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SPIRITUALISM.

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SACERDOTAL MYSTERIES OF EGYPT;

OR,

THE INITIATION OF ANTIQUITY.

TRANSLATED FROM THE FRENCH OF BROTHERS CHARLES AND
 AUGUSTE BEAUMONT, BY JOHN YARKER, 38°, 90-96°.

TRANSLATOR'S PREFACE.

In giving this translation to the English reader, it may be advisable to make a few remarks. *The Initiation of Antiquity* forms the Prologue to a Comedy, in three acts, entitled *The Freemason*, printed at Paris in 1867.

Although it would be possible for our members, at one of their annual assemblies, to adapt this play as an evening's amusement, yet my only reason for translating it is, that it offers an excellent description of the ancient Mysteries of Egypt. It, moreover, gives an interesting dramatic version of the the salient points of one of our own Council Degrees, and offers hints in the working of that Ceremonial.

As an exponent of the Mysteries of Initiation, it is, perhaps, deficient in one point, which is, that it scarcely sufficiently explains that the object of Initiation was the development, by previous preparation, of the spiritual powers of man. Platon has fully shown this in his writings, and it was the grand object of all the ancient Initiated Adepts: it is so yet. The temptation of Platon by Zais is not due alone to French gallantry, it was a part of the Mysteries, and is yet at this day the last great trial of one of the Societies, which derives its descent from these Mysteries.

INITIATION OF PLATON.

PERSONAGES:

The King of Egypt. The Demiurgos. The Aged Patriarchs. Three Priest Patriarchs. The Ceryce. Platon. Zais, Azema, two daughters of the King of Egypt. An Almee. Women of the Priests, composing the ballet. The Scene is in Egypt.

COSTUMES:

The Demiurgos.—White robe with sky blue tunic, mixed with silver, which reaches to the knees; the sleeves of the robe are narrow, and closed at the wrists; those of the tunic are open, and reach to the elbow. Worn in saltire is a broad violet ribbon, on which is embroidered the words—*Science, Wisdom, Truth*. He also wears a chain of gold from which is suspended a brilliant sun. A key of ivory and gold, the emblem of mystery, is suspended at his right shoulder.

Aged Patriarchs.—Robe of celestial blue, waistband of violet silk fringed with gold; a silver chain from which is suspended a delta surrounded with a glory.

The King.—Costume of red.

Three Patriarchs.—Robes of white; one with a black girdle; another with poppy-red, and the third of violet.

Alhar.—Cover of green fringed with gold, a chandelier of seven branches, and the Book of Revelation.

Ceryce.—Robe black, with blue girdle.

Eiangt.—Robe white.

FIRST TABLEAU.

A grand subterranean hall with pillars. To right a vertical well whose shaft projects from the floor, and of which the top is not openly seen. An air-hole debouches upon a landing place, descended by some steps near a grating situated on the third plane at the middle of the scene. There are some mummies, the dead bodies lying in open coffins are ranged near the water abutting on the edge of this grating. Another grating on the second plane to the left. A lamp suspended from the ceiling, which is not visible. Scarcely half daylight, and the ground is obscure.

Scene First.

THREE PRIESTS.

FIRST PRIEST: It appears, my Brothers, that the Initi-

ation of this most eminent disciple of Socrates will be very brilliant; they say that the King will assist.

SECOND PRIEST: They say it, in effect, and they add that our Sages are marvelling at the great intelligence of the Neophyte, the Illustrious Platon.

THIRD PRIEST: He has made amongst them, in a single year, most extraordinary progress.

[He goes to open a peep-hole in the wall, looks out and returns.]

SECOND PRIEST: But this swan of the Academy, as his Master calls him, is, above everything, a man of imagination; will he have sufficient strength of soul to support the rude trials which commence from this moment?

FIRST PRIEST: It would be a great injury if so valuable a man were to succumb; he would be condemned to pass his days in these sombre galleries, and employed in decorating the coffins and the bandages of the mummies.

SECOND PRIEST: Without such condemnation, cruel without doubt, but necessary, our secrets would be divulged by those presumptuous ones, who would come from afar to solicit those trials, which they would be incapable of sustaining.

FIRST PRIEST: Yes, such captivity is still necessary; but a time will come when our treasures of science will be the heritage of all men. Then mankind, freed from the errors which divide them, and the evils which devour them, will live long and happily. They will bless our memories.

THIRD PRIEST: My Brother, the Neophyte, if he has escaped the abyss, is almost ready to penetrate here.

[He returns to open the peep-hole, and after looking out closes it discreetly.]

FIRST PRIEST: I believe that he is one of those rare men, who will be spoken of in the world for long ages.

THIRD PRIEST: Behold him!

[The three Priests hide in the shade.]

Scene Second.

[Platon alone. He puts his lamp across the air-hole, and passes through head first. Rising, he looks around.]

PLATON: Into what place have I descended so painfully?

[He advances to the grating and opens it; after he has passed, it closes with an extraordinary noise.]

How can this door, closing of itself, produce so great a noise?

Scene Third.

FIRST PRIEST, PLATON.

FIRST PRIEST: [Appearing.] What dost thou seek here?

PLATON: Wisdom.

FIRST PRIEST: It is impossible, without much science, for man to interpret the grand hieroglyphics of the universe. What is science?

PLATON: It is the comprehension of causes and their effects, when the spirit of God descends into the bosom of man.

FIRST PRIEST: And wisdom?

PLATON: The knowledge of good and evil, justice and in-

justice; it is the love of the one and the hatred of the other.

FIRST PRIEST: In order to reach it, *know thou thyself*.

[He goes out, and a flame rises behind him.]

Scene Fourth.

PLATON: I aspire to comprehend, O Sage! Why disappear thus? Know thou thyself! This profound sentence of the King Sesostria, is graven upon the Temple of Delphos. I am charged not to forget it, the divine Socrates incessantly recalled it to us.

[Some extraordinary monsters leap or pass near him, uttering savage and frightful cries. Thunder is heard, then a great noise of chains rattling in the distance; some lights pass on the scene; suddenly there is absolute silence.]

The horrors of this place; these noises and the profound silence which succeed them, may well cause the flesh to creep, but they can neither affright nor trouble my spirit.

A VOICE: Doth thy heart fail thee; hast thou need of assistance?

PLATON: No!

[The place is enlivened by the rays of the moon; it represents a palace in ruins, portions of columns, and others thrown down, lie about; some tombs. Platon places his lantern upon a coffin.]

Ruins, tombs, sublime dust, shades of my kind! is it you, then, who will reveal to me the secret of life? Is it you, O ye dead! who will teach me to live?

Scene Fifth.

SECOND PRIEST, PLATON.

SECOND PRIEST: Perhaps! Is not the past the lesson of the future?

PLATON: I know that in the physical order and in the moral order, all that which has been accomplished can be done again, notwithstanding those differences which the incessant labours of matter introduce, and the progress of conscience, or rather of the human spirit.

SECOND PRIEST: [Indicating the ruined palace.] If they do not practise justice, the sole province of Empires, what remains of the most powerful Kings of the earth? A handful of ashes and the scorn of posterity.

PLATON: The benevolent and modest man leaves at least a respectful remembrance, sympathetic regrets, a noble example. It is consoling, also, that man by his labours may prolong his existence through the centuries, and speak, so to say, from the foot of his tomb, to all generations that may come after him.

SECOND PRIEST: It is beautiful, without doubt, to live honoured in the memory of men, and it is the noble ambition of great hearts. But know, that life and death succeed each other, as do night and day. Everything changes, transforms itself unceasingly: the ephemera in an hour; man in a century more or less; the stars in millions of years! Even the innumerable suns, which roll over our heads, have had also, as we, their birthdays! Each instant which passes sees some extinguished and others setting out anew at incalculable distances! But it is given to man alone to contribute understandingly to the universal harmony by doing good.

PLATON: The sentiments of such grandeur ought to be proudly impressed on all man's most beautiful works.

SECOND PRIEST: It ought to render him jealous of his self-respect, and lead him to harbour in this heart the love of his kind, as the Parakist tends this lamp of which it is the symbol. What means the chain with which thou art yet confined?

