounds, laid bare by my friend Dr. Le Plongeon, in Central America. He might find it well to visit some of the temples and remains of India, and have a look at the Egypt, which he loves so well and understands so thoroughly. He will, if helped, do more work yet in these directions. He has only put in the foundations. But in the first place he wants a holiday instead of a heavy burden.

In addition to a Guarantee Fund of £500 or £1000, I would suggest the formation of a representative body, to give moral support to him in his enterprise. The subscribers to the Fund would answer this purpose. I hope to see a Treasurer appointed, to whom I am prepared to deposit my contribution, and I have no doubt but many will be ready to follow suit.

It belongs to Spiritualists to take this matter up. There never was a finer vindication of Spirit-communion than that given in St. George's Hall by Mr. Massey. He puts the subject upon a basis—the true basis—that must win respect from all men of mind. Spiritualists have not recently had any calls made upon them, and they may respond to this one with confidence in their man and honour to themselves.

I enclose my name and address, and remain

A HEARTY ADMIRER OF GERALD MASSEY.

London, 11 September, 1883.

MR. MASSEY'S SECOND LECTURE.

On Sunday afternoon the subject is "The non-historic nature of the Fall of Man, and what it meant as fable." This is the basis and origin of Christian Theology, and ought to interest the members of that body. We hear many express regret that they were not at the first lecture. There will, no doubt, be a large attendance next Sunday. Be in time; it distresses the audience to hear feet come tramping in after the subject has been opened up.

Reserved seat course tickets for the remaining three lectures may be had at the ticket office, price 4s., single admissions to reserved seats, 1s. 6d.

Mr. George Jacob Holyoake called attention to Mr. Massey's lectures by communicating the following paragraph to a paper for which he writes:—"Mr. Gerald Massey, who is about to visit America again, has announced four lectures in St. George's Hall, Regent Street, on four Sunday afternoons of this month, on subjects 'archaic, evolutionary, and theosophic.' They are addressed to 'thinking men and women.' It will therefore be a good sign for London if Mr. Massey has a large audience. Mr. Massey has a varied reputation—as a poet, critic, and a theosophist; and a large number of people will be very glad to meet him and listen to him, who has always something of point and weight to say."

MRS. E. H. BRITTEN AT LEEDS.

Under the auspices of the Leeds Psychological Society, Mrs. E. H. Britten will deliver, at the Grand Assembly Rooms, Briggate, on Sunday, September 23rd, 1883, two inspirational orations as follows:—In the afternoon, at 2-30, subject: "The Biblical fall and scientific ascent of Man;" in the evening, at 6-30, subject: "Is Spiritualism of divine Origin." All friends are invited. Collections will be made to defray expenses. Also, on Monday evening, September 24, at 7-30, Mrs. E. H. Britten will deliver a discourse in the above rooms on "Satan." Admission, 3d. and 6d.

GERALD MASSEY'S FIRST LECTURE.

It was a grand success in every way: a hopeful beginning of a course that will engirdle the world with a zone of light!

The weather was splendid, and the hour of the day conveniently allowed visitors from a distance to attend and return in good time. What other lecturer would have attracted such an audience, on such a sunny day, and when London is "empty"—"nobody in Town"? The numbers present exceeded all expectations, and the quality was first class. It is long since we witnessed such a fine muster of the readers of the MEDIUM, and, with due humility for unworthiness of the honour, we were justifiably proud of our constituency. But it was not only Spiritualists who were present, but a representative concourse of "everybody," of that universal plane of thought fitted to receive truth and renounce error.

On the tiptoe of expectation his audience greeted the Lecturer in a very hearty yet respectful manner. It was not a boisterous outburst of vulgar familiarity, but a subdued token of respect. In modest phrase the speaker offered an apology for his performance, to the effect that he had held his tongue for ten long years, till he half lost the use of it. He craved the attention of his hearers to the matter of his lecture, not to the manner of its delivery. We need scarcely remark that no apology was needed; both matter and manner were equally excellent. The Lecturer with an accustomed platform manner and a musical cadence of utterance, went right into his subject, with such genial inspiration and warm enthusiasm, that his face glowed with a light beautiful to behold. In ten minutes he seemed to become ten years younger, and the chasm between his last public appearance and the present was bridged over. The eager attention of the audience was a fitting counterpart to the spectacle presented by the platform. The lectures were for thinking men and women, said Mr. Massey, and that such was the character of the assembly was evident from their rapt interest and attentive behaviour, broken occasionally however by hearty plaudits.

