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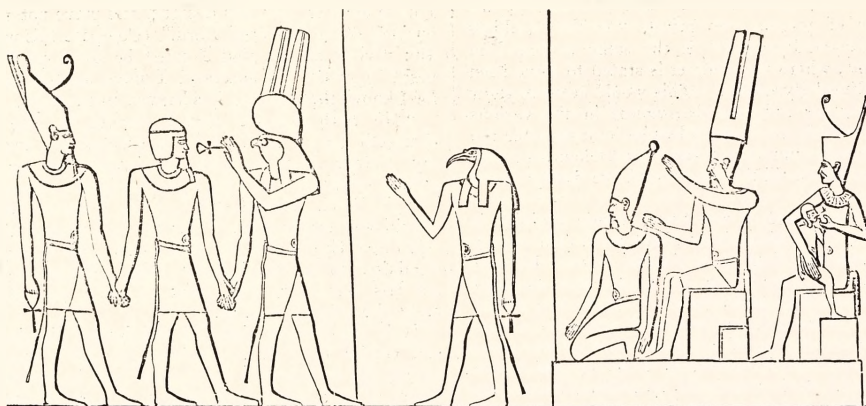
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EGYPT: AND THE WONDERS OF THE LAND OF THE PHARAOHS. BY WILLIAM OXLEY.

EGYPTIAN KING-GODS.



RAMESES II., AS THE SON OF GOD (AMEN).
On the Great Temple at Karnak. (From a Photograph by M. Beato.)

The illustration forms part of a series of sculptured panels on the walls of the Grand Temple at Karnak. The spaces not occupied by the figures are covered with hieroglyphics detailing the scenes, but these are so far mutilated that it is impossible to obtain more than a few fragmentary sentences. The series commences with the picture on the right, which represents the Young Child being nursed by the Mother-God, Mout (Theban), Queen of Heaven. The

Father-God (Amen) is communicating to the King his Divine Parentage. The middle figure is the great recording angel, Thoth, who announces the fact of the immaculate birth. The picture on the left represents the King between the Gods, Tum and Ra, who are giving to him eternal life. The rest of the Scenes (not illustrated) show the "anointing" of the King, and his reception into the company of the Heavenly Hierarchy.

EGYPTIAN Historicals would be incomplete without a notice of this particular phase of its national life; for in the dedication of the kings of Egypt is to be found the origin of what still lingers in some Imperial and Royal families of Christendom. The divine right of kingship is supposed—as the term implies—to exist by virtue of rights derived, not from mortals but, from God: and this being so, the claim is made (and enforced in those countries where humanity has not asserted its birthright) that they who sit on the Throne are above human law; so it follows, that that which

would be crime in their subjects, and involve the consequent loss of personal liberty, or life itself (according to the nature of the transgression), may be perpetrated by Royalty without fear of any such consequences. But some specimens of this class of mortality have found to their cost, that the time for the assertion and carrying out of such claims has passed away for ever; and woe be to those who suffer themselves to be inflated with such an insane, and now obsolete, conceit. Kings and queens are born into the world and go out of it exactly in the same manner as ordinary mortals; and the

question now is, whether kings are lords and masters, or servants of the people; *i.e.*, whether they do not enjoy their exalted position by the sufferance of the nation, instead of by virtue of their hereditary descent. The—what will soon be—mightiest Power, and which will eventually control the destinies of the globe, is Republican, the basic principle of which is the direct opposite of the ancient regime; *viz.*, individual worth and fitness for office, in place of hereditary descent, which latter disregards, *in toto*, moral or intellectual worth and capacity for guiding and ruling.

The King-Gods of which I am about to speak must not be confounded with the God-Kings of the prehistoric dynasties (which legend and tradition credited with being real divinities), but of those kings who followed in succession from *Mena*, who was the founder of the monarchy, and recognised as such by the various monarchs who have left dynastic tables, as well as by Manetho, the great Egyptian historian.

The first indication we have of the deification of mortal kings—and that inferentially—is about the time of the 5th or 6th dynasties. It was not until about the 12th dynasty, that we find the full blossoming out of the God-idea associated with mortal Rulers. There is a monument in the Louvre to a royal scribe, called Sen-nepher, who was a son-in-law to the king. The inscription concludes with, "He was devoted to the worship of *Senefru*, *Khufu*, *Ra-men-ka*, *Usskaff*, *Ka-kau*, and *Ra-nefer-ef*." These are kings of the 4th and 5th dynasties, and as the whole of these kings are mentioned as objects of worship, Sen-nefer must have lived after the last mentioned king, *Ra-nefer-ef*.

There is an inscription on the tomb of *Ata*, near the Great Pyramid at Jeezeh (which Dr. Birch has most courteously interpreted for me), who was "the great superintendent of the diversion of his lord, the Pharaoh, by good singing." *Ata* is shown seated at a table on which are a number of objects, and underneath are signs which read: "Thousands of loaves, beer, wine, and clothes;" and these are supposed to mean sepulchral offerings. The writing tells us, that "*Ata* was prophet of the Goddess *Hathor*, in the *Ra-set* Pyramid, and prophet of the kings *Ra-Usen*, *Ra-nefer-ef*, and *Ra-Sahu*." Although *Anubis*, to whom "*Ata* was devout," had given him "a very good old age," yet it is not probable that it means he filled the priestly office to each of these kings (as it is hardly likely that he would live through four kings' reigns); but rather that he was a worshipper of the same, similar to the instance given above. The reference to his filling the office of prophet, or priest, "to the Goddess *Hathor*, in the *Ra-set* Pyramid," is the same as found on several monuments, where the defunct is stated to have been "priests of the Kings' Pyramids." This would seem to show that there were regular religious observances in the various Royal Pyramids, which would doubtless be kept up after the depositing of the royal mummy in the Secret Chamber; and, most probably continued till the time they were finally closed up.

The first instance (that I can trace) where divinity is directly claimed by living kings, is by *Usertesen I.* (12th dyn.). On the obelisk still standing at Heliopolis (reared by that king) he is entitled: "Ever-living, the golden Hor, the good God, the Dispenser of Life for evermore." There is a leather roll in the Berlin Museum, inscribed with a record containing an account of the laying of the foundation of the great Temple of the Sun at Heliopolis, in front of which the obelisk was reared. It is translated by Ludwig Stern (see "R. P.," XII., 53). It tells us that it was laid in the month *Athor* (September-October), in the third year of His Majesty's reign. The king, on this august occasion, sat on his throne, crowned, surrounded by his attendant councillors; when he gave an address, in which he laid claim to be created by the (God) Double *Harmachis*, and to be begotten by that Deity. (Here we have proof that the ancient *Gemini* worship was not quite extinct.) Amongst other statements, in his address to his courtiers, *Usertesen* says:—

"I am a King of his (the God) making,
a monarch long living—not (begotten) by a father.
When I was a mere child, not yet worshipped,
and when I was in the egg; even then I was a superior
of the path of *Anubis*.
As an infant, not yet born, He anointed me as lord of men,
and created me chief of mortals.
Before I came from my mother's womb,
He ordained that I should be placed in a palace.
He gave me the land, for I am its lord,
and I penetrated to the spirits, who are in the heavens."

Here we have, full blown, immaculate conception; deific paternity; human maternity, and consequent divine human offspring; and special creation, all embodied in the person of *Usertesen*, king of Egypt. In this, and following instances, the lord of mankind does not come of humble parentage, like the many *Avatars*, or world-Saviours and Teachers, but from the stock of Royalty. The inferences as to the origin of the world's saviours (which was changed from the kingly to the purely sacerdotal caste), are too plain to be mistaken. But this will be clearly delineated in what follows; which is an inscription at the base of the grand obelisk still standing in the Temple of *Karnak*; erected by the celebrated Queen *Hatasu*. She was the daughter of *Thothmes I.*, and married her brother *Thothmes II.*, by whom she had a daughter who became the wife of her uncle *Thothmes III.* These incestuous marriages were the result of state policy; as the blood royal was considered so holy that it must not be contaminated with any that had not the direct deific life-flow in it. Her Majesty speaks thus of herself:—

"Like the *Horus*, the Mistress of *Diadems*; *Mat-ka-ra*, Daughter of the Sun; *Hatasu*, Consort of *Ammon*, living for ever and ever; Daughter of *Ammon*, who dwells in his heart; His only One, who hath been formed for Him; glorious Image of the universal Lord; who has been created by the Spirits of *Heliopolis*. He (*Ammon*) hath formed her to bear his diadems, and (hath made her) the form of forms, like the God of both horizons; from the pure egg which hath burst forth in glory; nursed by *Isis*; and crowned by *Ammon* himself. His living image (or external representation) is the Queen of the South and the North.

"I have done this (erected a monument to *Ammon*) from a heart full of love for my divine Father *Ammon*. I have walked in the path in which He has led me from the beginning; and all my efforts are according to (the propelling impulses of) His mighty Spirits."

(The translator says of the following—"The original baffles translation;" but, using the words, I supply the real meaning:—

"My Majesty knoweth His (*Ammon*) might; and I have acted according to His command. He hath directed me. Of myself (the external ego), I know nothing; it is He who gave the instructions for the regulations (connected with the temple) it was not my wisdom, but His, that ordained them. My heart was full of the intelligence of my Father (*Ammon*). I have entered into His designs, and have not neglected the business of the universal Lord." (Compare this with *Luke*, ii., 49: "Wist ye not that I must be about my Father's business?") "On the contrary, I have applied myself to it; for I know that *Thebes* is a heaven upon earth.

"He hath granted that I should be like Him, who changeth not for ever. I have erected the two obelisks to my Father *Ammon*, with the intent that my name shall remain permanent for ever and ever in this temple.

"The God, *Ammon*, the Lord of Thrones, knows what is within me; and because of this He hath granted that I should reign over Egypt and the Red Land. He hath given it (the dominion) to her who is before Him. He knows that I, who am His daughter, who exist in truth, and glorify Him, make the offering to Him."

It is unfortunate that the translators who decipher these and similar class of inscriptions, are either ignorant of, or ignore, the esoteric and astrological (not in the vulgar acceptance of this term) application: for, to the psychologist, nothing is plainer or easier of comprehension.

The following, which is even still more remarkable, relates to *Amenoph III.*, the fourth king who succeeded *Hatasu* (see above). It was in his reign that the new so-called heretical religion first made its appearance, evidently derived through his mother, who was an *Ethiopian* (black) of royal extraction. His son and successor, *Amenoph IV.*, made the attempt to institute it as the national religion; but in this he failed, and it was this that cost his son and successor the throne, and led to the introduction of the *Rameside* family. I shall have occasion to refer again to this great religious contention; for the then new heresy was but a revival of the oldest religion in a somewhat new form. Whatever else, *Amenoph III.* was one of the greatest of the old Egyptian kings. Amongst other gigantic works, he built the Temple at *Luxor*, much of which is buried in sand, and covered over by native houses; but which when removed will bring to view one of the finest of temples. It is on the walls of this temple that the following remarkable sculptures are portrayed, relating to the birth of *Amenoph III.*, &c., which are on the inner wall of the

Sacred Shrine—the holy of holies; and which sculptured scenes represent the incarnation; the annunciation; the conception, birth, and adoration of the divine man-child (*Amenoph III.*), born from Mut-em-Va. The two latter syllables mean—the alone, or only one; and the whole title means, the mother who gave birth to the Only One.

The first scene shows Thoth, the great messenger, or mouthpiece of the Heavenly Hierarchy, who announces the coming birth to the Virgin Mother.

The second shows Kneph (the Breath, or Holy Ghost) and Hathor, who each hold the crux-ansata to the mouth of the Queen. This indicates the incarnation, or reception of life from God; which is shewn by the expanding figure of Her Majesty,

The third represents the Queen giving birth, and the fourth scene represents the adoration by three men in the presence of the God Kneph.