PLATON: It symbolizes the ignorance and prejudice which still oppress me, and of which I labour to despoil myself.

[After some violent efforts he releases himself of the fetters.]

Thus I liberate myself from foolish passions, and from foolish beliefs, based only on hypothesis!

SECOND PRIEST: Thou hast but in effect liberated thy body, if thy spirit still remains accessible to suggestions of intolerance and error. Know thou, that perseverance is the secret of perfection. Inspire thyself amongst these illustrious dead, read their inscriptions, or rather their sentiments, and pursue thy route. It is strewn with stones, and the way is yet long; but the knowledge of important truths will be the price of thy efforts. Demand nothing of the coffins of this gallery, as they contain only the ashes of traitors, put to death for having betrayed our sublime institution. Adieu!

[He sets out.]

Scene Sixth.

PLATON: [Alone.] Ah! continue still thy discourse!

[He takes up a lamp, approaches a coffin, and reads.]

"I was a secret guardian; I suffered injuries, and I employed my time well."

Is it thee, then, O Chilon, who speaks to me here? Whoever thou art, O dead! I thank thee, and salute thee.

[Passes to another coffin, and reads.]

"I often repented of having spoken, rarely of being silent." Yes, speech is silver, but silence is gold.

[Reads upon another coffin.]

"Make war only upon three things: sickness, ignorance, and injustice."

Ah! without doubt, but blood will yet be spilt before the arrival of the sovereign reign of justice and truth.

[Passes to another, and reads.]

"Render to thy kind, who is thy brother, the assistance which thou wouldst receive from him; and do not to him that which thou wouldst not he should do unto thee."

It is thou, O great Confucius, who has transmitted to us these maxims so simple and so salutary. They merit thee the eternal remembrance of mankind.

[Passes to another coffin.]

And thou, glorious shade! what is thy secret?

"O mortal! who seeketh truth: Learn that there exists but one sole Architect of this Temple called the Universe. He hath created all things, the good and the evil, the wheat and the poison; but to thee he hath given a discerning intelligence, and the liberty to labour for thine own glory and thy happiness."

It is true, O Sages! O immortal dead! I am unable to remain longer with you; I honour you, and bid you Adieu!

[He advances towards the second grating, but the avenue thereto becomes suddenly illuminated. The crackling of flames is heard, bombs explode, thunder grows, some lightning is produced.]

Scene Seventh.

THIRD PRIEST, PLATON.

THIRD PRIEST: [At the grating.] Thou mayst yet retrace thy steps and renounce thy enterprise, but an instant more and that will be impossible. Hast thou the courage to advance, whatever may be the perils which await thee?

PLATON: Yes, I am resolved. [Slow music.]

THIRD PRIEST: Ah well! behold this narrow avenue with the trees in flames, the interlacing branches forming a vault of fire!

PLATON: I see it.

THIRD PRIEST: It is the way thou must take without looking back. If thou shouldst succeed in traversing this vast fire, thou wilt then find before thee a cavern in which is the monster of Darkness, the genie of Evil. He would close to thee the passage onward, take this glaive and this buckler of Minerva; combat this enemy, strike off the head and bear it to the King; he will give thee his orders. But the conflagration [they hear crackling] becomes general; haste thee, run! Adieu!

[Platon throws away his lamp, and takes the glaive and buckler.]

PLATON: I will free this furnace or I will perish; if I traverse it thou shalt be obeyed.

[He runs down the avenue whilst the third Priest considers him.]

SECOND TABLEAU.

On the floor some rocks, below winds a river. A ladder is reared abutting upon the door of a Pavilion placed at the right. A large ring is fixed in the door. Another ladder leads from the pavilion to the scene. Magnificent gardens, statues, tripods, tables, a collation; day a little gloomy.

Scene First.

FIRST AND SECOND PRIEST, ZAIS.

FIRST PRIEST: [Concealed near a tree considers Platon.] He swims vigorously.

SECOND PRIEST: [Having also considered Platon.] He comports himself marvellously. He will reach the ladder.

ZAIS: [Ascends to the pavilion, bearing the linen and the tunic for investing Platon.] You will cause him to perish.

FIRST PRIEST: It is very necessary that he be purified by the Four Elements. [The priests penetrate to the ground-floor of the pavilion.]

Scene Second.

ZAIS, PLATON.

Platon in the water, reaches the ladder, but as puts foot on it each step falls to the level of the water, reaches the door and seizes the ring with both hands; finds himself suspended; the ladder sinks from under him.

ZAIS: [Descending from the pavilion.] I am inspired with such tender interest for this Greek philosopher, that I tremble, and offer up my prayers for him.

SECOND PRIEST: [From the interior of the pavilion.] Dost thou feel thy strength failing?

PLATON: Not yet, but—

[The door opens and admits Platon. Full light of day. Distant music.]

Scene Third.

ZAIS, AZEMA.

ZAIS: Azema! Wilt thou offer our services to this valiant Neophyte? Hold! pray of him to empty this cup, that he may comfort himself therewith.

AZEMA: [*Lighting the tripods.*] Yes, my sister. The tripods shall fill the air with the most sweet perfume, and the melodious chaunts shall be full of harmony; dances, the most lascivious and enervating, shall prepare the fall of this proud philosopher—he shall not rebel against love.

[*She takes the cup and enters the pavilion, after having knocked at the door, which Platon opens.*]

Scene Fourth.

ZAIS, AN ALMEE.

ZAIS: Dear Almee! observe carefully the signs that I will give you. Enter there and display your most seducing and irresistible graces. The women of our Priests will bear a crown of laurel; add the myrtle and the amaranth to yours; as also to that of Azema.

THE ALMEE: Princess! the crowns are ready.

Scene Fifth.

ZAIS, AZEMA, PLATON.

PLATON: O hospitable women! Whoever you be, Nymphs or Goddesses, Platon renders you a thousand thanks, and salutes you.

AZEMA: It is but gallantry, that you seem to suppose we are goddesses; we are simple mortals, Princesses it is true, but without pride, and very happy to see you, and welcome you.

ZAIS: Yes, we are delighted to receive you, and your triumph fills us with joy. Deign to seat yourself and accept this nourishment, which we are charmed at having prepared for you.

AZEMA: [*Taking the cup.*] Drink! and gain new strength, for the trials will be still long. You have shewn to admirable advantage, which, besides, we only excepted of you,—my sister and me.

PLATON: Which you expected?

ZAIS: Yes: the relation of your rare talents had advanced you amongst us; the reports which we have received since you came here, have but confirmed the high opinion which we had before of your great merit.

PLATON: If you were less flattering, charming Princesses, after the rude emotions which I have resisted, I should consider myself, whilst near you, as the most fortunate of mortals.

ZAIS: You are at least the most eloquent and most amiable of men.

PLATON: In mercy spare me! you are both so beautiful.

Scene Sixth.

ZAIS, AZEMA, CORPS-DE-BALLET.

Composed of the women of the Priests.

Azema rises and takes a part in the ballet. The dancers in retiring place their crowns at the feet of Platon: Zais places that of the Almee upon his head, notwithstanding that he forbids it. Azema places hers upon his knees.

Scene Seventh.

ZAIS, PLATON.

ZAIS: Keep this crown of amaranth and laurel, if not to please me, at least to be agreeable to me; I see in it the symbol of your glory, which will traverse centuries.

PLATON: Ah! this is to forget the regard which is due to your prisoner.

ZAIS: No! it is I who am the captive.

PLATON: [*Puts the crown of Azema on the head of Zais.*] Let us then be both of us immortals!

ZAIS: [*Placing herself amorously near Platon.*] Thanks! I will look upon this crown, which you have placed on my head, as the most precious, the most dear of my remembrances.

PLATON: Princess! [*They hear a prelude.*]

ZAIS: Listen to this harmonious chaunt, will you—wilt thou? [*The choir behind the scene gives the following.*—

Isis! O fruitful Nature!
Thou vellest night and day;
Happy in giving the world
Health, joy, and love.