We cannot even attempt to summarise the matter offered. It was the doctrine of evolution applied—not to the development of man's body from lower forms, but—to the enlargement of his consciousness as a rational being, endeavouring to understand himself and the relations between the man and his surroundings and destiny. Man began by observing nature, not by reading theological books or divine revelations; unless man himself be a "divine revelation." The physical functions were first observed, the initial and closing scenes—birth and death—standing out most prominently. In Egypt these early views of man's position in the universe had been most strictly preserved, the after-theology borrowed therefrom, being a misconception of these primitive symbols. The earliest recorded findings of the human mind indicate the intuition of a continued existence—immortality. The dead were buried in a crouching position and covered with a net, to resemble the unborn child. Hence, the phrase "Mother-earth," and the re-birth, being born again, the grave being the typical womb from which the immortal man would come forth.

Mr. Massey dwelt long in beautiful language on the symbolism of the tomb and its resemblance to the masculine and feminine types, as indicated to-day in the nave of the church and its spire. By cave and mound the same thought was represented in the earliest times, as it is to-day in China by the natural configuration of places chosen for burial. Men 50,000 years ago in the paleolithic age, buried their dead in the "misken" or tumulus, and M. Renan was born at a place in France so named, and curious to say his name, Renan, is the same as that of the ancient Egyptian goddess of gestation!

That this ancient Egyptian language is spoken

amongst us now, the following paragraph which has been handed in shows:—

In my youth I lived on the estate of Col. Mure, of Caldwell. One evening an acquaintance of mine, one Angus McLeod, a Highlandman, was in the little shop at the village of Uplamoor making some purchases. An Irish labourer came in and ordered a small quantity of butter, which the shopwife proceeded to weigh from the small fragments that had been left over from previous weighings, observing which, the Irishman said: "Plaze ma'am, take it off the miskin." The injunction was unintelligible to the one to whom it was addressed, but it was readily understood by Angus McLeod. The miskin meant the big lump of butter, from which the Irishman desired to be served, and not from the small pieces near its base, as it stood on the board on the shop counter. The word, miskin, was thus understood equally by a native of Ireland and a native of the Western Islands of Scotland. To them it appeared to mean the lump, the heap, the cairn.

This retrospection has been recalled on reading in Gerald Massey's "Typology" that miskin is the old English name for the "middens" in which the dead were, in ancient times, buried. It must have been of Celtic origin, and from the mid-den, tumulus, barrow, mound, or cairn, the word came to represent a mass of anything, such as a lump of butter.—J. BURNS.

Man's search for his soul was elaborately and originally treated. The remote ancestors of the late Sergeant Cox had like him asked: "What am I?" The answer came not all at once, but by a series of discoveries, the course of which the Lecturer minutely and clearly pointed out. The origin of the myths of man taken from woman and woman from man; also the origin of the "subjection of woman," were unfolded. "Isis" was "unveiled," in a short sentence. The origin of "washing in blood" was stated, and by it we were forcibly reminded of what we had witnessed on Clerkenwell Green that morning. A band of Blue Ribbon Gospelites were singing—"Washed in the blood of the Lamb." Ugh! it made one's stomach turn to see that circle of girls with their pretty, clean mouths singing such an atrocity; and their singing had very little effect—it fell dead. Their soul was not in it, and the effort was lost. Mr. Massey showed that the blood was the first conception of soul—"the blood which is the life thereof," and told of the savage tribe the custom of which is to kill a man on purpose that his friend may be washed in his blood. Some people's God have just got to that most rudimentary stage of savage development. So conservative is the human mind of its attainments!

The word "soul" had seven or eight meanings, indicative of the degree of knowledge of it that had been from time to time attained. Perception, memory, manhood, etc., were "souls." Till a man could produce himself, as a parent, he had not the soul in that sense; and then there was the shade and the immortal soul. Superior to all was the perfect soul—the octave, or fulness of the whole. This reminds us of Randolph's "one faculty" which in the spiritual spheres will be the outcome of all man's differentiated earth faculties. The baptism of infants appears to be an attempt to confer on them the "immortal soul," and hence may be derived the term "Christening," which meant the impartation of the octave or perfect soul, and which has taken the place of the virile soul in the modern mythology. Mr. Massey beautifully showed that this perfect, or the eighth in the series, was the Egyptian Jesus (representing the sun), or the root from which that word is derived; the Indian Buddh, which also had an Egyptian equivalent; and the Gnostic Christ, which was not a person at all, but a soul-state, of which Jesus and Buddh were synonyms. The language of Paul was conclusive on this point. The clear and able way in which all this was worked out was an intellectual treat of the highest order.