This offspring is the representative of the Sun, and is born from a virgin mother, who, like Ammon-Ra, was the product of, and from, her own self; *i.e.*, her own propagator. In this ancient story, which was inscribed on the walls of the Sanctuary of the Temple of Luxor, some 1500 years before Christ (and which can be seen at the present time), is contained all which the Christian fondly cherishes, and reverently believes, as applying *alone* to *his Saviour of the world*: but here the delineation of the Christian doctrine is too plain to be mistaken or ignored, even by the most dull.

The great *Rameses II.* was scarcely less noted in this respect than *Amenoph III.* It would hardly have done for so mighty a monarch as *Rameses II.* to be eclipsed by any of his predecessors; and as a consequence we find several monuments which relate to *his* miraculous birth and parentage.

A not dissimilar series of scenes as those relating to the birth, &c., of *Amenoph III.*, is sculptured on the walls of the Sanctuary of the great Temple at Karnak (Thebes), which apply also to this king, *Rameses II.* I have a photograph (by M. Beato) of these sculptures, part of which is shown in the illustration at the head of the chapter, and I now describe them.

The top row of figures represents: first—*Rameses* as a young child (not as a babe, for the figure is too large, and indicates youth rather than babyhood), in the act of being suckled by the great (Theban) Divine Mother, Mout. In the centre is seated the great Divine Father, Ammon, who is placing the crown on the head of *Rameses*, shown as a young man kneeling in front of the deity. Immediately in front of this group is Khons—the deific son of Ammon and Mout (the three who form the Theban Trinity)—who is going out from the presence of the figures to take part in what follows. The second shows the young king between the deities Ra and Khons, the latter of whom is evidently delivering a speech. The third represents Thoth and Khons in the act of crowning the king. The fourth shows the same two deities anointing the king, which introduces him into the sacerdotal as well as royal prerogatives. The two lower rows represent a procession of the sacred arks, in one of which the king is standing, which shews that he was the equal of the Gods.

On a tablet found at Kuban, in Nubia, there are scenes sculptured, shewing this king in presence of the deities. Over the deities there is inscribed—"There was joy in heaven at his birth. The Gods said: Our germ is in him. The Goddesses said: He has proceeded from us to accomplish the reign of the Sun (upon earth). Ammon—the Great God over all—says: I have formed him, that Truth may be enthroned. The earth was made strong (at his birth), the heavens are at rest, the company of the Gods enjoy peace at this hour."

The most remarkable monument, and which is much fuller in detail in relation to this monarch, is a tablet erected between the two pillars of the first hall, in the great temple of Abu-Simbel, in Nubia (a drawing of which is in my possession, and which is translated by M. E. Naville) (see "R. P.," XII., 81). A copy of the same is inscribed on the pylons of the Temple of Medinet-Habu, at Thebes. The tablet is surmounted by a deep cornice carved with six double ovals containing the king's names. Underneath is the outspreading wings issuing from the sun's disc, with the uræus serpent on each side, crowned with the sun. On the top of the tablet proper, two figures are shown: the one on the right is Ptah-Totumen, who is here the paternal deity; for over this figure is written, "Said by Ptah-Totumen, with the high plumes, who generates the Gods every day: I am thy father, I have begotten thee like a God, to be king in my stead, &c. I have

given to thee all the lands which I have created; their rulers bring to thee their tribute; thy fear is upon them, for they bring their presents unto thee; all the foreign nations are brought together under thy feet, and they are thine for ever" ("thy enemies are made thy footstool"); "and thy eyes are fixed on their heads for ever."

Will the reader compare this with (see Psalm ii.) "I (the Lord, Jehovah) have set my king upon my holy hill of Zion. I will declare the decree (here the king is speaking): the Lord hath said unto me, Thou art my Son; this day have I begotten thee. (The Lord then says), Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." The verbiage is slightly different, but the ideas are identical.

On the left side *Rameses* is shewn in the act of decapitating some of the enemies, which (the) God had given into his hands. Underneath these figures follows the long inscription of thirty-seven lines, which contain the sayings of (the) God to the King, and the answer of the King to (the) God.

The inscription is dated the 13th of Tybi (November 30), in the 35th year of the King's reign; and amongst his numerous titles, he is styled "the issue of Totumen (the Father-God); the child of Queen Sekhet (the Mother-God); *Rameses*, the beloved of Amen, ever-living." The following is given from the inscription:—

"Thus speaks Ptah-Totumen, with the high plumes; the Father of the Gods, to his Son, (*Rameses*) who loves him; the first-born of his loins; the God is young again (reproduced in an earthly form)." (Compare with Psalm lxxix., 26: "He shall cry unto me and say (*i.e.*, David): Thou art my father, my God. Also I will make him my *first-born*, higher than the kings of the earth.") "I am thy father; as a God I have begotten thee; all thy limbs (thy flesh) are divine. I took the form of the Ram of Mendes, and went in unto thy noble mother. I have fashioned thee to be the joy of my person. Num (the great Mother-Goddess) and Ptah have nourished thy childhood, they leap with joy when they see thee, who art made after my likeness,—noble, great, and exalted.

"The Gods and Goddesses give me their praises, and exalt thy beauties; they celebrate thus: 'Thou art our father who hast caused us to be born; thou hast made a God like unto thyself, even the king, *Rameses*.'

"I have given to thee years by periods of thirty (a conventional term for a great number. Jesus was *about* thirty when he commenced his ministry); thou reignest in my stead, and art set upon my throne."

"Thy name is blessed for ever; the prosperous result of thy victories is a great wonder; it was hoped for, but never heard of since the time of the Gods: it was a hidden record in the house of books since the time of Ra, until the reign of thy living majesty," (*i.e.*, the prophecy of his birth and history was recorded in ancient writings. Compare Psalm, xl., 7: "Then said I, Lo, I come: in the volume of the Book it is written of me").

Then the King replies: "Thus speaks the divine King, begotten of Ptah-Totumen, to his Father, (Totumen, who appears before him): I am thy Son; thou hast put me on thy throne; thou hast transmitted thy royal power to me; thou hast made me after thy likeness, and what thou hast created, thou hast given unto me.

"I have marked with thy name all inhabitants and foreigners of the whole land; they are thine for ever; and thou hast created them to be under the command of thy Son who is on thy throne, the master of Gods and men, the lord who celebrates the festivals of thirty years; like thyself, he (the king) who wears the double sistrum—the son of the white crown—the issue of the red diadem—the King of Egypt, *Rameses*, beloved of Amen, living eternally."

It will be seen that the names of the deities are different from those used on the tablet in the Nubian temple, which is quite understandable on the ground of the different local divinities. But the name, Ptah-Totumen, which is claimed as the paternal deity on the Nubian inscription, really comprehends three, *viz.*, Ptah, Thoth, and Ammon; and the variation of names arises from their use in different localities, and also as used in diverse ceremonials. But, it is clearly seen that the same underlies both, *viz.*, the divine as well as human parentage, which entitled the earth-born king to claim divine honours.

The above inscription, with its pictorial representations, along with others of a similar character, throw light upon the

not dissimilar episodes in biblical records (see Exodus, xxxiii., 11): "And Jehovah spake unto Moses face to face, as a man speaketh to his friend." (Numbers, xiv., 14): "And Moses said unto Jehovah, then the Egyptians shall hear; for they have heard that thou art amongst this people, and that thou Jehovah art seen face to face." As the narrative tells us that the Israelites went out from Egypt, it is easy to see the connection; and how they "borrowed (this and other things besides) jewels of silver, and jewels of gold, and raiment, from the Egyptians." In short, what had they that was not "borrowed from the Egyptians"?

Coming down the stream of time, in the last (Greek) dynasty we find the idea of the conjunction of deific with mortal life in full force. There is in the Boolak Museum a large stone tablet in a perfect state of preservation, which was discovered by Professor Lepsius, at San (in the the Delta), known as the "Decree of Canopus," translated by Dr. Birch (see "R. P.," VIII., 81). Its historic worth is beyond all money value, on account of the light it sheds on astronomy, the priesthood, and the special subject in hand. It is dated the 17th Tybi (4th December), in the 9th year of *Ptolemy III., Evergetes I.*, B.C. 283.

The "Decree," was written by the Priest-Counsellors, Presidents, and Scribes of the Temple (probably at Memphis), who had created a new and fifth order of priests, to be specially devoted to the worship (and ceremonies connected with the same) of Berenike, the daughter of the King, who it appears had been associated with the King and Queen in the government. Her death was sudden; for it states—"And since a daughter has been born to King *Ptolemaios*, the ever-living, beloved of Ptah, and to Berenike, the mistress of both lands, the benevolent Gods, who was likewise called Berenike, and proclaimed as Ruler; as it has happened that this Goddess had already returned unexpectedly to heaven in her virgin state suddenly," &c., &c.

We might make allowance for the use of the term "Gods" applied to the ruling monarchs as a piece of conventionalism and flattery (which is not frequently objected to by others besides royalty); but the value of this inscription turns upon the minute details which are supplied in reference to the deification of the princess during her life (at the time she was made a sharer of governmental prerogative); and also as to her exaltation to the circle of the Gods in the heavens, which took place "on her re-union with the Gods." The latter sentence shows that the Egyptians believed in pre-existence, especially of royal souls who were born of kings and queens. "As her re-union with the Gods occurred in the month of Tybi, in the same month and same day wherein the daughter of Ra entered into heaven, when he (Ra) called her 'the eye of the Sun, and the urous serpent on its front by name'; and out of love to her ordered her feasts, and a procession to her celebration in the chief temples, and in the sanctuaries of the first rank in the month, where the apotheosis (ceremony of deification) of the Goddess originally occurred." The decree then appoints the time for the great annual festival, &c., to be held in her name, and commands that—

"There shall also be erected a statue of the Goddess, in gold, studded with all precious stones, in the temples of the first rank, and sanctuaries of the second rank through (the land of Egypt), and the site thereof shall be the sanctuary of the temple. A prophet, or one of the priests, is selected to perform the great lustrations, and may carry it in his hands, so that all men adoring it may prostrate themselves to its honour, and it shall be called the Statue of Berenike the Queen of Virgins."

This profoundly interesting inscription closes by a command that bread (on the occasion of the divine worship to this Goddess) shall be specially prepared, which was to be given to the priests' wives, and stamped with "The Bread of Berenike." Substitute other names, and, to this day, in the Romish Christian Church is perpetuated precisely the same ceremonies. The parallel (when the whole inscription is read) is much too close to be ignored or explained away. I hold that the Lord's Table of the Christian and the Lord's Table (sometimes the Lady's or the Goddess's Table) of the Egyptians are precisely the same in meaning and actuality; nothing changed but the names; and that it is simply the past brought forward.

The Royal and Sacerdotal elements were closely allied, and inseparably connected from most ancient times, and no stronger proof can be deduced of an Egyptian origin to Christian politico-religious society arrangements than the patent fact of the presence of "State Churches" (now doomed in Christendom), but this will form the subject of the

following chapter. Many other instances could be given, but the above are, I trust, sufficient to show that the divine element—much or little as the case may be—that was supposed to be attached to, and part of, earthly monarchs, was no unmeaning thing or empty title with Egypt's kings. To the mass of their subjects Royalty was the outbirth of the Gods in heaven, who thus manifested themselves in the persons of their Kings and Rulers; and however preposterous and arrogant such assumptions and claims by Royalty appear in our eyes, yet in its day it was a mighty power, and gave to its possessor the right (if he chose to do so) to trample upon the unfortunate people who abjectly owned the king's sway and thought "the king could do no wrong." Still, there is a limit to human endurance, and the notices of conspiracies, and revolts (sometimes successful), which ever and anon come to the surface, show that in some instances, at least, the human principle could not be outraged without protest and (at times) reprisals.

(To be continued.)

"THE NATURAL GENESIS."

By Gerald Massey.

(THIRD NOTICE.)

THE EARLIEST RELIGION.