Let us celebrate the magnificence
Of the most radiant Star,
To which man oweth existence
And the most precious gifts!
Of other suns also,
And other inhabited globes,
Rejoicing in the dawn,
Surrounding us with pleasures.
Isis! &c., &c.

Love is the source of life,
The principle of the Universe!
The grand law of harmony,
Whence divers things are born.
To remain to it faithful,
Let us guard us with oaths,
For love causeth the beautiful
To desire new loves.
Isis! &c., &c.

[*Music which touches the feelings is heard at a distance during the remainder of the scene.*]

ZAIS: Now, dear Platon! tell me what could best please thy heart? Whatever it be, thy desires are already granted; for I love thee, and my power is unbounded in this place.

PLATON: I would respond to these cares, so delicate, so charming!

ZAIS: [*Rises, and admiringly embraces Platon with her arms.*] I love thee! let us go to those discreet shades! let us hasten!

PLATON: You seek to seduce me, O Princess, from my duty, and this is not the least formidable of my trials.

ZAIS: Ah, well! I defend not myself! But I am taken in the snare which I laid! I know thy genius, thy great works, thy glory, and I love thee; I desire thee to prove it. Fear not! there is absolute secrecy; a favourable spot. Come, Come. I say to thee! [*She embraces him, and takes a few steps.*]

PLATON: Enchantress! you are adorable; but at this moment I can only admire you—you know that well.

ZAIS: I love thee with all my heart, and thou hast nothing to doubt. After having supplicated thee, wilt thou betray me, dishonour me?

PLATON: If your sympathy were real you would not abuse your advantages; you would cease to try my honour. I will regard you with the greatest consideration, and the most tender remembrance.

ZAIS: A distant friendship, a love without tribute, would perhaps console a woman of Greece; to me, Platon, this refusal is an outrage which might cost thee thy life. We are still free, and I would not appear to command. Come! I love thee, and implore thee for the last time: Come!

PLATON: Would that I were either Mercury or Apollo! I would espouse thee this hour, and transport thee to Olympus, where thou wouldst be the admiration of the gods. But humble and pitiful mortal, submitting to an innocent temptation, which I know that I ought to resist, I think of the symbol of the tranquil lion in a stormy sky, and that example reassures me.

ZAIS: Ah! well, cruel one, it is not thy life which is endangered but mine! Be generous, Platon! the daughter of the King of Egypt is at thy feet.

PLATON: Whether you be or be not sincere, it is my duty to resist.

ZAIS: Go! thy philosophic insensibility is a small merit, moreover, it causes my death. [*She goes out.*]

Scene Eighth.

PLATON, THE CERYCE.

CERYCE: Platon! throw away that crown, and take this golden branch, and deign to follow me. Knowest thou who is the most happy man of men?

PLATON: [*A little troubled, regards the place where Zais disappeared, throws away his crown, and takes the golden branch.*] The most—the most happy of men? According to Socrates, the most just; according to me, the most liberal.

CERYCE: [*Near the scenes.*] And the most modest!

PLATON: [*Stopping to answer.*] It is he who understands himself the best.

[*He goes out last, and regards the place where Zais disappeared.*]

THIRD TABLEAU.

Room closed, door to right on the first plane, curtains sky-blue, the sun above the floor of the centre of the stage, surrounded with the signs of the Zodiac, stars. On the wall to the right two spheres, above which, without touching, are two men, the one at the helm of a vessel, the other, beardless, holding in one hand a rod, and in the other a thunderbolt and an ear of corn. Two obelisks terminated by a ball are figured upon the wall to the left; at each side is a canopy of red damask figured with gold, which rises above the seats of the cabinet in form of an altar terminated at the side. Triangle of fire near the wall above the centre seat, two other seats before the altar. At the bottom, or upon the first plane to the left, a veiled statue of Isis; to the right a sphinx. At the rise of the curtain the Patriarchs and Ceryce occupy their seats, so that the priests of the dais are vis-à-vis of the altar.

Scene First.

THREE PATRIARCHS, THE CERYCE, AUDIENCE OF PRIESTS.

[*One strikes four violent blows on the door.*]

FIRST PATRIARCH: Who is this foolish mortal, who comes thus to trouble our Mysteries?

THE CERYCE: [*Having opened the door.*] Sublime Patriarch! it is the Neophyte, Platon, of Athens; he bears the Golden Branch.

FIRST PATRIARCH: Let him enter if his conscience be pure!

Scene Second.

THE PRECEDING, PLATON.

FIRST PATRIARCH: [*To Platon, who led by the Ceryce has made some steps.*] Stop! What dost thou demand?

PLATON: The revelation of the Mysteries.

FIRST PATRIARCH: What hast thou done to merit this brilliant favour?

PLATON: I have never knowingly done wrong to any person; nor forgot the respect which I owe to my kind; nor even to myself, without profound repentance. I have followed

the lessons of the Stoic Socrates, and overrun the world in my exertions to acquire more wisdom. After having assiduously listened to the Priests of this land of Egypt, I descended to the gloomy empire of the dead, and interrogated the illustrious shades, or otherwise collected their luminous sentiments; then I traversed the flames, combatted and slew in his cavern the monster of Darkness—the genie of Evil. Then having ascended the course of a river by swimming, after climbing a ladder which sank under me, I arrived at a delicious place where beautiful women with naked breasts tendered me pledges of love. From thence I was conducted hither.

FIRST PATRIARCH: Approach without fear. [*The Ceryce seats Platon before the altar.*] What is the most beautiful and noble study, to which man can devote himself in passing through the world?

PLATON: That which has for its object the knowledge of what he is, whence he comes, and whither he goes; that which leads to a search for the laws of nature within and without him.

FIRST PATRIARCH: Isis and Osiris, the moon and the sun, both symbolize nature; when they represent it by Isis, a veil covers her. What is its sense?

PLATON: That of the inscription upon her statue in the Temple of Sais: "I am all that which has been, all that which is, all that which will be, and no mortal has yet raised the veil which covers me."

FIRST PATRIARCH: What dost thou think of this inscription?

PLATON: I think that it is false.

[Movement of surprise amongst the Patriarchs and the audience.]

FIRST PATRIARCH: False! and how doth thy pride look upon this?

PLATON: At each absolute truth; at each law of nature that he discovers, doth not man raise this veil!

FIRST PATRIARCH: No: the difficulty is not removed! Thou canst calculate the weight of the stars, their velocity, their distance, and the paths which they overrun; thou canst investigate the laws of light and electricity, and make the thunderbolt thy auxilliary; plane down or pierce the mountain, cruise in the abyss; thou canst transform the earth and loose the waves, but the great Unknown, T.S.A.O.T.U., is none the less incomprehensible, and beyond the laws of nature! Learn that this triangle, the symbol of our cult, is an emblem of the unity of God, as the sun symbolizes to us the soul of the world. Behold how the vulgar have been led to adore animals. Deprived of a calendar, the labourer called those stars of the Bull, which arose in affinity with the sun at the period of their labour; stars of the Virgin, those which arose at the epoch of harvest, and so of the others. Then forgetting the reason why their fathers had thus denominated the stars, the people began to believe that the Virgin, the Bull, the Lion, actually existed in the heavens, whence they favoured their labours and the productions of the earth: they made of them Gods! Believeest thou that the Sphinx is one of them?

PLATON: No! it is the double symbol of the harvest Virgin and the Lion, recalling the fruitful inundation of the Nile.

SECOND PATRIARCH: The sun is in the centre of the Universe: Mercury, Venus, the Earth, Mars, Jupiter, Saturn, turn, at the same time, upon themselves and round the sun. The fixed stars have a movement inverse to that of the earth, and gravitate afar, very far from the planets, several of which rejoice in a favourable atmosphere, and are inhabited. Knowest thou the signification of the red cross traced upon the banner of Egypt?

PLATON: It is the symbol of the Renewal of the Seasons, or of Immortality. The horizontal line represents the Equator, its extremities the Equinox, or Spring and Autumn; the vertical line figures the Meridian, and its extremities the Solstices, or Summer and Winter.

[The second Patriarch makes a sign of approbation.]

THIRD PATRIARCH: What is morality?

PLATON: It is the rule of right, and the duties which the conscience imposes, and which man cannot violate without shame and disgrace.