Many misunderstandings amongst civilized and savage peoples, such as elementaries, transmigration, and, we would infer, reincarnation, the killing of old people, cannibalism, &c., arose out of the survival of the theories of the subordinate soul-states, which had in time been confounded with the higher soul-states. The elucidation of these side issues were numerous

throughout the lecture, and each of them was a theme for a lecture in itself. Mr. Massey is required to lecture to "Spiritualists," especially those who overlay the subject with theosophy, reincarnation, christianity, &c., not one of which diversions the devotees thereof seem to understand. Mr. Sinnett's views on the soul-states were alluded to and their relevancy briefly discussed.

Drinking, smoking, snuffing, the use of incense, and other habits and ceremonies were discussed in relation to psychological states, and the effort made by man to arrive at a knowledge of his own nature. The attempt of these early men to get at truth was enthusiastically set forth; the most perfect labours in this direction having been performed in Egypt. Man naturally sought these truths, and there would be no prejudice against the doctrine of immortality to-day, were it not for the monstrous dogmas of Christianity. It was the innate powers of man to perceive spiritual beings that gave him his first idea of continued life after death. These psychical researchers had no theories; they based their conclusions on facts. As Cetewayo said to Sigr. Damiani: We believe in spirits for we see them, but we have not seen God. The Lecturer passed a high eulogium on spiritual phenomena, and declared his opinion that mediumship was much more highly cultivated in the ancient Mysteries than amongst modern Spiritualists. He had himself experienced much of these phenomena. During the lecture he spoke of the dog as the companion of man on passing away into the spirit-world at death. He had a dog some years ago that saw spirits. Raps made in such a way that the dog could not perceive the cause of them, drove the dog frantic; and when the spirit raps occurred on the table at the spiritual seance, the animal evinced the greatest fear and went shivering behind the door. It was proved that the dog saw what the seer saw. We may add that we have heard of other experimenters who have arrived at similar conclusions respecting the power of spirit-sight in dogs, and also in horses.

The section of the lecture on the embalming of the dead in Egypt was of great interest. These people did not believe in a physical resurrection. We must refer our readers to Mr. Massey's volumes on this important matter, in which the Egyptians appear to be greatly misunderstood. It is Christians, with their rising from the dead, who are on the barbaric plane of thought.

This lecture is of vast importance as showing how man had the soul revealed to him, and by what types his knowledge was put upon record. It then shows how these types have been misappropriated and misunderstood by the religion makers, directing man's mind to a "history" that never occurred, and shutting off the view of the investigator from nature, the only teacher. All this has given rise to the unnatural and untrue theologies that abound, and on the other hand religion has been made a reproach and materialism the chronic state of the human mind. Such an investigation as this, is a consequent of and accessory to the spiritual searchings of to-day, which are an effort to leave the barren wastes, and get once more on the right tract.

From a paragraph which appears in "Light for Thinkers," for August 18, we find that a previous publication on "Faith and Knowledge" has not been observed by us. This we regret, as there is no point in Spiritualism so needful of elucidation, and we are grateful to our contemporary for some little attention to the subject. We see from the paragraph to which we allude, that he quite misunderstands the terms. He is not to blame on that account. Faith and knowledge are functions of two distinct parts of the human consciousness: bear this in mind. To illustrate: a knowledge of the laws of digestion is one kind of function, but the exercise of a good digestion is quite another. Ignorance with a healthy stomach, and knowledge with dyspepsia: "Neavy, neavy, nick, nack; which hand will you tak'?" as was said in our boyhood.

SECULARISM AND SPIRITUALISM.

To the Editor.—Sir,—I feel tempted to crave space for a reply to the letter of Joshua Cross in the last issue, a letter evidently inspired by a strong and bitter animus against Secularists; the very text of whose printed and circulated formula he wilfully ignores, apparently at the very commencement, although copiously copied out in small print throughout Mr. Schweizer's discourse, by stating in reviewing the same that "It contains very little truth so far as Secularism is concerned." I have personally traversed a road J. C. little knows of. It is no light task to throw off the wretched fetters of a creed outworn, which have bound the soul since infancy to middle age; to advance through darkness and trouble into the glorious realm of reason as presented by Secularism, and then overwhelmed happily by the mighty, irresistible, and present-day mass of evidence in favour of Spiritualism, more than up to this moment by any extraordinary manifestations of spirit power, to look from a haven of rest on Christian and Secularist brothers and sisters halting here and toiling there on the rugged road which must lead eventually on this side or the other to the soul's complete emancipation.