The further we advance in the study of "The Natural Genesis" the more astonished we are at the originality with which one subject after another is treated. It is creditable in our day if an author throws fresh light upon a single scientific speciality. But Mr. Massey succeeds in opening up virgin soil in every province of inquiry on which he enters. As a striking example of the independent method of thought pursued by this bold pioneer in the path of discovery through the mist of prehistoric ages, we would especially instance his elucidation of Serpent-worship. To do our author justice his treatment of the subject should be compared with Ferguson's monograph on that particular cult, and with the elaborate disquisition on the same theme by major Forlong in his recently published "Rivers of Life."

Serpent-worship carries us back to the earliest dawn of human history; to a period in which we have to contemplate with awe-stricken pity our childlike progenitors feeling their way through the dreary darkness of ignorance and fear, step by step from wretched delusions to half-apprehended natural truths, and hence through imperfect moral conceptions, onward still to theological phantasies and chimeras. In Serpent-worship we are brought face to face with that profoundly interesting, but in most aspects, very painful topic, the origin of religion. Now-a-days any belief in an actual Garden of Eden with a serpent in it, subtlest of all beasts of the field, is confined to Sunday-school children, superannuated Doctors of Divinity, and others of kindred intelligence. But no other rational and generally accepted theory of the origin of religion has yet taken the place of the old allegory of Eden transmitted to us in Hebrew, though, like most other Jewish lore, doubtless borrowed from foreign sources. Mr. Massey has replaced the Mosaic with the Natural Genesis of a great many things. Let us now see what light he throws upon the first feeble attempts of the poor savage to utter his impressions of something outside of and more powerful than himself, which appears to have been the first form of what in time became religious worship.

The universal exclamation of mythology as its first word is:—"There was Darkness." Primitive man came out of the night with his mind as deeply impressed and indelibly dyed as was his body with its natural blackness. It was the influence of night that first arrested attention, and lifted the look upward, when he was going mentally on all fours. A Maori tradition describes the first children of earth as "ever thinking what might be the difference between Light and Darkness." It does not represent them as dreading the dark, or cowering from it in caves, but as marvelling over the alteration of phenomena. It would be a mistake to picture the primitive man as the prone coward of subjectivity. The ancient races that survive to-day and are mortally afraid of the gloom are not likely to represent the earliest man, who had not yet peopled the darkness with his terrors. These take a spiritual shape, and the very animals that the savage most fears are dreaded most in a ghostly form.

Darkness, however, was the first Devil, Satan, or *Adversary* discovered, because it presented the primordial form of *obstruction* to the human being. Darkness was the earliest

monster personified in the image of ugliness, because the light was pleasant. The primitive myths all date from the Darkness. The starting point is on the night side of phenomena. Hence the earliest reckoning of time was by night, not by days. So many Darks were counted rather than so many Dawns. The Dark presented the barrier that was tangible to the nascent consciousness. The *going* of the light preceded the sense of its *coming*. In Africa the advance of night is sudden. You watch the sun drop down, and darkness is behind you. The "Jaws of Darkness" is a figure of speech for us, but there they *are* in reality. They close upon you as if to devour their prey, subtly, swiftly, silently. What but the serpent with its gliding stealth and instantaneous spring could be adopted as a first fit type of the darkness of night. Hor-Apollo says the Egyptians represent the mouth by a serpent, because the serpent is powerful in no other of its members but the mouth. In the Inner African languages the mouth and the serpent are frequently synonymous. The Jaws of Darkness are thus an equivalent for the Serpent or Dragon.

The serpent was also identified with death. If the water drowned, it was the serpent or dragon that lay lurking there to put out the light of life. If the dark cloud lightened with death, it was the serpent. The Algonkins were asked by Father Buteux, who was among them in 1637 as a missionary, what they thought of the nature of lightning. They replied that it was an immense serpent that Manitu, their Great Spirit, was vomiting forth. "You can see the twists and folds that he leaves on the trees where he strikes, and underneath such we have often found snakes." When lightning enters sand it will fuse and convert it into a solid tube of serpentine shape, which is sometimes called a thunderbolt. The Chinese believe in an elemental Dragon of enormous strength and sovereign power which is in heaven, in the air, in the water, and on the mountains. The Caribs speak of the god of the thunderstorm as a great serpent or dragon dwelling in the forests. The Shawnees called the thunder the hissing of the great snake. And Totlec, the Aztec god of thunder, was represented with a golden serpent in his hand.

In man's state of mental darkness the serpent image of the destroyer had made its mark on the human being, and its deadly folds had imprinted on the race the figure of the darkness coiling round by night with death lurking in its embrace. The serpent drew its own symbol in the mind like its own circle round the body of man. As man was a dweller in caves and trees, his most mortal foe was the serpent, and what form so fit as this to image the appalling power whose habitation was Blackness and whose voice was thunder, and who when angry would look out with eyes of lightning, and shoot forth blue flashes that could lick up forests with their tongues of fire and lives of men like leaves.

The serpent is one of those few great primitive types that constitute the earliest objective castings of human thought, when it groped in the underground condition of its far-off past, which may be compared with that of the earth-worms throwing up the first castings of vegetable mould for the use of the farthest future. It was primordial, and it is universal. The serpent-type has been venerated in lands where the serpent itself does not exist. It was the representative of renewed life and immortality on the doors of Egyptian and Chaldean tombs, and it is yet a symbol of eternity in the bracelet on an Englishwoman's arm. It is represented in the finger-ring, and coils about the walking-stick, as it did around the tree of mythology. It is the great Dragon of the Celestial Empire, the Long Serpent of the old Norse Sea-kings, the Dragon of St. George on our own public-house sign-boards and old penny pieces. There are still no less than 700 Serpent Temples in Cashmere alone. It is only a few years since that buildings dedicated and devoted to its rites were found in Cambodia, surpassing in size the cathedrals of York or Amiens, and in grandeur the temples of Greece and Rome. The origin and development of this universal type, as an ideograph that guides us round the world, must be explained in more detail.

The ways and workmanship of a serpent are among the most amazing in nature. It has no hands, and yet can climb trees to catch the agile monkey. It has no fins, but can out-swim the fish; no legs, yet the human foot cannot match it in fleetness. Death is in its coil even for the bird on the wing, which the springing reptile snatches out of its own element. The serpent slays with a dexterity that human destroyers might look upon as divine.

The serpent again in the pangs of sloughing is a pheno-

menon once witnessed never to be forgotten. There is a startling fascination in the sight of that image of self-emanation, the young, reprinted, larger life issuing from the mask of its old dead self, like a spiritual body coming forth from the natural body, the unparalleled type of transformation and resurrection to new life.

The influence of the Serpent over the mind of primitive man can never be understood apart from the abnormal conditions of what are termed Mesmerism and Mediumship. The fearful fascination and appalling magnetic power of certain snakes over man, bird, and beast, has often been described. The Serpent is the Mesmerist and Magician of the animal world, who evoked the earliest idea of magic power. Africans tell of women being "possessed," seized with hysteria, and made insane by contact with the serpent. Under the fascination of its look the subject raved or talked eloquently and was said to be divinely inspired. Sensitives were put to the test; and the serpent chose its own human oracle. Those who were found to be greatly affected were selected to become Fetish Women, Pythonesses, or Priestesses. They were secluded in training places, and prepared to become the oracles of the Serpent-wisdom, and mouth-pieces of supernatural utterance. This was in Africa, the dark birth-place of that Obeah cult which survives wherever the black race migrated.

The earliest Medicine was a mental influence. This was exerted by the serpent over man, and imitated by him according to the laws of Animal Magnetism. In a trial of power between two rival Medicine men belonging to two tribes of Red Indians, the contest was conducted on "principles of Animal Magnetism." It lasted a long while, until one of them concentrated all his force, or "gathered his medicine," and commanded his opponent to die. Thereupon he died on the spot. Belief in such a power furnished one important element of the "Medicine," just as does a belief in the sanative virtue of "tar-water and the Trinity," or any other nostrum. Belief is a medicine that works wonders, whether for good or evil.

Disease being typified by the Serpent of Evil, any power over disease was described as influence over the serpent. The Healer, Doctor, Magician, or Manitu was a charmer of the Serpent. Mana, the root of this Manitu, is in many languages significant of magic power. The "Serpent-charmer," who was primarily the serpent itself, made so early an appeal to thought by means of its magic power, that thought, mind, and magic were named after it, and the serpent became a type of wisdom, knowledge, and occult influence. Amongst the types of the "Elementaries" perceived as active forces of the material universe, the serpent naturally rose to supremacy on account of its subtle craft and glozing guile. The Hippopotamus and Crocodile were wider-mouthed, but manifested no such commanding cunning as the Serpent with its secret sorcery. Hence, in Egypt it became the one universal symbol of the gods.

The form of the Serpent in connection with the Tree was doubtless very early associated with Phallic-worship and veneration of the powers of reproduction. But postponing a brief reference to this special aspect of the serpent cult, we pass on to notice other primitive objects of religious regard.

It has been assumed that the early man projected his own spirit upon external nature as the mirror which returned the shadow of himself. But if so, the earliest personifications of natural forces ought to have been in his own likeness, whereas Devil or Divinity in the human form does not belong to the primary mythical formation. Powers beyond human were recognised in external nature—furies of forces in whose presence man was but an image of helplessness altogether inadequate to express them. The powers were super-human; their likenesses pre-human, and only with the human advance were the types humanized. We see the Beast transfiguring into the Beauty; when the Mother Nature, who was once a Dragon, a Lioness, a Hippopotamus, a Milch-cow, a Serpent, changes into a goddess who wears the shape of woman. It is another mistake to imagine that primitive man began by personifying the elements of fire, wind, and water. His process was mainly that of objective comparison. He represented one thing by another; the invisible force by a corresponding type of power. He did not animate the darkness or the water with an abstract spirit of destruction. But he realized the less definite swallower in the most definite form of the Dragon, because he was compelled to think in things. He did not know how the earth gulped down the stars, or the water devoured the life, but he adopted the Crocodile and Hippopotamus as forms most palpable. S. E. BENGOUGH.

(To be continued.)

THE SPIRIT-MESSENGER.

ONE OF THE EARLY FATHERS' VIEWS ON MODERN CHRISTIANITY.

A CONTROL BY "HERMAS."

Recorded by A. T. T. P., July 7, 1883.

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

When the Sensitive came he brought me a drawing of Hermas. It was remarkably well done. Who Hermas was I did not know, until after the control was ended, when looking into Cruden's Concordance I found his name mentioned in the last chapter of the Epistle to the Romans. The Sensitive, in trance, said:—

They follow us about and are as faithful as our shadows; bidding us to give ourselves time for thinking, so that we may believe, for they who will not think have not yet found time to believe. I saw him in my own home; the same towering form unbent with the years that must have been his when on earth. Him, the Christian convert, Hermas, a contemporary with that thorn in the side of the primitive Church, Saul of Tarsus, afterwards Paul of Damascus. He was then speaking of controversies that he held with the Hebrew proselyte. Paul of Damascus has manifested; Hermas has never yet spoken through any other form than his own. He told your surroundings that he stood in an independent position amongst those who on earth were called the early Fathers of the Christian Church, and because they are trying to revive that which is dying, and he is telling them that it is but useless labour, for that the Church is doomed, inasmuch as early teachers have departed from early truth, and have been converted into misleading liars; and the rock of early Christianity, on which modern Christianity should have been built, stands alone, bleak and bare in its loneliness. They have chosen another foundation: temporal power has been their aim, and they have alienated those whom they should have drawn nearer to them, kept and cherished. Hermas smiles at my words; perhaps he remembers the time when such a charge against the Church, as established, would have caused him bitter pain; but he knows that truth and its sure conviction has at last enabled him to reason; for which I give to God my humble thanks. The hands of this form, the real hands, are pressing against my forehead; the benignant light of his great love seems filling my soul. His life will be the life of my body, and who as he would be so careful of its preciousness?

Here the Sensitive went under control, and spoke as follows:—

Good morning to you. Words with their modern accent, with all the differences of thought and expression, which have changed formulas, are difficulties which I have had to encounter during my return to do good to my brother man on earth. It is true I have never attempted to repeat forms of words, which I could realize by hearing most readily; the difficulty, directly it is grasped, offers to me but little impediment.