THIRD PATRIARCH: And justice?

PLATON: It is the practical application of the law of rendering to all that which is his due.

THIRD PATRIARCH: Dost thou believe that the authority of the judges would be lessened by the admission of their mistakes?

PLATON: No: it is, on the contrary, the maintenance of the

condemnation of the innocent man, were he to die, that would lessen their authority.

THIRD PATRIARCH: Where doth justice and morality take their source?

PLATON: In the very conscience of humanity.

THIRD PATRIARCH: How dost thou distinguish good and evil.

PLATON: All that which wounds the dignity or restrains the rights of man is evil; all that which is favourable to them is good.

THIRD PATRIARCH: Thy replies are sufficiently precise. Dost thou think that woman is inferior to man?

PLATON: No! I believe that she is his equal, and his best friend.

THIRD PATRIARCH: And what sayest thou to corporeal punishment, and the penalty of death?

PLATON: I say, that they are the signs of a still barbarous civilization.

THIRD PATRIARCH: Then, what will be to thy mind the signs of a civilization superior to our epoch?

PLATON: The absence of Priests.

[Explosion of murmurs amongst the audience.]

A PRIEST: [*Rising.*] We are, then, useless? So the observance of thy pretended rule of good and evil suffices to render man happy? Platon, thou art ungrateful!

SECOND PRIEST: [*Rising.*] Thou slanderest the first want of society!

THIRD PATRIARCH: Calm yourselves, my brothers: it were better to praise the frankness of the Neophyte than throw stones at him. [*To Platon.*] In what dost thou make true happiness to consist?

PLATON: In the approbation of the conscience.

THIRD PATRIARCH: Yes: it is in the depth of the heart that infallible justice dwells to console the victim, chastise the criminal, and rejoice the good man.

[The Ceryce presents to Platon a cup to empty, and the Etangi.]

FIRST PATRIARCH: It is the beverage of the Lotus: drink! and forget all sentiments of hatred, envy, and intolerance; and put on this robe, in sign of devotion to science and virtue. [*Platon empties the cup, and assisted by the Ceryce puts on the Etangi. The audience go out.*] Thou goest to be initiated into the last Mysteries.

Scene Third.

THE PRECEDING, AN AGED PATRIARCH.

[The aged Patriarch rises from the floor, and is preceded and followed by a flame.]

FIRST PATRIARCH: In presence of this triangle of fire, swear to obey our sacred laws, to submit thy passions to the empire of reason, and to labour incessantly for the good of humanity.

[The Ceryce dips a reed pin in ink and presents it to Platon before whom the aged Patriarch holds open the golden book. Having signed the book Platon receives from the aged Patriarch the decoration which he carries.]

AGED PATRIARCH: This decoration is that of Minerva or Isis: it represents an owl; symbol of a child which is blind at birth, and only becomes a man by experience and the light of Philosophy. May Minerva always inspire thee!

[He retakes the golden book which he had laid down to decorate Platon and disappears in the floor, and a flame rises behind him. The Patriarchs descend from their seats, surround and congratulate Platon. The first Patriarch moves aside; the others place themselves in procession and advance. A gust of wind; the floor is raised.]

FOURTH TABLEAU.

The floor of the theatre, which alone is changed, represents the face of a temple, of which the steps are terminated by two lions; an obelisk to right and left; avenues of green trees; rays of light.

Scene First.

THE PATRIARCHS, THE CERYCE, PLATON, THE DEMIURGES, THE KING, PRIESTS, SOLDIERS.

[The Soldiers are ranged before the Temple, and the Priests and Patriarchs to right and left of the scene. In the midst and at the back of the plane is the Demiurgos and the King. The first Patriarch and Platon occupy the front of the scene to the left. Music a little lively, then slow.]

FIRST PATRIARCH: [*Low to Platon.*] Yes, dear Platon, these are our last, our grand Mysteries.

PLATON: [*Low to the first Priest.*] Yes, I foresee it! They cannot for a long time yet be revealed to the people!

FIRST PATRIARCH: [*Low to Platon.*] Who knows? In two thousand years perhaps! but listen. The usual procession in honour of the Initiate is composed thus: First, the *Chanter*, bearing the symbol of Music; next the *Aurispice* or Observer of Times; the *Sacred Scribe* marches after him bearing a Book, an Ink-horn, and a reed Pen; he is followed by the *Standard Bearer*, who carries the cubit of Justice; he who bears upon his breast a cruise, symbol of the thirst for Science, is the *Prophet*. The others who follow the *Loaf*

Bearer, precious gift of Isis, are the *Aspirants* for initiation; they follow the various classes of medicine, mathematics, architecture, painting, &c. But, advance! and lend thine ear to the Demiurgos.

DEMIURGOS: Platon! Ever remember all that Men hold from Nature equal and sacred Rights. Error and Truth divide the world between them, therefore neither slander nor blame the faith of others; all differences will one day dissolve in the supreme and conciliating councils of Reason. Honour and serve well thy Country, but in fighting for it forget not that all people are thy Brothers! Exercise and develop thy faculties constantly; let temperance and moderation preserve thy prosperous health. In thy pleasures, taste not those which may give pain to any one; and remember that mankind are only happy and great by Justice. [*He takes the glaive from the Glaive-bearer, and in placing the blade upon the shoulder and head of Platon says*].—In presence of the King of Egypt, Initiate, just and beneficent, I, the Demiurgos, humble representative of T.S.A.O.T.U., constitute and proclaim thee a Patriarch of our Immortal Institution. Go! spread upon earth the sublime truths which thou comest to learn; but accord this signal favour only to those chosen souls, who have been slowly prepared as worthy of receiving them: Build not upon sand; write not upon snow!

THE KING: Platon! By thy long labours, by thy constancy under great trials, by thy ardent love of truth, thou deservest this decoration, which symbolizes these qualities, and I am happy in bestowing it upon thee. [*He puts round the neck of Platon his decoration, the Alidee.*] Now follow us! Let us show to a people, simple but enthusiastic admirers of the good and the beautiful, the triumph of perseverance and virtue. Although they are unable to appreciate the extended science of the Initiates, yet they know that by their lights, their courage, and their labours, they aim at intellectual enfranchisement, and the general happiness of the human race; they love to feast the Initiates, and to applaud them.

[Brilliant music, departure by the floor to right, Bengal lights.]

END OF THE INITIATION OF ANTIQUITY.

JAMES B. TETLOW'S MEDIUMSHIP.

QUESTIONS TO BE SUBMITTED TO MEDIUMS.

Dear Mr. Burns,—On Sunday last my Controls requested Mr. Clarke, of Pendleton, to take down their answers to the questions propounded by E. W. Wallis, on "Mediumship." Perhaps he may have forwarded them to you ere this, so I now send you my answers to the "Questions to be answered by the Medium."

1.—Are you a shut-eyed speaker: wholly unconscious, partially entranced, or conscious?

1.—Shut-eyed speaker. Partially conscious.

2.—Have you had given through you satisfactory proofs of spirit identity?

2.—Yes: such having been published in the MEDIUM, forwarded by "Fountain of Truth."

3.—Have you other phases of mediumship than public speaking, and has your mediumship changed since your first development?

3.—Yes: Clairvoyance, Test, and Psychometrical. I was first Physical, then Clairvoyant, and lastly Trance speaking.

4.—Do you try to educate yourself and develop your mediumship?

4.—I read and study such books as I find time and opportunity to do.

5.—Are you much affected by "conditions," if so, how?

5.—Conditions affect me much. Strong, opinionated and antagonistic people make me depressed, and limit my mental powers. Sympathetic, intellectual people aid me very much, normal or abnormal. Weather also affects me: cold, damp, foggy weather cramps me mentally and physically; clear, dry, fine, weather stimulates and makes me cheerful and active, mentally and otherwise.—Yours truly,

JAMES B. TETLOW.

7, Barclay Street, Rochdale, Sept. 16, 1884.

QUESTIONS TO SPIRITS CONTROLLING MEDIUMS.