It would be interesting to have your correspondent's definition of morality, of which commodity he avers Secularists have none (sic) other than from the Secularist's standpoint, their view, until a better is found being that what is good for each and all of us is right so long as the just rights of others are not infringed. According to our charitable opponent, Secularism is all selfishness; Christianity presumably as being according to his idea "in the direction of Spiritualism," all self-sacrifice. Not so J. S. Mill on "Liberty." "It (states Mill referring to Christian morality) holds out the hope of heaven and the threat of hell as the appointed and appropriate motives to a virtuous life; in this falling far below the best of the ancients, and doing what lies in it to give to human morality an essentially selfish character, by disconnecting each man's feelings of duty from the interests of his fellow creatures, except so far as a self-interested inducement is offered to him for consulting them."

It passes my understanding to conceive how Spiritualism without the secular application to the affairs of this earth-life is to obtain for us more individual freedom even in the minor matter of say opening museums and galleries on Sundays, or how it will enable us as J. C. infers, to dispense with "slavish obedience" (sic) to "Acts of Parliament," and what on earth has Spiritualism to do with co-operative shops? But really I must be wearying your readers with tilting at a castle of straw. Spiritualism, according to your correspondent would make us a law to ourselves, and then in the next paragraph he affirms as much in disparagement of Secularism in more words, overlooking likewise the fact that Secularists as a body can make no law to themselves consistently, if it infringes on the rights of others. As to the refutation of the many lying travesties of Secularism put in circulation by interested parties since the commencement of a certain parliamentary struggle I have nothing to do.

One word more in regard to the much vaunted education Spiritualism would give us according to J. C. Recent as my conversion may be to the glorious and undeniable truths of spirit-existence, I perceive plainly enough, if I may be allowed to so express myself, with the late lamented Cromwell Varley according to Mr. W. H. Harrison, that the chief defect is the untrustworthy nature of the bulk of Spiritualistic communications. Sufficient for me [that they proclaim trumpet-tongued the fact of immortality and continued progress; otherwise all creeds, dogmas, and notions are represented by these probably somewhat earth-bound spirits. Personally I intend fully to use my reason and own judgment in sifting evidence and enlightenment from across the border.

Accept, sir, the humble thanks of one grateful reader for the opportune publication of the Secular propaganda in Mr. Schweizer's excellent discourse, and may Secularists become more imbued with spiritual truths, for the door is open—at least the branch to which I belong, has not shut it. It only proclaims itself a body Agnostic, awaiting further evidence in regard to a one Great Spirit and immortal life,—and such Secularism I understand is advancing with Spiritualism in America with giant strides. Secularists, at least, are open to inquiry. How many Christians, may I ask, have shut the door and bolted it against the intrusion of that hateful spirit of Spiritualism (to them) which is now fatally along with Secularism undermining their most cherished delusions?

Faithfully yours,

CHARLES DELOLME.

48, Rathbone Place, Oxford Street, W., Sept. 9, 1883.

Dear Mr. Burns,—As you say in last week's MEDIUM you are sorry that Mr. Schweizer's essay on Secularism and Spiritualism has given so little satisfaction, allow me to say that I have heard it very favourably commented upon by a great many earnest Spiritualists in various places, and many who are not Spiritualists, also say it is one of the best introductions of Spiritualism to sceptical readers they have ever seen. Allow me to express my own sincere admiration of so valuable and concise an essay, and my sincere hopes that Mr. Cross's letter will not make Mr. Schweizer too cross to give the public another.—Yours sincerely, W. J. COLVILLE.

Mr. J. Burns.—Dear Sir,—I beg to thank you for your present to the North London Branch of the National Secular Society of a quire of THE MEDIUM AND DAYBREAK. I have given away the copies to members, and have myself read the article on "Secularism and Spiritualism," with much interest, and think it ought to prove most useful and likely to further the evident desire of the writer to bring about an understanding on the part both of Secularists and Spiritualists of each other's aims and objects.—I am, dear sir, yours, most sincerely, ALFRED COOPER, Hon. Sec.

[We do not think our correspondents have quite caught the points of Mr. Cross's letter. "George Thompson" in the discourse through Mr. Colville is more profound. It is possible that both "Secularism" and "Spiritualism" on paper and in practise scarcely agree with what is affirmed of them. Many people are much more Secularists than Spiritualists, and do not seem to know it; and Spiritualism is sadly too much secularized on every hand. What we meant by a lack of satisfaction in regard to Mr. Schweizer's paper was that we know of no one that took the slightest steps to make it satisfactory; that is, by bringing it before the Secularists for whom it was intended and not for Spiritualists at all. We would never think of printing such an effusion for the readers of the MEDIUM, hence we circulated nearly a 1,000 extra copies amongst Secularist societies and others in London and elsewhere but we fear none of those who are so enthusiastic over the essay will feel inclined to step forward and bear the cost. That is, in a nutshell, the difference between "Secularism" and "Spiritualism."—Ed. M.]