As I stood yesterday morning before the Sensitive, so I stand here to-day. My office, the volume in my hand (here the Sensitive took the picture of "Hermas" in his hand) sufficiently signifies the fact, that I shall be one of the Record-ers of the Tower's visitors. As you will perceive, many voluminous tomes will be required for that purpose. You will hear also on what subjects my lectures will bear: Early Christianity in contradistinction to the teachings of the modern Christianity of the nineteenth century. And it may be asked—Why are we coming? Are we more needed now than when men were suffering for freedom of opinion by torture and by death? Because all effects are the result of causes. There cannot be one without the other. It was necessary for the Church to work out its own end, and that work is nearly an accomplished fact to-day; for the time shall come when the poor shall fear you, and hold themselves aloof from your midst, and shall mistrust your teachings; then shall your day of doom be near, and your fall be complete and final. These were the words of the "Ancient of Days," with whom I often conversed when on earth, "Busiris."

Every incident of the past has led to the present position of the Church: the poor are not only leaving them, but have left them. Many of the haughty prelates may look through their pauper seats, and see a few paid pensioners who, for the sake of a forced bounty, render a forced attendance; but these are not the poor. One member of the Church, a man who wears a mitre; one who is great in lawn sleeves but small in charity speaks thus: "I know that the poor are deserting us, and I ascribe it to waning interest and to that desperate fight for life towards which the poor are forced." Where, then, have been the promises made by him who was the prince amongst the poor? What, then, has become of this feeling which urged the poor to look up to these spiritual pastors and masters? It is because they have weighed doctrine in the balance of reason,

and have found it wanting; and the cry of "Come ye into my house that ye may be filled," falls on deaf ears. The poor, the industrious, and the thoughtful have taken refuge in that morality which nature instils and commands; and mystical relations have no longer a claim on their attention. But, cries the Church Dignitary, "From where did you derive your morality?" Not from the teachings of doctrine, is the answer of the poor; for you must first learn the value of morality yourselves, before you yourselves can preach it. You have given a careless life for the rich and the idle to enjoy, for you have sought for their support through immoral claims and political activity. The poor cry, "When did you ever shield us from harm? True it is that your Founder had an intense love for the poor, but you have not inherited it. He was ever their champion, their protector, obeying all his life the golden rule of natural morality; who more bitterly opposed to vast accumulations of land and money than him?" Look, then, to your church claims; look into your past history, cry the poor, and you will search there in vain for any trace of true sympathy with the poor. God forbid, they cry, that there should be no bright exceptions to this rule: no Christian preachers, who have stood by the bedsides of our loved ones breathing consolation and inspiring hope. There are found such as these, forming the lower strata of the Church; men who know the struggles of the poor through bitter experience of their own. Such as these never rise above the surface; they are kept under, and the charge against them is democratic sympathy. The mitre never honours their heads; the lawn sleeves never trouble them. No; the bishops, the big whales of the Church, are ever ready to vote against any reformatory political measure that affects the working man. The first Reform Bill was flung aside through spiritual cliquism; twenty-one of the lawn sleeve wearers voting regularly against those with whom they had no sympathy, namely, the working classes. Is it a wonder, then, that the working men have no sympathy with the Church, neither agreeing with its policy nor its morality? It has failed in its work, and its failure is sounding the quickly approaching knell of its doom.

"But Hermas should have touched on other religious bodies, on others besides the Church as established," will say your readers. I can only answer them by saying, that if the tree is rotten at the core you cannot look for good and wholesome fruit from any of the branches. What is Dissent? It is but the airing of interests of party, and the Dissenters are more jealous of petty interests than of love of God, or the part they should bear to the poor. This is sufficiently proved by the tens of thousands of working men who belong neither to the Church nor Dissenters, but who were found as a flock without a shepherd, by that great speculating revivalist, the modern Hercules of self-interest, who gathered them together by the aid of novelty; for none, although they disagreed, had ever condemned the sacred ordinances which Christianity enjoined, but none have ever mocked it so thoroughly as this "General" was prepared to do. The United States, or new world, teems with these ready-made doctors, colonels, and generals, adventurers with keen speculative abilities.

Then came what I consider the hardest blow, that, in my opinion, the religion of revelation has had to bear; that is, the era of claptrap, humbug, and hypocrisy; the clamour of brass instruments, the beating of tambourines, and the mad men's and mad women's gestures and blasphemous utterances. The charge against the Church as established amounts to this: "Ye have caused me to become a mockery amongst the poor; they have not and you would not answer their call; you have made them a prey to ravenous wolves, and their blood be on your heads." All this has not been of rapid growth. The Church system to fail has required nearly nineteen hundred years. The words of him who first proclaimed God in man will never die. Empires shall pass away; Church institutions shall ignominiously fail, but his words shall never perish; for he was love, and love can never die. Love is the divine esse, and wisdom in form, body, or substance—existere. All the teachings of early Christianity were not of this world. He, that proved God in man by proving his own immortality, claimed for himself a divine origin; proving to us also that we were the sons of God. "I am the son of God, even as ye are the sons of the living Father; I am divine if that which I claim be true, and ere I go to my Father I will prove it to you."

Now, is there anything in this mystical to a spiritual mind? It is as clear as the sun on a midsummer day. Eternal, because created of God; divine, because the life created was without end; a son, because he was born of the Father of all men; divine, because his parent was God, and he proved these claims by nothing greater than what I am doing this morning, namely, proving an immortality as I am proving mine. Ask those of Emmaus, who walked with him on the road. His existere or form was scarcely recognisable, until their hearts recognised the soul, the esse, or real self-hood, the divinity. The Almighty was as unknown to him as to you or to me; for God is invisible; no man doth know him; and he who would truly worship the God of Life, must worship Him through glorified man. All proofs tend to the belief that He is of form in the in the form of man. The highest spiritual angels in the spheres of innocence, purity, and perfect love, which spheres represent God who is love, man who represents eternity, and innocence who represent matter. There are spiritual conditions as arbi-

trary as the conditions of life here on earth. Your great aeronauts of earth, who penetrate space at an altitude where air has become so rarefied that breathing is laborious, and soar from one sphere to another; there are arbitrary conditions that require experience ere the barrier can be attempted; there are spiritual degrees of worth, like your collegiate degrees of learning; yet all are natural. Who shall, then, confine, or pretend a knowledge of nature's boundaries?

Let us illustrate the differences of degrees or soul conditions by an example. Let me give you my realization on entering this room this morning. Every soul, according to its spiritual degree, is one of nature's laws. This has been sufficiently explained to you by the fact that, as a man lives here so shall the spirit world find him when he comes to it; a resurrection spiritual, with his body lying at rest. Take, then, the first realization of the liberated soul on its return to earth, and its first study is the study of matter. New thoughts on the property of matter are forced on the soul's attention, forcing this expression from the moral soul: "Great art Thou in Thy works, O God, our universal Father." There is a law, which is partially hidden from the knowledge of man. It is not so much a law as a natural result. I call this the soul's first experience, the realization of exhalation. I say that this is a law partially discovered by souls in the body, but so it is; the ken of soul, even in the body, could not pass over this natural fact; therefore the sense of smell detects that which the spiritual sight can easily see. All substances have exhalations. The smell of a flower, the smell of the new-mown grass, all that the olfactory nerves can detect, are exhalations. This is the first spiritual experience, and is known by the name of "emitted aura." All that has life, from the mineral* to the highest form of life, the body of man, emit an aura, and are subject to exhalation, and these exhalations are substances or matter, and to the spirit they are matter plainly to be perceived in their different textures of coarseness or fineness; and these laws, which govern all things having life here, also belong to the heaven in which I dwell, and have their source from where, as yet, no angel can tell. And it is these laws that form the boundaries of spheres, which boundaries are as well defined as exhalations define the different positions of living things on earth. These exhalations are matter in a finer form than the physical eye of man, or self-hood can detect. And why is that? They have on earth, as with us, precisely the same effect, that of nourishing the body physically, as the body spiritual has that of perfecting the soul. For there are mental exhalations, the same as there are bodily exhalations, and these, whose exhalations are like atoms of light, blinding in their brilliance, belong to those souls who are the most rational: the "mens sana in corpore sano." An irrational man cannot be truly spiritual, for he misuses the gifts from God, unless it be through physical defects; and then he receives preliminary spiritual education. There are preliminary spiritual teachers, and to them come spotless souls, namely, the spirits of infants and the spirits of irrational idiots, or madmen through physical defects, and they build up a man, which means they impart wisdom, and give the knowledge of divine love. They teach him to be with God until God is with him.

The first provision of life, then, is soul, and soul is the existence of form; and a writer in your spiritual paper lately is quite consistent, when he demanded that distinction should be made between soul which has form, and spirit which is life, and both of which form self-hood. Then the soul is subdivided; soul and spiritual life both together form self-hood; but this is not so well understood—that the terms are used indiscriminately. But it should not be so in our communications; for it is possible for life to leave the soul and for spirit to ascend and descend again to its soul; for spirit is life without form. Spirit and soul form self-hood, and mingles with glorified spirit or life. I know not what may be the ultimatum of man, as pure eternity is pure and glorified spirit; or what there is beyond I know not, for I have never seen aught but the higher forms of soul. It has never been said that God is a soul, but soul can only think of Him in the form of soul, for life or spirit takes up its abode in all things moving and breathing. The soul conceives the spirit as being formless. But I did not come here to control to speak of things that present metaphysical difficulties even to ourselves; but I came to speak of that which I know is real, and so I try to practise that which I know; and would that all men would try and do the same. The chaste delight that moral rectitude bestows has a reward over and above the effort.

It may be asked: How can a true man know himself? For one I will answer before I go. First, let him ask himself: Does he love his God? Is he without envy at the welfare of other men? Is he hard to move to anger or revenge? Does he subdue his resentment? If he does all these, he is on his road to the highest heavens. He can rest assured that God is with him. He need not understand mystical doctrines. They are not in my programme of a true man. He need not solve, or try to solve, the unsolvable. To become an upright man he need not be confined within the systematic circle from which Luther tried to free himself, followed by Melancthon and Calvin. He need not trouble himself about becoming an English churchman, a German dreamer, a French Atheist, or a Roman

Catholic and a worshipper of the Pope. To be an upright man he has only to follow the programme I have enunciated, in order to be on his road towards God.

You, dear Recorder, are getting on in years, but the crowning work of your laborious life is in your hands now; and remember the old saying: "Magna est veritas, et prævalebit." Depend on your earnestness, and take care that the truth which is given to you shall be faithfully delivered. God gives me permission to enter this body for communication with you. He has given permission to others as well as to me. To you he has given the work, that others may receive that which, through us, you are receiving. Light has opened out in the most unrestricted manner an intercourse between God's realms above and his earth here, and it is an intercourse which would, through disobedience, be dangerous to the welfare of men. May God keep your soul in harmony with your body, until the work be finished, and he permits us to welcome you.

I have tried this morning to impart my opinion of the "Vera Christiana religio," and would have your readers remember, that I was a contemporary with the great traditionists, and in constant epistolary communication with Paul of Damascus, which correspondence is recorded in the works of Paul, which are embraced under the name of the New Testament or Revelation. You, Sir, are born for the universe. Your life is dedicated to mankind; your work is to instil the hard doctrine of truth, to lead men towards life coherent and consistent. Many may consider you unreasonable, excessively heretical, and anti-Christian. I tell your readers that I, Hermas, thank God that it is so, and I pray that His power may make you every day more heretical, more unscriptural, and more anti-Christian, so that you may be stronger in imparting the natural lessons which God bids us give to man.

May the blessing of him, who was esteemed an early Father of the Christian world, be an introductory initiation for you into the society of those amongst whom Hermas forms an unit. May my blessing dwell on and rest with you, until I meet you in that field of labour, where there can never be any more parting; where together we may realize the every era of eternity, which seems but God's thoughtful provision for the happiness of his higher creation. May God's blessing also dwell with you through all eternity.