Answers given by the Controls of Mr. Tetlow, of Rochdale, in the presence of the undersigned, who by the request of the Controls wrote them down as given, and send them for publication, the medium not having any part in their preparation.

1.—How far are the trance utterances of the medium to be regarded as yours? Do you supply the words, or only impress the ideas?

1.—We simply impress the thoughts on the medium's brain.

2.—Do you take complete "control" of the organism, or simply stimulate and inspire the thought faculties?

2.—We take absolute control of the organs through the brain.

3.—Do the conditions of the medium, or the surrounding influences, affect you: if so, how?

3.—By the prejudicial and passional influences of the medium and audience. Prejudice and passion act as barriers against thought.

4.—Do you speak for yourself only, or act as spokesman for other spirits?

4.—Generally we control in a band, and one is spokesman.

5.—Can you "give expression to facts and thoughts foreign to the medium"?

5.—Ofttimes we do.

6.—Do you appropriate and use thoughts, ideas, and illustrations which you find in the mind of the medium, or do you "pick the brains" of some one present; or are you helped or hampered by the influence of a positive person?

6.—First: Yes, sometimes. Second: If we find their thoughts suitable. Third: We are helped by positive sympathy; hindered by positive antagonism.

7.—How is it that speakers, presumably under spirit control, sometimes give utterance to the thoughts of persons in the audience?

7.—Such action is in harmony with the law of spiritual affinity.

8.—If spirits through mediums employ information and illustrations which the medium has acquired by ordinary means; or which they (spirits) obtain from the minds of persons in the audience, are we justified in thinking such spirits dishonest and immoral, and in calling them "mental pirates"?

8.—You are not justified in calling such spirits immoral, or mental pirates.

9.—Do you know anything of "a class of spirits who pander to their audience's retaining to themselves truths which would not go down with their hearers"?

9.—Spirits do so sometimes for selfish ends, but they are not spiritually enlightened.

10.—Is it your opinion that trance mediumship requires the "shut-eyed" condition? That the medium should refuse to educate himself, but rely solely on "the spirits" for intellectual culture and spiritual development?

10.—First: It depends upon the power that the control has over the instrument. Second: No; he should culture himself.

11.—Are we justified in expecting "originality" in trance or inspired utterances, and what proof have we that spirits are the originators, authors, composers, or inspirers of the orations delivered by mediums: in other words—What is the value of trance mediumship as an evidence of spirit identity?

11.—Trance mediumship can only be proved absolutely by a personal experience with the medium.

12.—Will you explain what you understand by Thought-Reading, Thought-Transference, or Infusion; and the difference between psychological states and spiritual mediumship?

12.—Thought-reading is the perception of mental images and mental vibrations on the thought-atmosphere. A Psychological state is a mind accepting a statement as true without logical proof. Spiritual mediumship is a mind capable of receiving thought from another mind which is disembodied.

Signed.—E. BEECH; W. CLARKE.

PHENOMENA: MEDIUMSHIP.

THE INFLUENCE OF PEOPLE UPON MEDIUMS.

Having been investigating Spiritualism for the last eight or nine years, and having been President of the Blackburn Psychological Society for the last three years, I have had abundant opportunities of noticing the influence produced upon Mediums by the people in their immediate vicinity.

One Sunday, a few months ago (before Mr. Wallis raised this question in the MEDIUM), Mr. Pemberton and I were discussing this subject over the tea-table, when I made the following observation: I will demonstrate to you to-night the influence I can sway over an entranced medium (and I must here ask Mr. Schutt's pardon for making him the subject of an experiment). I said, "I will exert all my power of will on to-night's address, that it shall be one full of fire and vigour, and that the controlling spirit shall feel, so far as I am concerned, that I will not in any way hamper him in giving his boldest thoughts." I also said, "To show Mr. Pemberton that I am succeeding in my experiment, I will place Mr. Schutt's chair as far off mine as our small platform will allow; and before his address is finished, I will draw Mr. Schutt so near to me that I shall have to place my feet on the edge of the platform to prevent him falling off."

In opening the meeting I gave out the hymn—"For all they gifts we praise the Lord," &c. I then read from

Hudson Tuttle's "Arcana of Spiritualism," and gave out for the second hymn—"Father of all! in every age," &c.; and introduced Mr. Schutt to the meeting, announcing the subject of address as "The origin of Life."

That night's address was acknowledged by all present to be the finest effort the guides of Mr. Schutt had ever given us. He gave scientific evidence of the antiquity of man, by the researches made in the Scandivanian forests, and in the Nile Valley; and traced man thousands and thousands of years back through all the ages that science tells. During the delivery of the address, Mr. Schutt gradually came nearer and nearer to me, until at last I had so to place myself that he could stand against me without falling from the platform; and in this position he remained during the last twenty or thirty minutes of the discourse. At the conclusion of the meeting, Mr. Pemberton said my experiment had been a complete success.

The way I found this out at first was as follows: When Mr. Pemberton used to speak for us, however far I placed his chair from me, he always finished with standing right in front of me with his left foot planted between my feet; and I found from experience that if I did not allow him to get close to me, he could not get on well with his address, but as soon as he got that position, he seemed to feel confidence, and spoke freely. In the case of Mr. Schutt, I did not exert any influence, so far as I am aware, that his control should take any particular line of argument, only that they should speak boldly what they wished to speak.

The first time Mrs. Wallis came here, I was almost compelled to get up from my seat and make passes down her back, and it was with the utmost difficulty I refrained from doing so, and every time she has spoken here since, the same feeling comes over me, and I have to use my strongest will power to resist it; so that you see we can influence mediums, and they can influence us. I dare say many of your readers who have studied these subjects, could tell some very wonderful things they have experienced in their investigation of Spiritualism.

R. WOLSTENHOLME.

THE SPIRIT-MESSENGER.

THE DANGERS OF SPIRIT-COMMUNION.

Written through the Mediumship of "LUCRETIA."

We have placed before you in a former communication, the blessings that may be derived from Spirit-intercourse; but we feel it also our duty to teach that the abuse of it brings sorrow and pain in its wake; that is if it be not practised for the good of mankind only. There are loving spirits who will come and cheer the weary, and instil courage into them; but there are also spirits who do harm if the chance be given them, by corrupting the morals of those who are too credulous, and place the utmost faith in all these will say; it matters not how preposterous their utterances may be, all is believed because one from the other world says it is so. The practice of holding spirit-intercourse is fraught with many dangers, which make it, in some cases, a curse instead of a blessing. "As you sow, so must you reap."

If this truth be investigated with an earnest desire to benefit your own soul, and those of others, only the angels will control you, who will unfold to you much valuable information, which will in the future enable you to rise to their sphere. Keep your thoughts pure, asking for that which is best and true, not only for yourself but for others. Eradicate from your mind all envious, unkind thoughts and desires, and we tell you that indeed will be within you the Kingdom of Heaven!

But, on the other hand, if you call the spirits of the departed to you merely for curiosity or amusement, then will you know the dangers against which we warn you. They will come, and seeing your motive for their desired company, they will lead you into paths filled with thorns and brambles, and in vain will you endeavour to extricate yourself from the pain and distress these will cause you. You called them for your amusement, they will remain and torment for their own. They will lure you on by false promises, leading you by their false teachings from the paths of virtue, and honesty, until their pleasure in your sufferings being spent, they will leave you, bruised and sore, to find your own way from out the entanglements your own selfishness has brought upon you. But in this darksome hour if you call for a deliverer, with a desire for amendment, God will send to you an angel who will, if you truly desire to become better and are sincere, help

you pass through the thorny maze, and will heal your bruises, and lead you forth from darkness into light! But we warn such as these that an assumed repentance is of no avail, for we, who read the inmost thoughts, know when the soul is sincere.

Another danger accruing from Spirit-communion, is that many, who for the first time are aware that their dear relatives and friends who have passed into the other life, can really return to them although in a different form, are so delighted that they place no check upon their inclinations, and so converse with them more than is good either for the spirits or for themselves. The durations of all such intercourse at first, should be short and not frequent, or the result will be loss of nervous power, which will in time, if intercourse still be persisted in, in spite of nature's warning voice, result in many evils; for your health being impaired, your power to keep unwelcome spirit visitors from you will be lessened, and undesirable influences will push in, and hold you in subjection, when, your power being weakened, you will the more easily fall a prey to their desires. And so it is that many declare the phenomena of spirit-communion to be evil, not knowing that it is due to their own actions, for no one should make a plaything of one of God's most divine truths; and justly are they punished for their selfish curiosity.