Mr. C. Baker, 25, Mill Bank, Stafford, comments favourably on the gush and activity of the Salvation Army, and thinks a little more of these elements would be of great use in the Spiritual Cause. We do not, however, believe in large donations of money. Work is what is wanted, and that costs nothing, but is highly educational. The open-air work now so popular, is one of the best signs in Spiritualism. It is a little seed that will become a fruitful crop. Mr. and Mrs. Baker would be glad of a letter from their old friend Mr. Spriggs.

PROGRESS OF SPIRITUAL WORK.

NOTES FROM TYNESIDE.

NEWCASTLE.—On Sunday last, Mr. D. Nicholson lectured on "The Signs of the Times." He treated the subject in a practical and thoughtful manner. The success of Mr. Ogle and his sensitives in reading the number of the cheque has created a great impression here amongst the public; the local papers, especially the "Newcastle Chronicle," have given very fair reports, and the result is that enquiry has been stimulated, many expressing a desire to know more of these matters. The rooms were so crowded each night that Mr. Ogle had to give an extra night's entertainment to satisfy in some measure the desire of the public to see for themselves. Mr. Ogle has been there before, and although his meetings were advertised the general public were conspicuous by their absence. It is the sensation of the challenge and the success of the clairvoyant that has attracted them and startled them into enquiry. The sensitives were securely blindfolded, and performed the demands upon them with accuracy which was marvellous to the uninitiated. One friend of mine declares it is the "black art," and that they are in league with the devil, therefore he refuses to have anything to do with it or them.

GATESHEAD.—Mr. Macdonald lectured on Sunday last, on "The teachings of modern dogmatic theology contrasted with those of modern Spiritualism." The address was highly appreciated by the assembled friends. A movement is initiated by the Gateshead friends in the shape of a subscription in order to present some slight testimonial to Mr. Hy. Burton, their late President, and Mr. F. B. Sheppard, their late Secretary, as a token of appreciation of the good work which those gentlemen have done in our Movement in the North, and as an expression of good-will to those two friends who will shortly emigrate to Queensland. I trust that local friends will sympathize with and support this kindly effort.

NORTH SHIELDS.—On Sunday last, Mr. Hornsby, a local medium, occupied the platform and gave a trance address on "Man as a trinity." Mr. A. Duguid, of Kirkcaldy, held a pleasant meeting on the previous Monday; his guides gave several good spiritual readings, but unfortunately the majority of them were not recognised till after the meeting, and folks had had time to think over them. I hear some good reports of materialisation phenomena through the mediumship of Miss Welsh, and also of the trance addresses by Miss Hare. I wish both the ladies success, and sincerely trust that they will earnestly strive to give the best possible conditions to their guides, cultivate aspiration and prayer, not only themselves, but amongst their sitters, thus making themselves worthy of "spiritual gifts," and that the "ministry of angels" may become a blessing to all around them. "ERNEST."

MISS LOTTIE FOWLER'S FUND.—"A Friend" through Mr. W. H. Harrison, has contributed 5s. towards this worthy object.

OPEN-AIR WORK.

CLERKENWELL GREEN.—Sunday was bright and sunny, and a splendid day for open-air work. There was a nice gathering of friends at this station, but there were many other attractions, and the miscellaneous attendance was not large; yet over forty MEDIUMS were sold at a halfpenny each. Mr. Burns said he wished to enlarge the basis of spiritual work, by adopting some practical means for human improvement in connection with it. In its physical relation this movement should be based on the temperance pledge, as indicating care for the body, and on the truths of immortality as the object and destiny of life, interest in the welfare of the neighbour being the religious exercise involved, as extending sympathy to those who required it. The sectarians asked man to love Jesus, but Mr. Burns thought the poor, ignorant, misdirected people of our large cities much more needful of love, and he was sure that all good spirits, whether called Jesus or other names, would rather assist in the expression of such a love than be patronized themselves. Next Sunday, he said, he would have the pledge-book on the spot, and commence operations. Mr. W. Wallace, thirty years a medium, followed with some practical remarks on spirit-communion, finishing a good meeting by answering questions. Next Sunday at 11.30.