Does the paragraphist of "The Liberal" (Sydney, N.S.W.) get tipsy occasionally? A few months ago he made a monstrous statement as to "Burns of the MEDIUM" selling some secularist wares or other, the existence of which said Burns has no knowledge of. Now, on June 14, he says—"James Burns says he sells as many as ten thousand copies of the MEDIUM in a week," and concludes that it must be "a valuable financial property." Yes, one week we sold 10,000 at a halfpenny each, which would not possibly pay for the price of paper in the Sydney market. We are very sorry indeed to see so little regard for accuracy of statement, and such unmanly insinuations issuing from a paper with the "liberal" pretensions of our contemporary. Well may poverty mark the track of a publicist who sustains an open institution and free organ for all who have use for such things, and in addition is exposed to the cross-fire of those who ignore truth and have not the slightest regard for the good name, honour, or welfare of those who have never shown them anything but kindness! Be honest, truthful, charitable—then try to be "liberal."

The Melbourne "Age" commenting on the celebration of the Queen's birthday, says:—"There is no community on the face of the globe who have less cause to conspire against their ruler. The Queen has been called in a philosophic way a waxwork monarch. . . . The reins of government are held so lightly in her grasp that the State coach may be said to go forward without her guidance. So thoroughly has she kept crown and sceptre in the background of politics that even republicans like John Bright and the late Mr. Grote have been more than half converted to the opinion that in her career the problem of how to reconcile personal government with democracy is in a fair way of being solved. . . . As long as that empire lasts the name of Victoria will be held in affectionate remembrance by every man and woman who can appreciate the heavy weight of responsibilities she has borne so long and discharged so loyally and conscientiously; and if Republicanism should ever be destined in the order of things to be the final outcome of human experiment in the theory and practice of government, the philosophic student of the future will think of her rule as of a peaceful and pleasant introduction to what might otherwise have been a violent and tempestuous change."

A Portsmouth paper reports that a babe was "christened" with water brought from the river Nile. But if "Christ" means ointment, and "chrism" consecrated oil, "christening" cannot be performed with "water." It should be done with "grease" of some sort. This little illustration shows what a mass of meaningless humbug is performed in the name of religion. Possibly it is not such a bad case of substitution as the one made by the old lady when she attempted to fry soles in marmalade. She was misled by the advertisement, which recommended marmalade as a substitute for butter!

* It is a question whether life does not commence with the mineral.

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THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 21, 1883.

NOTES AND COMMENTS.

Mr. Oxley's work on "Egypt" will be resumed in three weeks. How the past is repeated in the present! The Egyptian queen was guided in the building of her temple pretty much in the same manner as A.T.T.P. was aided in the building of his wonderful tower. Then men and women had spirit guides, and acknowledged spirit aid in the exact language of Modern Spiritualism.

Possibly there never was so much information on serpent-worship given in the same space as is contained in Mr. Bengough's article on "Natural Genesis."

The Control comes in at the nick of time this week, and makes the MEDIUM all of a piece. Its first part reminds us of the poor artisans of Stepney, who are being transported to foreign countries under the patronage of "noble lords." It was the lordly system that first huddled people into great cities as the parasites of the wealthy. Now the artisans do not want to be transported, but would rather apply that remedy to the "noble lords," if any other country could be found silly enough to put up with them. Then the poor artisans would betake themselves to their own British fields, and be so positioned by untrammelled industry as to require to accept favours of no one.

Mr. Ware is writing a series of excellent letters in the Exeter papers, one of which on "Capital Punishment" we reprint in another column. This was followed by one on "Shakespeare: His dead bones and his living Spirit." This letter is full of excellent points and useful spirit-teachings. Later appeared—"True Christianity: What it is not, and what it is." There have been important letters on "Atheism" and bases of beliefs. Mr. Ware is doing a grander work than if he were addressing large audiences nightly; and at the same time he is strengthening his personal work. We want Spiritualists who can apply spiritual light and truth to all passing phases of thought and action. This is much better than that cranky sticking for morbid phenomena and septic claims, which too frequently render the Cause eccentric and revolting.

The publishers at one time answered that Mr. Sinnett's "Occult World" was out of print; but now a third edition is ready in smaller type, price 3s. 6d.

"The Natural Genesis" will not be ready for delivery for a few days. Subscribers for that work will soon have it in their possession.

The Sociedad de Estudios Psicologicos, Saragossa, Spain, has commenced "Un Periodico Mas," to appear three times a month. Dr. Navarro in his letter expresses the conviction of the Society that by such means the cause of Spiritualism may be best propagated in that province.

MIDDLESBOROUGH.—Mr. H. Goodchild, 11, Oliver Street, Linthorpe, Middlesborough, desires us to state that the Spiritualist Society, of which he is Secretary desires to possess a library, and will be glad of any spare volumes of spiritual literature which readers may be able to forward for that purpose.

A curious letter, signed "Humanity," appears in the *My crington Times*, against the practice of forcing the mediumship of children. We may say the object of the Children's Lyceum is not to make children into mediums, but into true normal men and women. Children's education should consist in the inculcation of true ideas of life and correct habits of living. Then the spirit world will have a fair field for inspiration and control in those who are naturally fitted for it. The high pressure method of "developing" mediums, and making them talking machines at so much an hour, has proved a great failure. It is the abuse of mediumship, not its cultivation. The Spiritualists should not altogether scout "Humanity."

THE SPIRITUALIST NEWSPAPER.—In our last we announced that about £120 of expenses are still left upon the shoulders of Mr. W. H. Harrison, of 38, Museum Street, London, as the financial result of thirteen or fourteen years public services in Spiritualism. The following amounts have since been remitted to him:—John Mould, Esq., £1 1s.; William Hunter, Esq., £1 1s.; C. A., £1; W. F. Kirby, Esq., 10s. 6d.; Total, £3 12s. 6d.

EMSWORTH.—On Monday evening Mr. C. W. Allwood delivered a most interesting lecture at the Town Hall, on "Phreology and Physiology." A fair number of persons attended. Mr. Allwood possesses a power of at once arousing the attention of his auditors, and keeping them entertained from beginning to end. His lecture (which was illustrated by numerous oil-paintings of the heads of celebrated men, criminals, etc.) was replete with useful instruction. The lecturer was very earnest on the temperance question, and to young men and women the address was especially profitable. The greatest satisfaction was evinced by all present.—"Hampshire Telegraph."

A TEMPERANCE SPIRITUALIST.—"British and Foreign spirits," and the "spirits of just men made perfect," do not control well together. Hence the most prominent spiritual instruments set their faces against the "drunkard's drink," and no worker is more persistent in his duties than Mr. Bent, of Leicester. We observe from a local paper, that having been twenty-five years secretary of one of the oldest Rechabite tents in the district, he received a testimonial and address on vellum:—"Presented to Bro. John Bent, as an acknowledgment of twenty-five years' faithful and patient service as secretary of the Samson Tent, Birmingham District, Salford Unity, with the ardent wish that he may long be spared to work for the good of our noble cause. Signed on behalf of the tent, Ambrose Smith, Isaac Burdett, P.C.R., John H. Buckley, D.D.R."—The C.R. requested the D.D.R. to take the chair and make the presentation, which he did after a brief speech, giving an account of the early difficulties overcome and the earnest work done long before the tent reached its present prosperous condition.—The C.R., Bro. Poynton, and several others followed.—Bro. Bent, who was taken by surprise, replied, expressing his pleasure and gratitude, and hoping that others seeing that address might be stimulated to a like career of patient, plodding work, for the good of mankind.

BIRMINGHAM: Oozell Street Board School.—On Sunday evening, the chairman commenced the meeting with reading one of Lizzie Doten's beautiful poems, also a reading from Andrew Jackson Davis's works. A short address was delivered by the chairman on the evidence of spiritual phenomena, and their power in checking Atheism, showing that Spiritualism was the only thing which will appeal to the feelings of the atheist. At the close of the address some questions were asked and answered to satisfaction of the audience, and a very pleasant evening was passed.—COR.

PENDLETON.—We had a very practical address from Mr. Brown's guides last Sunday. They treated on the work of the spirit world in proving Immortality to us, and our duty in assisting the same. There was more than the room would hold.—J. S.

MANCHESTER.—On Sunday morning, September 16, Mr. Johnson, of Hyde, spoke on a subject chosen by the audience: "How are spirits employed in Spirit Life?" which had a beneficial effect on the audience. In the evening, Mr. Johnson's audience chose:—"If heaven be a place of purity: how is it possible that the Father of Lies could be cast out?" which was highly appreciated by the audience.—SAM. CHESTERSON, M.S.S.S.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, the platform was occupied by an American gentleman, who is staying in Leicester for a short time, he being a stranger to us all, but not a stranger to the work of Spiritualism. He gave us what he styled "A few homely words upon Immortality." There was a good congregation present. The address was very touching, it being full of sympathy and love of the spirit world. He also spoke upon the work of Spiritualism in America, Hindostan, and other foreign countries. We felt that we could not let the lecturer leave the Hall without passing a vote of thanks to him, and it was carried with great applause. Next Sunday evening, Mrs. Burdett.—R. WIGHTMAN, Sec., Mostyn Street, Hinckley Road, Leicester.

GERALD MASSEY'S THIRD LECTURE.

On reference to the advertisement on our last page, it will be seen that the subject on Sunday afternoon is no less startling than a demonstration of the fact that the "gospel narrative" is non-historical, and that for the first time it will be traced to the Sacred Books of Egypt. Such an announcement is a challenge to the Christian world such as it has never been confronted with. All lovers of truth in the Churches and out of them will eagerly await the decision which their judgment will pass on the effort of Sunday next. Happily there is arising everywhere a grand faith in Truth, so that the enlightened mind is not distressed by the modern re-interpretation of ancient myths. It is found that the new scepticism is the finest form of faith, and leaves truth more plainly visible.

If our friends make an effort to bring this matter before their acquaintances, the good work done in St. George's Hall on Sunday afternoon may be greatly extended.

MR. COLVILLE'S FIRST LONDON MEETING.

There was a good attendance at 15, Southampton Row, on Wednesday evening, and all passed off very successfully. Mr. Burns welcomed Mr. Colville back in a most cordial manner, and many old friends joined in it. The address was followed by questions and a poem, and the result was so satisfactory that a general regret was expressed that it was not reported for publication. Mr. Colville has greatly improved in all his abilities. His singing is quite a treat in itself. Mr. Colville will hold another meeting to-night (Friday) at 8 o'clock prompt. All are invited. A collection to defray expenses.

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.

EXETER.

True Spiritualism consists in the awakening of the thought and the quickening of the spiritual life of the people; the purifying of the motives and springs of action; and the general ennobling and exalting of human character. Spiritualism presents to every person a spiritual ideal of life, and it is the realization of this ideal in the life that constitutes a person a Spiritualist.

Wherever a genuine spiritual work of this kind exists, it is a veritable tree of life—regular in its growth, and varied in its fruits. Our little tree here continues to put forth new and tender shoots, and to produce a variety of fruits; the greatest and best result will be if it increase and develop the spirituality of the people.

As the year approaches its completion (we commenced at Michaelmas last) the influence of our Cause is gradually finding its way toward the upper intellectual and social plane; and circumstances afford good promise that we shall be able to commence the second year under encouraging auspices. It would be superfluous to remark that to have constant access to the local press is an immense advantage to any Cause. The two liberal daily papers here afford us almost unlimited scope for the dissemination of spiritual teachings, and we are using the opportunity to the utmost.

The writer addressed an intelligent company at the Hall on Sunday evening, and answered numerous questions put by the audience. A trance address was also given by Mr. P.

OMEGA.

Spiritualists, or enquirers into Spiritualism, who reside in Croydon or neighbourhood, and would desire to become members of a circle which meets once a week, would oblige by sending their names and addresses to R. D., care of Mr. Burns, 15, Southampton Row, W.C.