I use this medium to write these simple truths and warnings for those who cannot gain the information in any other way,—for the poor and ignorant in a worldly sense, but still for those who are struggling in the darkness to reach the light; whose aspirations are for good, and who cry in the gloom of ignorant superstition and creedal errors: "O God! lead me aright!" To these I say, Hope on! struggle on for a brief time longer, and your Father will send comforters to you who will lead you by the hand into pleasant ways, where your sorrows will be forgotten in the celestial joys of the summer-land. Falter not by the wayside; turn not a look back towards the darkness you have left, but keep your gaze fixed steadfastly on the Star of Hope, and that shall shine before you, showing you the way up the hills from the valley. And when you gain the summit, your soul shall drink the draught of light; your eyes, that were before closed, shall be opened, and you will see and feel the glorious harmony and love that shall pervade all around you. The gates of Heaven shall open, and from out them will white-robed angels issue to welcome you into their midst. All sorrows, all griefs banished, and your friends long parted by death, shall once more enfold you in their arms.

Think of this, as you journey through life! Think of this, when that life seems too hard to bear, for I tell you this is no fable, but a fact! And if you lead the right life, keep true to the teachings of your inner being, some day you will be on this mountain-top, encircled in the loving embrace of angels.

So, courage, dear sisters and brothers! Courage to bear the burdens that may be yours; and ever think that even in the darkest hour of earthly trials, God is with you, and His angels by your side, waiting to comfort and help. I would earnestly entreat those who hold Spirit-communion, to heed my warnings; and remember, to those worthy of it, it is a blessing raising the soul to the supernal heights of Heaven; but to those who are not prepared, it will engulf them in darkness and despair!

Clifton.

JOHN FOWLER, LIVERPOOL.

SUDDEN DEATH OF A LIVERPOOL MERCHANT.—The announcement that Mr. John Fowler, provision merchant, who carried on business in Victoria Street, and who resided at St. Ann's, Croxteth Drive, Sefton Park, died very suddenly on Sunday evening, will be received generally with deep feelings of regret. Especially will he be missed in the neighbourhood of Temple Court and Victoria Street, where he was daily found transacting business in that genial manner with which the provision merchants of this city had become so well acquainted. In his death the well-known firm of Messrs. Fowler Brothers has lost one of its most active and energetic principals—a gentleman who by his steady business-like habits has taken no small part in securing the high position which that house occupies at the present time. That the deceased was highly respected and valued as a business man as well as a friend, may be gathered from the fact that no sooner was he missed yesterday morning from his accustomed business haunts than inquiries were made at Messrs. Fowler's offices as to the reason of his absence. On learning the sad news the merchants one and all expressed their deep sorrow at his death, and the calls at the office during the day to express sympathy with the deceased brothers and other members of the family were very numerous. The circumstances under which Mr. Fowler died,

when in the prime of life, are in themselves very distressing. For many years the deceased had been in the hands of medical gentlemen, as he was suffering from heart disease; and for the last year or two he had not appeared to be in robust health. On Saturday he was at business as usual, and even on Sunday morning he attended, as was his custom, a meeting of the Spiritualists in this city. Not feeling sufficiently well to go to the evening meeting Mr. Fowler remained at home. About half-past eight o'clock he took a walk to a friend's house for the purpose of inquiring as to the meeting held that evening. When standing in the parlour talking to his friend, he suddenly fell down, without giving utterance to any sound indicative of pain. A medical gentleman was immediately called in, and although efforts were used to restore animation, they were unsuccessful. The body of the deceased was at once removed to his late residence, and telegrams were sent to his brothers and sisters informing them of the sad occurrence. In his younger days, Mr. John Fowler was a member of the Wesleyan body, but for the last two or three years he became attached to the Spiritualists, and in his death the members of that body have lost one of their chief supporters.—"Liverpool Mercury." October 28th.

What applies to our lamented friend as a business man had ten-fold weight in reference to Spiritualism, which he embraced some ten years ago, and not two or three as reported in the "Mercury." Personal investigations and contact with indisputable facts in England and America, irresistibly led him from his earlier Methodist views to rationally accept Spiritualism, after he had satisfactorily witnessed nearly every phase of mediumship and almost every class of phenomena; all of which were strengthened by being impressionally mediumistic himself. Few were his equal in continuously labouring for the promulgation of the advanced views he held, and by silent methods known only to a few and his immediate friends. His daring and noble £1000 challenge to all the conjuring fraternity in the art of legerdemain, to mimic genuine spiritual phenomena, was and still remains strong proof of his deep-rooted convictions and of the truthfulness to him of the opinions he held. Few men by self-effort have become so wealthy, fewer still occupying one of the highest positions in the commercial world would have risked their reputation and forfeited intimate friendships in order to be honest to his convictions, which involved no small sacrifice on his part. His immense wealth did not make him either vain or proud, nor did it induce him to flow with, but against, the stream of popular opinion; solaced by the consciousness, that science and philosophy would ere long pay tribute to the principles he held. In this he was not mistaken, for a few days after his departure to the Summer-land, the present Prime Minister of England gave the authoritative weight of his opinion, that it was "worthy of scientific investigation."

Spiritualism has lost a princely donor, an ardent supporter, and one of its boldest champions of what appeared to him to be the truth; one who estimated men by their virtue and not by their wealth, and who respected them for their integrity and not their authority. His boundless charity knew no sectarianism, but was truly cosmopolitan in its character and disinterested in its aim. Truly "his right hand did not know what his left hand doeth."

He passed away at the age of 57.

November 1st, 1884.

JNO. AINSWORTH,
Secretary, L. P. Society.

A Liverpool correspondent informs us that Mr. Fowler intended contributing £100 to the Liabilities Fund, and intimates that possibly he did so. He did not do so. Some time ago, before this Fund was started, he said in correspondence with a friend, that if anything substantial was being done, he would do his part. Mr. Hogan wrote him on the subject, and that letter he would receive on the morning of his death, but it was not replied to.

We had no transactions, as far as we can remember, with Mr. Fowler for a number of years, till last year he ordered 4000 of the MEDIUM with Mrs. Britten's Reply to the Clergy, which we supplied at one half-penny each. In August of last year, he kindly sent £10 towards the fund for procuring the printing machine. As this was sent in response to our application for deposits to account, it stands in our ledger to Mr. Fowler's credit, and if Mr. Fowler's executors desire us to refund it, we shall have pleasure in doing so: this is the only means we have of apprising them of the fact. In the early part of this year, Mr. Fowler kindly sent a donation of £5 10.

For a long time Mr. Fowler was in sympathy with those who constituted our "opposition," but we never had an unpleasant word with the deceased gentleman, and would not for a moment dictate to him how he should dispose of his means and his sympathies. Wealthy men are always surrounded by those whose interest it is to influence them in certain directions, while we are immured here at our work. At the same time we again express our sincere thanks for the kindness we received at the hands of Mr. Fowler, and as we feel sure he intended to aid in the Liabilities Fund, we are as grateful as if he had actually done so. In our acknowledgment of his

favours to the Cause last week, we spoke as heartily as if we had been the recipients of it all. Our duty as journalists renders it necessary that we should take a wider view of matters than that which affects our own position.

Let us all be industrious in accomplishing that which we have the intention to perform, as Death may swoop down on us when least expected.

SIR WILLIAM G. ARMSTRONG.

"The memory of Sir W. Armstrong's greatness and manifold benefactions should be kept green, and preserved to posterity."—"Newcastle Chronicle," October 30th, 1884.

Called by his genius from a lawyer's labour,
To tread the path of Fame,
Sir William has by strenuous endeavour
Built up a mighty name.

Far o'er the earth's broad bosom rolls the thunder,
Obedient to his will:
Fierce lightnings flash incessant without number,
Created by his skill.