HYDE PARK.—At 5 o'clock a considerable party of friends accompanied Mr. Burns from St. George's Hall. The "Homilies" on "spiritual gifts" were continued, "faith" and "healing" being chiefly dealt with. There was a splendid influence and great attention. A gentleman from the country made application for the address of a healer. A friend gave him a copy of the MEDIUM with their advertisements. Mr. Cusdin gave an interesting account of a case of healing a withered arm that had been given up by the doctors: the healer, Mr. Baron. Next Sunday at 5, after Mr. Massey's lecture, near the end of Serpentine.

VICTORIA PARK.—Mr. Jennison, Mr. Emms, and friends, were at the usual place. Mr. Jennison gave a short address on "Sanitation." He dwelt largely upon the advantages of cleanliness, and also gave some good recipes for rheumatism, sciatica, scarlet fever, etc., all of which he had proved himself. He was followed by Mr. Emms, who spoke for a considerable time on the views expressed by scientific men with regard to Spiritualism. There was a large and attentive audience. I regret to say that we have been refused permission to play the instrument in the park. Next Sunday at the fountain, at 11.30 a.m. —WILLIAM LUXFORD.

TICHBORNE RELEASE ASSOCIATION.

The storm of Sunday, September 2, having stopped all outdoor meetings, the first Mass Meeting held at Peckham Rye took place on the Common, on Sunday, September 9. Our friend, Mrs. Weldon, spoke in the morning, and so great a favourite did she prove that an impromptu afternoon meeting was immediately organized, at which she again spoke. Mrs. Weldon does not confine herself to observations on the Tichborne case, she appeals for all to all; she asked the people to stand by her in the unequal struggle in which she has been involved; she briefly explained the Lunacy Laws, the Married Woman's Property Act of 1882, the Statute of Limitations; she fully went into a strange case which was heard at Worship Street on Friday, 7th, and reported in the "Morning Advertiser," of the 8th, concerning the alleged ill-treatment to which patients in lunatic asylums are exposed. Her audience seemed spell-bound. Although she frequently stopped, and said her "time must be up" (each speaker being limited to ten minutes), she was always met by cries of "Go on!" Five hundred "Social Salvations" were speedily disposed of. We really hope Mrs. Weldon will consent to join our own open-air meetings. Her voice is resonant, it carries marvellously without the slightest apparent effort, nor does she appear to raise her voice. What she says goes straight to the heart as well as to the senses, and she expresses herself in such simple language the very children, which yesterday mustered strongly about her, seemed to enjoy it, remaining as quiet and looking as pleased as their elders at the words which came from her mouth.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, Mr. Bent delivered an inspirational address to a fair congregation. The spirit guides took for their evening's discourse "The Bright Beyond."—R. WIGHTMAN, Sec., Mostyn Street, Hinckley Road, Leicester.

BIRMINGHAM.—Miss Allen, of Egbaston, on Sunday last, commenced the service with reading two of Lizzy Doten's Poems, and then delivered an address on "God has spoken to mankind in all ages," with which she dealt very intellectually. She dwelt at some length on the Bibles of different nations, and showed that they had quite as good a conception of God as the Christians, and that their Bibles were full of beautiful teaching, and just as sacred to them as the Christian Bible was to the Christian. She criticised the narrow-mindedness of the Christians in supposing that they only had the truth. The audience listened very attentively to the whole discourse which lasted over an hour.—COR.

PLYMOUTH: Richmond Hall, Richmond Street.—On Sunday morning, Mr. Paynter's guide gave us a hearty address, inciting to brotherly love, in perfect union, harmony, and devotion to the Cause in this place, the steady and sure progress of which gave much joy on the spiritual side. In the evening Mr. Clarke's guide gave an inspirational discourse on "the Word of God," in which he contended that Spiritualism was an educational movement, bridging over the great chasm existing between religion and science; that the word of God and His works must agree in every detail. Conceptions of God's word were based upon the minds conception itself. The Holy Spirit of God was the whole of the spirit people. It was impossible for fallible men and fallible spirit combined to make an infallibility. Mr. Atkinson presided on both occasions.—C. J. A.

BATLEY CARR.—On the 9th instant we were favoured with a visit from Miss Keeves, of London. The visit being anticipated it was advertised in the local newspapers. The result was a comfortably filled room. Owing to the tardiness of our train arrangements, Miss Keeves was half an hour late. In the meanwhile we had opened the service, and were reading a chapter out of OAHSE, when she arrived. Her guides took for the basis of their remarks, "And will ye also leave me?" which they treated in excellent style, the comments being interspersed with poetry, which had a marked effect on all present. As the discourse proceeded eyes were repeatedly suffused with tears, which is a sure index that the words are going home. I wish to just note that the kind lady not only gave her services, but refused all offers of expenses.—ALFRED KITSON.