Mr. W. J. Colville announces a Grand Musical and Literary Soiree to be given in Rodney Hall, Liverpool, Wednesday, October 3rd, at 8 p.m. Admission, 6d.; Reserved Seats, 1s. Leading Artistes; Mr. Richard Nosworthy, Miss Beatrice Nosworthy, Miss Edith Thompson, Mr. W. J. Colville.

SUNDERLAND.—At the Avenue Theatre, on Sunday afternoon and evening last, two addresses were given by the guides of Mr. J. G. Grey, of Gateshead, to very fair audiences. In the evening the audience chose the subject for the guides to speak upon, viz., "Wherein does Modern Spiritualism supercede Modern Christianity, and will either system furnish the Key to Heaven?" The Lecturer was frequently applauded during the discourse, which seemed to give every satisfaction.—Cabinet Photographs of the Avenue Theatre are now ready, at 1s. each.—G. H. P. JONES, Sec., M.S.E.S.

GERALD MASSEY'S SECOND LECTURE.

Sunday was a glorious day, altogether too sunny and pleasant to go within doors and get immersed in a profoundly intellectual disquisition, yet a quite satisfactory audience elected so to spend Sunday afternoon in St. George's Hall. The Lecturer appeared to be in excellent health, much stronger after one week's contact with the world. He proceeded with greater confidence and comfort, and was quite himself when compared with his best appearances. The greeting of the audience was hearty and free, and the intimacy between platform and auditorium increased as the lecture went on. The finish of the discourse was of a more popular character, though the matter was quite as profound and important. There was a brilliant allusion now and again to the peaks of thought that are visible on the surface of human society, and these humorous hits were eagerly responded to by the pleased listeners, who seemed to augment in appreciation the more boldly and dexterously the speaker annihilated the strongholds of popular superstition.

Our comments must not be construed into a report, which could only be supplied by a verbatim statement. Some of the ideas presented may be found in Mr. Bengough's article on another page. The opening reminded us of the fears, even of modern men, when a new path is placed before them. Many dread the evils that may be contained in Spiritualism, and have a grave suspicion that all ghosts are devils. So man's first ideas were in relation to those elements in nature which caused him discomfort and suffering. Do we not see here the prime necessity of "evil" as a factor in man's progress?

There were seven of these dire pests of man's early life, which became reproduced in series after series, and were the "Elohim" after whose image man was created, according to Moses. The number seven occupies an important position in biblical records; and the origin of this Mr. Massey went into at length. The same series was presented as Zootypes, then as constellations: timekeepers who, on account of the precessional action of the planet, were unfaithful, fell beneath the horizon, and were not reinstated till after the great cycle 26,000 years. Then the subject was elaborately traced into the Mount, the pole, the tree, the birthplace of the gods in the North, where the superseded constellations again came into view. Thus it appeared that these celestial phenomena had been made record of for 52,000 years. Stonehenge as a representative of Paradise was alluded to, and the thirty years festival was explained. In some points it was apparent that Mr. Massey and Mr. Oxley were touching on the same subjects.

The planetary gods occupied a second series of seven. The "Church" you know would not look through Galileo's pipe with a bit of glass in it, in case it would see more planets than the mythical number. The moon was the lowest planetary sphere, the spiritual dustbin, "lunatic," while Saturn was the highest. Buddhism recognised the moon as the lowest of the seven, and Nirvana as the last of seven, and the elucidation given by Mr. Massey answered a question on the subject put by Dr. Wyld. The views advanced were adduced as the true explanation of the book of Revelation, and which was also paralleled by an Indian scripture. The identification of the Ram with Christ was given, and a vast amount of matter of a similar kind, having a bearing on a great many dogmas and details of church work.

Then the subject was presented on the physiological plane. It was stellar, not human, personages that "fell." Mythology did not recognise a primeval pair. It was a true system when understood on the grounds on which it originated. The theories of creation entertained by primitive peoples throughout the world were explained, and the loss of innocence and origin of guilt set forth. This was a section of the lecture which cannot be touched on to do it any kind of justice; it involved so much. It was shown that when man rose above the bestial state he began to improve upon his habits, the basis being a more strict regard for the laws of reproduction, unnatural misdirections in this respect were reprobated; while the normal and healthy generation of offspring was accounted virtuous and honourable. A moral system thus originated, based on physiology. A wise conservation of man's vital resources, as at present expressed in the Blue Ribbon movement, was shown to be of very ancient practice. The sacredness of woman and the consecration of puberty were treated at length, and gave rise to much suggestive thought. A stronger, a more appropriate plea for purity could not be imagined. The subject merged into the idea of a saviour on the basis of reproductive continuity of the race, and the phallic element took a position of a very different character from that which it is made to hold in many minds. In previous lectures it was shown what an important part grease or fat played in ancient symbolism. The mummy was thus smeared, and became the ceremonial representative of the saviour idea. Mr. Massey quoted an Egyptian word which had a sound something resembling "christ" and "grease," and he derived both words from that source, and of cognate meaning.

The lecturer traced the idea of a fall into its later forms, such as the descent of soul into matter, remarking that the cause is last seen. Ancient ideas of the soul being the salt that

kept matter from corruption reminded of the "Ye are the salt of the earth" expression, which if it "lost its savour, wherewith could it be salted?" Wisdom, purity was held to be the true saviour, but incidentally the idea of a blood atonement was explained, and its relationship pointed out.

The Christian dogmas on the crucifixion of a God were relegated to their true origins, and severely dealt with. No man possibly is a more consummate master of sarcasm than Mr. Massey, but he always employs it with strict regard to the defence of truth and the overthrow of error. The irreligious scoff is not to be heard from his lips. A deep religious feeling accompanies all his utterances, and the hearer is impressed with the great gain which would ensue to religion if all these fables which he explodes were cleared away for ever.

This lecture abounded in beautiful thoughts, expressed in fitting and poetical language. The audience was deeply interested, and applause was frequent. A joyful hope was held out for the "salvation" of mankind. He was yet only partly up the declivity, up which he is so painfully yet pleasantly toiling. The wisdom of the Creator was set forth in a manner much more in consonance with man's religious aspirations than the doctrines of the Churches imply.

A clairvoyant seer had a report of the proceedings of a very interesting kind. She is so defective of hearing that she did not know what the speaker was talking about. Her observations could not therefore be subjective creations derived from the topics listened to. During the lecture a glorious panorama passed before her, which, as far as we can learn, was a pictorial or dramatic representation of the spoken lecture. The characters were of dusky hue. There was a beautiful woman with long hair; a fine youth; and a babe held out by its mother. It was described as a smiling, almond-eyed little one. All these scenes were richly filled out with accessories, and will be regarded by those who heard the lecture as "ideographs" of its most prominent topics.

There is more in this ideograph system than can be grasped. It means everything, in fact. Twelve years ago scenes were similarly seen round Mr. Massey, representative of subject matter. Are these surroundings objective or subjective; what is the difference between the terms? We are travelling upwards; and enough it is if we wisely apply our present advantages.

THE PROPOSED GERALD MASSEY FUND.

To the Editor.—Sir,—The letter which appears in the *MEDIUM* headed "a Gerald Massey fund proposed" necessitates a reply from me. Possibly the light in which I look at it may be a revelation to the writer. But, considering my position as a exponent of unpopular thought and an announcer of the unwelcome results of original and fundamental researches, such a letter might have been written by one of "the enemy" with the intention of discrediting my sincerity, or of melting down the metal of one's manhood, and turning the edge of one's weapon, just when it is called upon for the sharpest cleanest cut. No doubt the writer meant well, so did Romeo when he stepped in and caused the death-wound of his dear friend Mercutio, by an action both futile and fatal. The letter was most injudicious, most unwarranted, most unauthorized, to say the least of it. Fortunately my sense of the ridiculous is generally first. I was instantly reminded of Andrew Jackson Davis who told me that when a deputation once waited upon him (they did consult him) to inquire whether he had any objection to their raising a national subscription, he replied:—"Not in the least, if you will only guarantee that I shall not be saddled with the expenses." But, I was also annoyed and chagrined past swearing. In coming forth to lecture once more, I had no notion of being the personal herald of a forthcoming subscription to myself. I had no thought of holding my hat in my hand on the platform, and have no intention of being posed in that position by any other person. The writer forces me to explain that whilst inviting Evolutionists, Archaeologists, Spiritualists, or others, to listen to a course of lectures, I entertained no idea of making the "men of wealth and generosity," by whom the writer of the letter found himself "surrounded," conscious that they were being counted for a Poll-Tax; and that calculations were being made as to how much the fleece would fetch at the future shearing. I should have thought that was the way to make them sheer off from my lectures altogether. The writer speaks of my going forth to face the world with my "tongue in my hand," but better that, extraordinary as it may be, even though torn out to realize the figure, than going forth with the tongue in my cheek.

Nor need the writer be distressed at my slender PERSONEL. I am thin on principle, and have never carried an ounce of spare flesh. I live by system, and break no dietary law. My heart is stout, a heart-and-a-half when the pull is up-hill. It is true that I have suffered from bronchitis; nor could I shake it off whilst sitting cramped over the desk and working in the dusty atmosphere of books twelve hours a day seven days a week as I have done for years. But my first lecture showed me that the full free clean-sweeping vivifying kind of insufflation which comes to one in lecturing, will probably clear out the troublesome tubes in another climate. A thousand-fold more than bronchitis would be the suspicion that in

going to America or Australia I was facing the world with the begging-box slung furtively at my back! I may now have to publish "a card" for the purpose of assuring people wherever I go that such is not my mission. I am, ever faithfully, GERALD MASSEY.

NOTES FROM TYNESIDE.

NEWCASTLE.—On Sunday, Mr. W. H. Robinson gave a very interesting address on "The Genius of Spiritualism." He illustrated his remarks by some experiences which sustained his argument, and obtained the appreciation of his audience.

GATESHEAD.—On Sunday last Mr. Shephard, their late Secretary, gave a lecture entitled "A few thoughts on Spiritualism." I am informed that the lecture was a nice one and worthy the appreciation it received. Mr. Burton presided.

NORTH SHIELDS.—Our old friend, "T. C. E.," occupied the rostrum on Sunday last, and gave an instructive address on the phenomena connected with our movement, endeavouring in a patient and practical way to arrive at a rational comprehension of the *modus operandi*. In order to illustrate his ideas he educed some analogous examples in physical science. The lecture was a thoughtful one, and the friends were much pleased with it. ERNEST.

PLYMOUTH.—On Sunday last, we were again favoured with the presence of Mr. W. J. Colville, who spoke in St. James' Hall, Union Street, both afternoon and evening to good congregations. At the former service the Rev. W. Sharman, Unitarian Minister, very kindly took the chair, and in a brief speech explained that Spiritualism to him was no new thing. When some years ago he crossed the Atlantic, he took with him a letter of introduction to William Lloyd Garrison, the abolitionist, whom he was surprised to find was a Spiritualist. By him he was introduced to many of the leading men in the Movement in the States, men of intelligence, of culture, and with sympathetic hearts, and he felt he was only repaying in a small degree some of the kindness he then received, in presiding that afternoon. Mr. Colville then proceeded with his oration on "The positive affirmations in the creed of the Angels," and at the conclusion recited a lengthy poem on the words "The Press," "Toil," "Justice," "Music"; after which, on the motion of the President (Mr. Sloman) a cordial vote of thanks was passed to the Chairman. In the evening Mr. Sloman presided, and in short but excellent speech pointed out the threefold aspect of Spiritualism. The lecture on "The Cause of Crime and Poverty, and the remedy suggested by the Spirit-world," was enthusiastically received, and at its conclusion Mr. Colville was loudly applauded. As reports have already appeared in print there is no need to say anything concerning either orations. The subjects for the poem were "Candour," "Evolution," "Phrenology," and "Astronomy." On Monday evening the spirit-guides answered a number of questions at the Richmond Hall. The Society's thanks are due to the lecturer, who on this occasion returned to Plymouth under circumstances especially favourable to the local cause. ROBERT CLARKE, Hon. Sec.