At his command the docile water rushes
Within its confined way,
Lifting huge burdens ere it outward gushes
Into the light of day.

With prescience rare and confidence unbending,
He stems the torrent's might;
Transmutes its energy while swift descending,
And bids it come forth Light!

Great God! I view with awe the power tremendous,
Th' inspired mind doth wield,
Vanquishing nature by its laws stupendous,
Less able men to shield;

And, with deep reverence, I read the story,
Which every one may learn,
That whilst from Thee all wisdom springs—all glory—
We with Thy brightness burn.

And though we cannot all excel in splendour
Of intellectual light,
Let us be thankful, that by firm endeavour,
The humblest may do right.

Yet, Oh! How envied he who to great learning
Unites a tender heart;
Whose soul, with philanthropic rapture burning,
Bids misery depart;

Deeming it better to dispense in gladness
The fruits of labour's past,
Than hoard—as thousands do, with selfish madness—
The gold that melts at last.

Yes! Truly will the name of "ARMSTRONG" flourish
Upon the Banks of Tyne;
Endeared to all, who worth and wisdom cherish,
Unto the end of time!

T. C. E.

BOWLING: Harker Street, November 2nd.—Miss Sumner spoke of the love and sympathy which caused the spirits to return to benefit those still left on the earth. Her control then alluded to the progress recently made in that hall, saying Spiritualism had got a new start amongst them. She begged them to love one another, and on that basis investigate Spiritualism. Another control gave some nice verses on "Cheerfulness and Smiles." This young medium is giving promise of much usefulness for the public platform. Mr. John Scott, of Belfast, then spoke, saying he was always ready to testify on behalf of Spiritualism, and regretted that he had not engaged more in public advocacy in the past. It was nearly twenty years since he last spoke in that room. He had found that the Nazarene was a man like themselves, and not a saviour, as had been set up by priests, but he had been a great medium. The speaker said he had been visited by this spirit, not because he was any better than others, but because he had long earnestly prayed for that experience. He showed him that he had power to send forth his influence, and that he was always ready to help humanity. The spirit had told him he was Jesus of Nazareth, and was born in Bethlehem, and often suffered from hunger when travelling on the earth plane. Mr. Scott said he had been in the spheres many times, and had seen the home he is to inhabit there. It is in the fifth sphere. He goes there when his body is in bed asleep. He had not long to tarry. The body was getting more frail and he would be glad to enter into spirit-life. Mr. Morrell closed with a few kind words, and asked all to be present at the evening circle. Once he was young like some of them, and viewing the opportunities which youth presented, he advised all to search for truth while they were yet able and well, and not put off till old age dimmed their faculties. This closed a very good meeting.—Cor.

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Legacies on behalf of the Cause should be left in the name of "James Burns."

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, NOVEMBER 7, 1884.

NOTES AND COMMENTS.

We commend a careful reading of "The Initiation of Platon" (Plato), as it gives expression to a unique system of morals and progressive thought. It is not clear what authority there is for regarding it as a literal representation of the Egyptian Mysteries. It is not the less valuable on that account, as an instructive treatise; for there are no "mysteries," except the facts of man's nature. If we regard it as exhibiting the teachings of the Egyptian Philosophy, then it embraces all the principles of the Christian Gospels, but in a fuller, clearer, and more practical form. That it is a modern production the allusion to Confucius as having handed down the Golden Rule is an evidence, as Plato lived only about 200 years after the Chinese philosopher, and it is not likely that the means of communication between China and Egypt at that time would make Confucius a Master in the latter country. We must look for the Golden Rule in the moral nature of man, where Platon places it in the dialogue, and attribute it not to any philosopher, sage or saviour. The Divine Being dwelleth within all, and in degree and frequently his voice is heard by each soul.

The moral of the affair is—that no "mystery" can be imparted to others. When you get at the mystery-monger's "secrets," you find it to be all moonshine. It was so in Egypt. Had the people known that it was the simple facts of man's existence that were revered, they would many of them have been as wise as their presuming superiors. The perverted mind pays regard to that which it does not know, and tramples on the simple truths that are well known. Plato teaches the opposite. All truth is divine, and its reverent observance is the only path whereby other truths may be attained to. Spiritual acquirements are a matter of growth, based on organic fitness. We have many times pitied the simplicity of our friends who have fancied themselves as acting wisely in purchasing a ticket of membership to the "Theosophical" or other "Society," in order that thereby they would gain special insight into spiritual secrets. That form of imposture is pretty well exhausted; but it speaks little for the intelligence of many so-called Spiritualists that it was able to find any adherents amongst them.

Without doubt, the priestly system, sustained by these mysteries, concealed many as great rascals as ever lived; in whom all the spontaneous springs of excellence in human nature were sordidly dried up. The ability to sustain any form of trial, can never be estimated as an evidence of real worth; nor can any but the most barbarous system regard with indifference those who are not fit for certain extreme tasks. The "Occultist" who can exercise feats of physical mediumship may be a self-seeking, double-dealing adventurer, while the man or woman, with no ability in the Black Art, may be a dear, honest soul, a veritable saint, and a beacon light for many to eternal blessedness. There is not a greater imposture going, than the assumption that a vulgar,

pretentious wonder-worker is in an enviable spiritual state, and should therefore become the centre of attraction for the aspirations of others.

Another lesson of the "Mysteries" is—that in the circumstances and duties of life, there is ample scope for trials, endurance and sufferings, without resorting to any of the dramatical accessories delineated in the "Initiation." In fact, it would be well to relegate the ceremony to the domain of "Myths," and regard it as symbolical of what man has to undergo in life, to be true to the monitions of his spiritual nature, and his duties to himself and those around him. The Creator has so placed us, that we are on our trial every moment of our lives. What presumption and impiety, then, to invent "trials" which in most cases must preoccupy the mind, to the exclusion of the proper motive which should actuate us. Plato learned nothing by what he underwent. The chief point gained is that the "initiate" is induced not to "split" on the "sublime institution" which, for its own interests and amusement, has been humbugging him!

True Spiritualists! Let us try to do our duty in all the affairs of life, and we will find the trial quite as severe as Plato ever experienced. We are surrounded by temptations: Nay! they even flourish within us. Who can be true in the midst of all this darkness and difficulty, this laborious penetration of narrow passages, and swimming against the stream? And in the labour of life, are we not often left hanging by the hands, or climbing a ladder that takes us no higher? Let any man try to get through the world self-reliantly; without aid or support clinging to his purpose, and wearily, year by year, trying to reduce his "liabilities" while they seem to increase upon him; and he will find that the soul is most fiercely tested, as in darkness he plods his weary way, little knowing the purpose of it all.

The coffins and teachings written thereon, are indicative of light gained by spirit-communion. It is indicated that much previous preparation is needed before a man is in a position to enable him to profit by spirit-communion; and when he has attained it, it is only a means to a still greater end. Plato only began his great task when he had done with the dead. He had then to find out the inherent value of the spirit within himself, and how to use it aright.

Within the last few years, a clairvoyant medium with whom we have the great privilege of conversing occasionally, said that in the trance she had been conducted by spirit guides into a temple where she went through a ceremony. Her guides left her at a certain point, and she was taken charge of by spirits who seated her and gave her the drink of the Lotus. It had an extraordinarily calming and expanding effect on her system, and she seemed at peace with all around her. She was robed as stated in the "Initiation," and then conducted into the presence of a most radiant and exalted being. She said: "Are you Jesus Christ?" The reply was: "No! I am only one of those associated with the Order." When we see the Medium again we must ask her what general effect this experience has had on her spiritual state. As we advance in spiritual development we are fit for higher companionships and a different form of work: but those exalted states cannot be arrived at by becoming a victim to the plots and plans of society-peddling "Occultists."

The "Initiation" explains the Cruxolatry of the Christian system. It is in accordance with the lecture on the Vernal Equinox, given by J. Burns, and printed in the MEDIUM in Spring. He was astonished on reading *The Kneph* to find such an agreement between the explanation there given, and what he had been impressed to say.