MANCHESTER.—On Sunday last two subjects were chosen by the audience for Mr. Armitage, of Batley Carr: "The Origin of the Bible, and how was it brought about;" and "Sin, What is it?" He showed that the Bible is not God's word, but was written by man for the laws of the times. For God's book is the law of nature, and nature tells us to do right. The meaning of the word "sin" is to break a known law, doing that which is known to be wrong. For the evening the audience desired Mr. Armitage to speak on "Spirit-Life and Earth-Life, their parables and contrasts." After the discourse, the guides gave a splendid poem on the subject, which was very pleasing to all present.—SAML. CHESTERSON, Sec., M.S.S.S.

HEYWOOD.—Our meetings in connection with Spiritualism were never attended so well as at present. There are many inquiring, and many have been partially convinced. Much of this is due to the instrumentality of Mrs. Yarwood and her great gift of Clairvoyance. Having been connected with her ever since she was first convinced of the truth of Spiritualism, through the mediumship of Mr. J. B. Tetlow (whose circle meetings we look back to with pleasure), I can say truthfully she has given hundreds of clairvoyant descriptions which have attracted many as well as the beautiful addresses given through her. Last Saturday we had a social tea meeting, when over thirty sat down to tea. The most interesting feature connected with the meeting was the naming of three children, whose parents desired to consecrate them to God and Spiritualism. The ceremony was gone through in a serious and very impressive manner by the guides of Mrs. Yarwood, who spoke of the important charge and responsibility connected with young immortals; earnestly appealed to the parents, not only to give them good precepts, but above all to set them a good example. The sprinkling of water on the infants was attended with holy influence and power, such as many will long remember. The following are the names of the children: Thomas Pell, born August 24th, 1883; Lena Burton, April 21st, 1883; James Ward, January 13th, 1882. The rest of the meeting was spent in recreation. All returned home feeling they had spent a profitable and pleasant evening. J. WILD. [Instructive admonition is useful to parents, but it seems rather out of place to parody the ceremonies of the Church, which are a parody of something else that the meaning has been lost sight of. We know some excellent children that have had no such devices applied to them, and many bad ones who have been fully performed over. Thus the mummeries of priestcraft are perpetuated, and man is taught to look down into a hole of his own making, instead of up to the sun. No hand can convey a more heavenly influence to the child than that of the mother.—ED. M.]

SUNDERLAND.—At the Avenue Theatre, on Sunday afternoon and evening last, Mr. Henry Burton, of Byker (who will shortly leave England for Queensland), gave two farewell addresses to the Sunderland friends, who were happy in getting together very large audiences who listened with the greatest attention to the forcible arguments given by the speaker, who was very frequently loudly applauded during his discourses. The chairman (Mr. Francis Walker) made a few very feeling remarks upon the loss that the Cause would suffer in this district through such an able worker as Mr. Burton going out from amongst us. A hearty vote of thanks and wish of God-speed was enthusiastically given by acclamation to Mr. Burton, by the whole of the audience. We are glad to be able to report that our meetings are now beginning to bear fruit, as we understand that several private circles are at present being held in Sunderland. This alone is a stimulation for us to proceed with the good work.—G. H. P. JONES, Sec.

MEETINGS, SUNDAY, SEPTEMBER 16TH, 1883.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.
Tuesday at 8, Mr. Towns, Seance.
EDGWARE ROAD.—52, Bell St., at 7, Mr. Reed on "Blasphemy."
MARYLEBONE ROAD.—167, Seymour Place, at 11, Mr. Hopcroft.
Friday, at 8, Mr. Towns; Saturday, at 7.30, Mr. Savage.
CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse,
"The Unhonoured Dead."