"REVERENDS."—Just as a careful and impartial observer must admit that the denomination called Baptist is guided in its government, doctrines, etc., more strictly and exclusively by the revealed Word than is any other body of Christian believers, so might it not be suggested to the pastors of so Scriptural a Church that they shake off, individually, the last relic of clerical barbarism which appears to cling to them—the prefix "Reverend"? That great and good champion for Christ, C. H. Spurgeon, discards, nay, abhors it, and I believe Mr. Medhurst, and others of his disciples, in this respect follow their chief; but many yet cling to it as imparting some fancied dignity or *locus standi*. Very truly, and very properly, the M.A. or D.D. is not, now-a-days, essential to, or inseparable from, the pastoral office. Let the posthumous history of Mr. John Jones, ex-chimney-sweep and minister, be recorded, and his work has been for good if the Biblical addendum can be truly affixed,—"*for God was with him*," but the fact that he preached the Gospel rendered him, I trow, none the more "reverend" a personage. Only imagine—"the Reverend D. L. Moody!" Why that wonderful saint would flee the imputation as from contamination. The title is, Sir, an unquestionable relic of priestly intolerance, most unfortunately aped by those who have receded from the churches of "priests"—Rome and England. Let your real or imitation shavelings of the present day rejoice in a hollow name, which, in the estimation of babes and fools, reflects a halo of sanctity around their sacerdotal frames, but let not the pastors of purified churches lay claim to anything half so foolish. We disclaim, and justly, against the title "His Holiness" being given to a man who sins all the year round, yet on what grounds, Scriptural or rational, can we truthfully apply a term to our fellow creatures the significance of which we naturally ascribe only to the Deity, who claims it? (Psalm iii., 9).—O. M. CROKER PENNELL.—"Hampshire Telegraph," Sept. 15, 1883.

HUMAN BROTHERHOOD.

CAPITAL PUNISHMENT CONSIDERED FROM A SPIRITUAL STANDPOINT.

To the Editor of the "Devon Evening Express."

Sir,—Marwood the Executioner, having followed into the unseen world the numerous criminals he has (as the hangman in "Barnaby Rudge" express it) "worked off" from the scaffold, his character and office become, inevitably, the subjects of universal and varied comment and criticism at the hands of the English public. Much of this, however, on grounds of reason and justice, is to be deprecated.

It seems to be generally taken for granted that the public hangman must necessarily belong to the lowest type of the human species, being little superior to a state of hardened brutality, callous to pity or sympathy, and utterly devoid of refined feeling and moral scruple; in fact, his entire person and office seem to be regarded as utterly repugnant to the ordinary sentiment of society. But I fail to see that such a view of the case is either reasonable or just. So long as a law exists there must be officials to execute that law. Why, therefore make this invidious distinction between the officer whose mechanical duty it is to perform the "coup de grace," and those who have performed their respective parts in the preceding stages? Why should the hangman be more obnoxious personally, and more discounted morally, than the jury who convict, the judge who pronounces sentence, the Secretary of State who reviews the sentence, or the Sovereign in whose name all this is done? My plea is for justice towards the dead Marwood, and for kindly consideration and sympathy towards the man who might be chosen as his successor. I cannot see why the man who mechanically executes the fiat of the existing law should be assumed less capable of possessing refined intellect, gentle feeling, and amiable qualities than the judge who performs with emotion his stern and solemn duty on the bench. So far as I am able to gather, Marwood seemed to possess an average of the ordinary qualities of intelligence and human feeling; and in choosing his successor, so far from selecting a person rendered callous by hardened brutality of nature, I would have one possessing the very opposite characteristics, so that the criminal in his last sad hours should be committed to a merciful and sympathetic heart and a gentle and kindly hand.

What I wish to call particular attention to is, that in the repugnance felt towards the hangman and his office, society tacitly acknowledges itself ashamed of the sentiment which tolerates punishment by violent death, and upon this fact I base my plea for a serious re-consideration of the whole question at this special juncture.

The question I ask is this: Should one violent death be atoned for to society by the infliction of another? And I maintain that the decision of this question cannot be satisfactorily left to a fickle public opinion, or an ever-fluctuating popular sentiment. It can only be properly decided by reason based upon the dictates of human nature. I mean that the great facts of human nature, the solemn realities of its twofold—mortal and immortal—life, should be our sole guide. Alas! there are very few human laws based upon the principles and dictates of nature.

To commit a murder is an awful thing, but in view of the great facts concerning man's nature and destiny as an immortal being, the cool deliberate strangulation of a man, even in the sacred name of law, is still more awful. Unfortunately the considerations of greatest importance are not taken into account, partly through ignorance, and partly through conventional prejudice. My own studies during several years concerning the facts of human nature, the relation between this life and the next, and the destiny and relation of man in the life beyond, have convinced me that in inflicting a violent death, whether by murder or an act of law, we commit a great and an irreparable evil, both upon the individual, and also upon society in both worlds. I am well aware that in bespeaking consideration for the criminal, it will be answered that the latter had none for his victim. That expresses a natural feeling, but it is no argument. Notwithstanding the aggravation and provocation of the crime, society is bound to consider coolly and deliberately what is best or worst to be done with the criminal. Nothing should be done vindictively, nothing in the heat of sentiment or passion. This would only be a repetition on a larger scale of the individual crime. It is as possible for society by its statute law to commit murder as for the individual from interest or passion; for murder consists in the nature of the feeling which takes away life, and not in the outward act merely. My conviction is that society commits murder in the case of every criminal executed, in virtue of the feeling, the animus, towards the criminal. It is in this animus, this vindictive feeling, that murder really consists.

As regards the person executed: in sending him violently out of the world, we increase infinitely the evils wrought by his crime. In consigning a man to a violent death, the question society should consider is this: Do we diminish the original evil, or increase it? I answer: We increase it infinitely; for man being an immortal creature, a being of thought, moral feeling, and power of will—elements capable of unlimited

development—the material part being only a temporary husk or covering, the question to be considered is this: To what condition do we consign a man by tearing off this external garment; what will be the locality, the condition, and the influence of the man after leaving the hands of the hangman?

The answer given to this by the rapidly growing modern spiritual philosophy is startling and awful! The spiritual realm of existence consists of a series of spheres, graduating from each other according to the moral character and spiritual development of the individual, the first sphere being in immediate proximity to the earth itself as its spiritual counterpart. All those who are morally debased and of sensual material tendencies cannot rise beyond this sphere until they are internally reformed; for it is Spirituality alone—i.e., development of purity and goodness—that can raise an individual soul to spiritual and holy associations. Those of the opposite nature are earth-bound, being fettered by an immutable law to their natural element. And thus the unfortunate criminal, violently torn from his earthly garment, finds himself in a state of existence immediately connected and interblended with the earth state, where, with myriads of kindred spirits, he wanders, seeking, with fearful moral perversion it may be, to secure an advantage by influencing persons still in the body, possibly to revenge himself, but happily often to secure a basis for personal reform. For as all organised life contains within itself the inherent power of self-renovation, so there is no state so wretched but the individual can be recovered therefrom; and thus even the executed murderer attains ultimately to the angel life. The one mitigating feature, indeed, of capital punishment is the hope for the culprit begotten by the softening process of remorse and penitence, in view of his crime and his awful fate. But in putting him to death society inflicts both an incalculable injury upon the criminal, and an unknown augmentation of mischief against itself. The bad result of crime being therefore infinitely aggravated by inflicting a violent death upon the criminal, that is the worst possible course that can be taken.

The universal law of nature is, both in this world and in the next, that all punishment should be remedial and reformatory, and it is this dictate that we should follow. Far better for society and for the criminal himself that he should be entirely excluded from society, not by death, but by confinement, where by labour he shall contribute some compensation to those whom he has wronged; and by reflection and remorse realize that internal reformation and moral development which will ensure him some prospect of happiness in the future.

This internal change and development is possible to the disembodied spirit; but, minus the material basis, that process is infinitely more painful, difficult, and prolonged; and thus the nondescript spirit makes use of others as a basis for his own development.

Submitting these reflections, sir, to your good pleasure, I remain, yours respectfully,
 Exeter, September 6th, 1883.

CHARLES WARE.

MR. J. C. WRIGHT IN AMERICA.

Dear Burns,—I have not written to you for a long time, but as I am just unemployed, waiting for my dinner, I will drop you a line. I may be able to finish it before the necessities arrive, and which are being put upon the table by the efficient servant, Elizabeth, whose face is as black as the ink of the MEDIUM AND DAYBREAK.

I have just left Lake Pleasant Camp Meeting. I got here about 12 o'clock on Saturday night. It is now Monday. I have had a stroll in this beautiful city; without doubt one of the finest in the States. I have seen here some of the finest architectural structures it has been my lot to meet with anywhere. The population is over 900,000. I did not think of coming here two minutes before I started. I had made up my mind to go to Burlington Camp Meeting, held in the state of Vermont, and then to Portland, in the state of Maine, but it has been otherwise decreed.

We have had a fearful time at Lake Pleasant for a month! The free love element has been completely crushed. Resolutions have been passed by the Association, excluding the practice of free love from the Camp. The subject will be no longer discussed upon those grounds. Mrs. Severance, of Milwaukee, has been the principal speaker in advocating the "social question" there, but she left a few days ago, after the vote was taken, I suppose in disgust.

Mr. Wheeler, an old advocate of Spirituality, undertook to champion the part of Mrs. Severance, and brought down upon him the indignation of the Association. At the conclusion of his discourse on Sunday afternoon, Aug. 19th, the vast audience rose en masse, amid great confusion, and some very sharp words were exchanged between Mr. Wheeler, Dr. Beals, and Col. J. C. Bundy. The talk got into all the American papers, and made a great noise. The result of it was that the committee cancelled Mr. Wheeler's other engagements, and appointed other speakers.

The manager of the Neshaminy Camp Meeting, near Philadelphia, learning of Mr. Wheeler's proceedings at Lake Pleasant, also cancelled his engagements with them, and telegraphed to Dr. Beals for a speaker to fill his place. This

telegram was received a few moments before the last train to Philadelphia started. I was selected as the person to go and fill his place, but it was a question of reaching there in time; so without anything, just as I stood, I was dispatched off to Philadelphia where I arrived exhausted at the time named.

On Sunday morning, I got on to Lake Neshaminy, and lectured in the morning to about 2,000 people. The audience, however, came in the afternoon, when we had 8,000 people upon the grounds. This is the largest audience I have ever yet spoken to at one meeting. Lake Pleasant had not so many there when I lectured, but when some of the well-known American lecturers spoke the crowd would perhaps be greater.

Neshaminy Falls is a beautiful spot, out in the country, twenty miles off the Quaker City.

I have had a stroll about the fine streets and buildings as it is always my custom in a new place. Masons and bricklayers are busy. Everything seems to be in good going order. I went to see the hospital founded by William Penn, and Independence Hall. I was deeply interested with the latter. The old bell is here which tolled out the first notes of freedom. It was in this Hall that the Declaration of Independence was read. Here is the chair on which Washington sat, and the table by which he stood. As I stood looking at them, I felt the atmosphere full of those rare fellows in spirit, hovering around the scene of their great triumph for liberty, and I left those relics and shades of greatness and honour with feelings of veneration and awe for the valuable services they have rendered to humanity the world over.

Spiritualism is a strong power in Philadelphia. There are several societies, but the First Society is the most powerful. Its meetings are the best attended of any in the States. It employs the best speakers that can be got, and is doing a good work.

What may be the exact length of time I may stay here I do not yet know. I have three lectures for this week, and two for next Sunday. I have a railway pass in my pocket for Burlington, Vermont, 400 miles from here, where I ought to have been just now. If there be no change in my arrangements, I shall get there next week. I had intended to go to Chicago and the West this winter, but I cannot get away from New England this year, my time being all taken up there.

It seems very probable that my work in the future lies in America. I am growing more at home every day, if a homeless wanderer can use the word home. Whatever be my destiny I cannot forget the many friends I have in England, and whom I hope soon to see again. May the MEDIUM, like yourself, have a happy immortality, and make new friends.

Au revoir. Yours Fraternally, J. C. WRIGHT.
300, South 10th Street, Philadelphia, Aug. 27, 1883.

PROGRESS OF SPIRITUAL WORK.

OPEN-AIR WORK.

A SPIRITUAL TEMPERANCE MOVEMENT.

CLERKENWELL GREEN.—On Sunday morning Mr. Burns commenced a Temperance work in connection with Spiritualism. He spoke of the principle of truth and justice as the only sure road to spiritual development. No man could be just to others further than he was just to himself. Truth had to be put into practice in a man's life before it became a living truth to that man, and a means whereby he could guide others into truth. Thus the principle of abstinence from alcoholics had become a mighty power in civilization, because it was a truth practically realized. It was not mere advice: it was example; and, as such, it had been the only lever capable of elevating mankind from the sensual vice of drunkenness. Justice demanded that a man be interested in the welfare of others. Selfishness could not give a man happiness. Man had to be true to his moral sense, which instilled into his mind the desire to do good to others. No man could call anything "his own" if another stood in greater need of it. If, said the speaker, I have only a single penny in my pocket, and see a poor creature starving for want of food, I am guilty of that person's death if I withhold from him the means that I possess, however small. This principle, he contended, was the only one upon which society could possibly exist. It was nature's gospel of salvation. By it a man did justice to himself: he obeyed the behests of his higher nature. Doing so he would be happy, even if his devotion to duty cost him his life; whereas, if he disregarded this principle he would be unhappy, though he possessed all the world could give. But it was not the apostles of such a generous and righteous doctrine that came to misery and want. Our jails, workhouses, and slums were not filled with such neighbourly characters, but with the very reverse kind of people; and he urged all, as a means of welfare, to adopt the law of justice as defined. Spiritualism showed the immortal value of all our acts; and the moral law was not only a paying system in this life, but it was the only good investment for that which is to come. He deprecated the horrid "blood of Jesus" dogmas which were being besmeared on to the Temperance Cause; and hoped to see Spiritualists come forward and advocate it on a true and proper basis, such as was chosen by Joseph Livesey and the glorious pioneers of fifty years ago.

Mr. Burns then produced a pledge-book, in which he inscribed his own name. A gentleman present followed his example. Mr. Wallace then delivered an interesting address on the history of the Bible, showing how little it was to be relied on as an authority; but pointing to spiritual truths within man's reach as the only means of enlightenment. The meetings will be continued on Sunday next at 11.30.

LEGERDEMAIN, CONJURING, "THEOSOPHY," AND SPIRITUALISM.

HYDE PARK.—A large party of friends went from St. George's Hall to the place of meeting near the Serpentine, where a meeting was held at 5 o'clock. Mr. Burns continued his exposition of 1 Cor., xii, his subject being "Miracles," a term which, he said, simply meant anything wonderful or marvellous. The word in the margin, "powers," being the equivalent for the Greek, approached somewhat nearer a definition. But what was the notion of the "power" used in working "miracles"? He defined the subject as a spiritual power, producing a physical result. There were three modes of using occult means to produce physical results of a marvellous kind, two of which were not "miracles" within the meaning which he assigned to the text. First; there is the sleight-of-hand man, who causes people to marvel by his dexterity. He may or may not be aided by unseen influences, and he may not be aware of in how far he is thus assisted. Secondly: The conjurer, as the term implies, is one who, by the force of his will or occult power can cause a visible effect over material objects. Thus legerdemain and conjuring are different; the one being mechanical, the other psychical in its operation. They may be combined and be partly deceptive and partly demonstrative. Many of the lower class of spiritual phenomena were thus produced by spirit agency; but dishonest mediums might take part in the work, which rendered the result more misleading. He argued that all phenomena, though produced by spirits, were not always what they purported to be. The conjurer was of the order of "adepts," who, by a certain natural ability, developed by culture, could perform wonderful acts. Blavatskyism, the so-called "theosophy," he thus regarded as cognate with conjuring. Spirits might assist, and yet the "adept" be unconscious of the fact; or being aware of it, the truth might be withheld so that the adept or performer might centre a greater amount of interest in self. This he regarded as a very low phase of spiritual power, and which tended to mystify rather than enlighten. It was exercised for the glory and benefit of the performer rather than for the good of humanity. The "miracle," in the sense which he accepted, was altogether beneficent in effect and spiritual in origin. Generally it was spontaneous, and had a purpose deeper and more extended than the mental range of anyone present. The medium was, in most cases, a mere passive instrument, made the vehicle of a wise and benignant power, for demonstrating truth to, or bestowing benefits on, mankind. This he considered to be the true character of modern Spiritualism when it was normally represented, and not forced into morbid growth to suit the exigencies of silly enthusiasts, or selfish adventurers. He declared that, unlike legerdemain and conjuring, there was no mystery, nothing "occult" about it. The controlling spirits not only declared themselves, but proved their identity; and it acted as a glorious means of mental enlargement and moral elevation, which kept the mind clear of the tyranny of dominant ideas and worship of self-centred persons, which rendered mankind the victims and prey of other psychological systems. The Lecturer then proceeded with a lengthy and popular address on the teachings and moral advantages of Spiritualism, which rivetted the attention of a large and intelligent audience. The "Homilies" will be resumed at the same place (on a point between two walks opposite the Serpentine) at 5 o'clock, after Mr. Massey's Lecture, on Sunday next.

MRS. GROOM ON "SPIRITUALISM AND THE AGE."

SPIRITUALISM IN ROCHDALE.—On Sunday last Mrs. Groom, of Birmingham, occupied our platform afternoon and evening, the room being full to overflowing on each occasion. Mr. Peter Lee presided. Six subjects were dealt with in the afternoon, being treated by the medium's guides in a practical manner. In the evening the subject dealt with by the controls was: "Does Spiritualism meet the requirements of the age." They contended that the religions of the past had failed, that they were being weighed in the balance of reason and found wanting, and that the spiritual philosophy was fully calculated to meet the wants of humanity. Death was the greatest bugbear of the age, according to the teaching of creeds, but these are fast dying away, and men are beginning to think for themselves. The teachings of creeds fall short of the mark, and nothing but the lever of Spiritualism could raise humanity to a higher spiritual plane. There is abundant proof, there is a want which had not as yet been satisfied, humanity had for long felt a need of something higher, and this could alone be supplied by the spiritual philosophy. None of the Churches had utilized that spirit power which they held had been amongst them, neither the Church of Rome nor that of Great Britain, in fact, they rejected truths which are the foundation on which their fabrics are reared. There were 135 sects of religion; if religion had gained that which had been predicted of it there would have been no Dissent, therefore there had

been a need which had not been supplied. The school of science is digging into nature, and, to the scientist, the Bible is becoming a kind of test-mark. Nature proclaimed her own testimonies in her strata, and if the scientist was right the school of theology was wrong. The story of the flood might have supplied the ideas of babes a hundred years ago, but the child of to-day would have no such nonsense. Although the Churches taught that man is immortal, they gave no proofs; people wanted evidence, men were beginning to think, and they asked for practical demonstration of the spirit. The Churches did not meet the requirements of the age; nineteenth century minds demanded knowledge, but the Church had taken into its bosom that which would eventually crush and extinguish the fire burning there. Humanity was getting tired of the teachings of creeds, which set forth that man must worship some God or other, and were getting tired of this species of Popedom, questioned whether there is a God, and asks why he requires so much worship. A God that would smile at one nation and curse another when asked to do so, was not suitable for nineteenth century worship, for an age of thinking minds. People to-day agreed with the wise poet who said—"I would rather be my little demon than your wise God, if he is such a God." Why would not humanity have this? Because the scientist proves that not one atom of the human system dies, that every particle of the human structure lives again after so-called death. Science proving this as a deathless knowledge, did it not prove that every atom is also deathless, and if so, why should not the spirit of man be likewise deathless? Spiritualism meets the requirements of the age, because it proves man is better than he is said to be. Beat a child for being naughty, with a view to making it obedient, they would find it would not answer; so if humanity must be made better it would not be by telling people it is wretchedly bad and almost beyond reclamation. Spiritualism met the requirements of the age because it proved man to be an immortal essence, that earth's teeming millions of men and women are atoms shot off from Deity. Spiritualism met the needs of the nineteenth century, and the Nazarene himself was a believer in it. In the name of Jesus what foul crimes had been committed, what murders had been perpetrated. The men guilty of foul crimes were offered salvation in the cross. Ask themselves the question whether the assassin ought to go to heaven. No, and if the tears of Jesus were as red as the blood which flowed from his side, they could not get such men to heaven. The spirit of the murderer must remain in the earth-sphere after death until he had paid the uttermost farthing. Culprits were hanged for murder, but this did not destroy the work they could do. In the after-life the murderer incited spirits in human form to do similar deeds. Spiritualism teaches we should not hang these men. When men did wrong the nation put them in prisons and fastened them with chains. Spiritualism taught that to do this was very wrong. Mesmerism, thought-reading, and the like, what were they?—Spirit, and goes to prove that man is immortal. Spiritualism proved that the spheres of the here-after are full of life, that there is no death, for man lives for ever, and that he is destined to progress. Creeds and dogmas did not do this, consequently the spiritual philosophy was right, whilst creeds and dogmas are wrong.—Subsequently Mrs. Groom was successful in about twenty descriptions of spirits. The friends here look forward with pleasure to the time when this able and willing exponent of our philosophy will be once more amongst us.—COR.

MEETINGS, SUNDAY, SEPTEMBER 23RD, 1883.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.
Tuesday at 8, Mr. Towns, Seance.
EDGWARE ROAD.—52, Bell St., at 7, Mr. Hocker: "Secularism and Spiritualism."
MARYLEBONE ROAD.—167, Seymour Place, at 11, Mr. Hoperoff.
Wednesday, at 8, Circle; Friday, at 8, Mr. Towns; Saturday, at 7.30, Mr. Savage. J. M. Dale, Sec., 50, Crawford St.
CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse, "Some aspects of Spirit-life."

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
BATLEY CARR.—Town Street, 6 p.m.: Mr. Dent.
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. Gott.
BIRMINGHAM.—Oozell Street Board School, 6.30, Mr. Smyth.
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.: Mrs. Dobson.
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mrs. Butler.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m., Mr. Armitage.
EXETER.—Oddfellow's Hall, Bampfylde St. 6.30, Rev. C. Ware.
GATESHEAD.—Central Buildings, High Street, 6.30, Mr. J. G. Grey.
GLASGOW.—2, Carlton Place, South Side, at 11, Mr. J. Robertson; at 6.30, Mr. J. McG. Munro. Lyceum at 5.
HALIFAX.—Spiritual Institution, Peacock Yard, Union Street. 2.30 and 6.30, Mr. Blackburn.

HETTON.—Miners' Old Hall, at 5.30.
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Mr. E. W. Wallis.
LEEDS.—Grand Assembly Rooms, Briggate 2.30, and 6.30: Mrs. E. H. Britten. Also Monday evening at 7.30.
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m.: Mr. W. J. Colville.
MACCLESFIELD.—Spiritualists' Free Church, a Paradise Street, at 6.30 p.m.: Mrs. Burgess.
MANCHESTER.—Bridge Street Chapel, Bridge Street, Ardwick, 10.30 and 6.30, Mr. R. A. Brown.
MORLEY.—Spiritual Mission Room, Church St., at 6, Mr. Holdsworth.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m. and 6.30 p.m.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—Bolton's Yard, Tyne St., 6, Mr. Gilbertson.
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30, Mr. H. Barton: "Immortality of Man."
OLDHAM.—176, Union Street, at 2.30 and 6.
PENDLETON.—2, Little Gold Street, at 2.30, Mr. Lightbown.
PLYMOUTH.—Richmond Hall, Richmond Street, 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, Mr. Schutt.
SUNDERLAND.—Avenue Theatre, at 2.30, 6.30, Mr. Westgarth.
WALLSAL.—Exchange Rooms, High St., at 6.30.
WEST PELTON.—At Mr. John Taylor's, Single Row, at 6 p.m.

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