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
BATLEY CARR.—Town Street, 6 p.m.: Mr. Armitage.
Thursday evening, Mr. E. W. Wallis.
BEDWORTH.—King Street, at 6 p.m. Wednesday at 7 p.m.
BELPER.—Lecture Room, Brookside, at 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Dobson.
Wednesday evening, Mr. E. W. Wallis.
BIRMINGHAM.—Oozell Street Board School, 6.30, Miss Allen.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, 2.30, 6.
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane,
Wakefield Road, 2.30 and 6 p.m.: Mr. E. W. Wallis.
Wade's Meeting Room, Harker Street, Bowling, at 2.30
and 6 p.m.: Miss Harrison; Tuesday, Mr. Wallis.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30
and 6 p.m., Miss Musgrave.
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, Mr. D. Ander-
son; at 6.30, Mr. W. D. Sturrock. Lyceum at 5.
HALIFAX.—Spiritual Institution, Peacock Yard, Union Street,
2.30 and 6.30, Mrs. Illingworth. Monday, Mr. Wallis.
HETTON.—Miners' Old Hall, at 5.30.
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30 :
Miss Ratcliffe, and Local.
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30,
Mr. A. D. Wilson.
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, Mr. W. Johnson, Hyde.
MORLEY.—Spiritual Mission Room, Church St., at 2.30, and 6
p.m., Mr. Morrell.
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,
Oldham.—176, Union Street, at 2.30 and 6.
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30, Mr. Robinson.
PENDLETON.—2, Little Gold Street, at 2.30, Mr. R. A. Brown.
PLYMOUTH.—Richmond Hall, Richmond Street, at 11, Mr.
J. T. B. Paynter; at 6.30, Mr. R. S. Clarke.
SHEFFIELD.—Psychological Inst'n, Cocoa House, Pond St., 6.30.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at
2.30 and 6.30, Mrs. Gott.
SUNDERLAND.—Avenue Theatre, at 2.30, 6.30. Mr. J. G. Grey.
WALSAL.—Exchange Rooms, High St., at 6.30.
WEST FELTON.—At Mr. John Taylor's, Single Row, at 6 p.m.

PENDLETON.—You may be pleased to know that we are working hard to spread spiritual truths in Pendleton. Mr. Taylor has held a meeting weekly for many years, ever since he knew anything of Spiritualism, and has done very good work for the Cause; and our well-known friend Mr. Brierley has done good service, he is one of our most earnest workers. As a result we have very many that know Spiritualism here. I have been asked by Mr. Clark, Mr. Rodgers, and others, why we did not have meetings in Pendleton, and as soon as Mr. Rodgers said that he would help me with the work we commenced. We have had three lectures from Mr. Rodgers, and one from Mr. Clark, and they were well received, and many questions asked and answered masterly. Our plans for the remainder of the month are as follows:—Sept. 16, Mr. Brown, Manchester; 23, Mr. Lightbown, Pendleton, subject—"Phrenology"; 30, we intend holding a conference, and trying to form a committee for the better management of the work; Mr. Brown, Mr. Rodgers, Mr. Clark, Mr. Lightbown, and others, are expected to be present. The service on this day will commence at 2 o'clock prompt. Mr. Brown will be the first speaker. The business will commence at 3 o'clock prompt. Our services are in the afternoon at 2.30, so they do not hinder any one from going to Manchester if they think proper. We hope to do something to spread the Truth this coming winter. All who are willing to assist will kindly forward their address, or be present at the conference. Our meetings will be held at 2, Little Gold Street, Pendleton, until further notice.—J. S.

CHOLERA.—Mr. T. Thatcher, Bookseller, College Green, Bristol, has printed, for gratuitous circulation, a broadside containing a large amount of valuable information for the preservation of health, evidently the work of a well-informed man of science. We would recommend our readers to send a stamp to Mr. Thatcher for copies, if he still has them to give away. Many thousands have been circulated.

ROCHDALE.—Our Society here is making progress. The spirit of enquiry is undoubtedly abroad, and outsiders are manifesting much interest in regard to the phenomena. Many strangers to the philosophy of Spiritualism are investigating, some of whom are being rewarded for their pains by facts which afford them abundant food for thought. On Sunday next, September 16, Mrs. Groom, of Birmingham, will be with us, when we expect the presence of many from a distance, who have already had the pleasure of listening to her guides. Tea will be provided at a moderate charge.—Cor.

BARROW-IN-FURNESS.—Dear Mr. Burns,—Enclosed please find 14 stamps for Hymn Leaves you sent me. I like them much; they are very convenient for special occasions. Mr. Brown did us good service, Sept. 2nd. Subjects in the afternoon, "Spiritualism, the Missing Link;" the evening, "The Spheres, and the necessary preparation for them." Mr. Brown is a Medium of no mean order. He is first-class on the platform, and by the fireside, or at the tea-table, can in his normal state give very clearly our surroundings; can diagnose disease, and trace it to its origin. Apart from his platform utterances, and other gifts, as a man he is an honest, straightforward gentleman; does not believe in, or want any pampering. He believes in people living so as to meet the angels a long way from earth, and not to let the angels come so near the earth plane. I hope the day is very near, when we shall again have the pleasure of his presence amongst us.—Yours, etc., J. WALMSLEY.
28, Dumfries St., Barrow-in-Furness, Sept. 11, 1883.

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