After the lengthy replies that have been given, the answers of Mr. Tetlow are quite sufficient. There is much originality in all the papers that have been offered. It is evident that a dishonest medium with pretentious spirits could impose upon inexperienced sitters; and at the same time it is only a question of degree between much that is genuine mediumship and much that is considered normal. Mr. Wolstenholme's experiment with Mr. Schutt is also instructive. Was Mr. Wolstenholme at all familiar with the matter given through Mr. Schutt? The sympathetic basis thus afforded would, whatever the nature of the outcome, greatly aid the controls in giving expression to their intentions. As there are mediums, so there is a distinct class of individuality that are complementary mediums. The proper relation of these two classes—mediums and their interrogators or receivers, or complimentary mediums, constitutes the true employment of the spiritual telephone. Mrs. Craven's replies will be given next week.

THE LIABILITIES.

SPECIAL APPEAL.

As only a little of the £100 alluded to last week has been received, it is urgent that as much as possible come in on Saturday and Monday. If the friends knew how heavy the pressure is, they would assuredly do their best.

H. HOGAN, *Treasurer.*

Rokeley House, Middle Lane, Hornsey, N.

J. KING, O.S.T., *Secretary.*

15, Southampton Row, London, W.C.

THE WEEKLY COMMITTEE MEETING.

The Committee met in a cheerful spirit, on Tuesday evening, at 15, Southampton Row. Mr. Hogan paid his third contribution of £5, and handed in £1 contributed by General J. D. Campbell.

Progress was reported in respect to the Peckham District tea meeting. Friends in that and other districts are invited to attend these committee meetings.

Applications for Collecting Cards have been made by Mr. A. Kitson, Batley; Mr. Hopcroft, Queen's Park; Mr. Rossiter, Torquay; Mr. Holt, Blackburn; and others.

"Desireux," Maidstone, remits £1 2s.; being 6s. for delineations, 10s. 6d. on card, and 5s. 6d. Mr. Hayes. We have received from Sir Charles Isham, Bart., £3; Reader of the MEDIUM, 2s. 6d.; Mr. Pound, 10s.; Mr. H. Strickson, 3s. 7d.; Mr. W. Yeates (per Mr. King) 2s. 6d.

Mr. James Steers, 124, St. James Street, Doncaster, remits 10s., "being a mite towards reducing the Liabilities now so heavily pressing on you; hoping soon to see a report that they are completely swept away."

At Mr. Towns's seance, at Mrs. Simpson's, Camberwell, on Sunday evening, 12s. was collected towards the Fund.

On Tuesday evening, Mr. Towns had a crowded room at his usual weekly seance, at the Spiritual Institution, and collected £1 6s. for the Fund. Mr. Towns intends giving two more seances on succeeding months, and hopes by sitting in other places to collect £10 in all, as his share of the work. Mr. Towns has our best thanks, in addition to the great satisfaction he seems to take in the work.

ACCRINGTON: Mr. Burrell writes: "Enclosed you will find 10s. post-office order, which I have collected since the last remittance I sent you for Spiritual Institution Liabilities Fund, viz.: Mr. Crossley, 2s. 6d.; Mr. Briggs, 2s. 6d.; A Friend, 2s. 6d.; 'Juniper,' 2s. 6d.: Total, 10s."

Lindum writes: "I desire to have the honour and pleasure of assisting to remove the heavy burden of financial responsibility that has too long rested upon you, I fear often, like a nightmare. Towards that end please accept the enclosed 20s."

LIABILITIES FUND SEANCES.

The "Jester" will give an address on "The Good Samaritan, viewed in the light of the teachings of Christ," at 15, Southampton Row, on Sunday evening, Nov. 9, at 7 o'clock. His wife will sing several pieces during the evening. Mr. J. Burns will take the chair. A hearty invitation to all. Collection in aid of the Fund.

Being anxious to gain five pounds towards defraying Liabilities before Christmas, I will undertake to answer all correspondence, and to delineate character by the hand-writing, also from a photo or lock of hair. Fee 2s. Address, DESIREUX, care of Mr. J. Gover, 16, Week Street, Maidstone, Kent.

Mr. Hopcroft, 140, Lancefield Street, Queen's Park, W., kindly offers to give seances in London for the Fund, if arrangements are made for him.

HALIFAX.—On Monday evening, Mr. A. D. Wilson, will deliver a lecture at the Spiritual Church, 1, Winding Road. The proceeds on behalf of the Liabilities Fund.

THE "MEDIUM" CONFERENCE AT LEEDS.

The series of meetings to be held in Leeds on the occasion of Mr. Burns's visit will be found advertised on page 717. We hope the Spiritualists of the West Riding will make it convenient to be present in goodly numbers. Correspondence indicates that resolutions are being made to that effect.

We draw particular attention to the Conference on the circulation of the MEDIUM to be held in the afternoon. By a united effort for the spread of the MEDIUM the Cause may be greatly benefitted without any outlay on the part of Spiritualists. Our loyal readers will, we know, make this matter their own. At the conference we desire to learn the state of the sale of the MEDIUM in every place; whether newsgents can be appointed to sell it, and if most of the Spiritualists are regular readers; also if there are news-rooms to which copies could be presented weekly.

A CRYSTAL SEER WANTED.—Apply by letter to J. Burns, 15, Southampton Row, W. C., London.

THE RE-UNION AT GOSWELL HALL.

It will be impossible to overlook the programme on another page, of the entertainment to take place at Goswell Hall on the evening of Thursday next. Many will no doubt attend to take personal note of Mr. W. Eglinton, whose fame as a medium occupies such a prominent place in the public attention. The programme invites the attendance of all who relish a high class entertainment. We hope to see a large and representative audience.

MR. GLADSTONE AND THE SPIRITUALISTS.

The Central News learns that the Premier was present at a Spiritualist's seance on Wednesday evening last, held at a mansion in Grosvenor Square. The seance was provided as an entertainment after dinner, and, in addition to Mr. Gladstone, only four ladies and the medium were present. The tests consisted of psychography (spirit or mind writing) and some very remarkable phenomena are said to have resulted. Upon the folding slate, which has now become familiar to all Spiritualists, the right hon. gentleman wrote several questions in the French, Spanish, and English languages. The slate was then looked and laid upon the table, under a powerful gaslight. A scratching noise was speedily noticed, and on the slate being unlocked replies to the various queries were found to have been written, some answers covering half the slate. The questions related mostly to current events, and not to the past or the future. Further experiments were tried with ordinary school slates, Mr. Gladstone being much impressed by the result. At the conclusion of the seance the right hon. gentleman expressed his belief in the existence of forces of which we, as yet, knew little or nothing, and deprecated the attitude of some scientific men in regard to the subject.—"The Globe," Oct. 31.

THE CHRISTMAS NUMBER OF THE MEDIUM.

It is desirable that the forthcoming Christmas Number should be first-rate in quality, and have a universal circulation. These desirable possibilities are within the hands of Spiritualists. We require as great a variety as possible of experiences illustrating the various forms of mediumship and spirit communion; also the teachings of Spiritualism. Then every reader can circulate so many copies; let us have the orders at once. We think of making the price 1s. per dozen, with a wrapper; but to enable us to do so, we must have a host of advertisements at 6d. per line. To business people in places where the MEDIUM has a good circulation, it will pay to have a few lines of business announcements.

We will be glad if our friends will set to work at once on these separate lines, all of which well-worked will enable the claims of Spiritualism to be brought before thousands of new readers, and that without any special sacrifice on the part of anyone.

Some articles appear on page 718, and the List of Meetings and Appointments will be found on page 719.

Next week we will give the sequel to the Dialogue for Lyceums, by Mr. A. Kitson, printed in the MEDIUM on December last. On the whole, the Number will be of much interest to Yorkshire readers.

Miss Dale Owen is having a useful and busy time in the Midlands. She has had a series of meetings at Belper, and reports allude to her presence in other places. She speaks twice in Ozella Street Schools, Birmingham, on Sunday. See List of Meetings.

It gives us great pleasure to observe that "brief addresses" are tabulated against the names of mediums who have to give a second service describing spirits. The forces of a medium should never be used to exhaustion. Not only is the medium injured, but all sensitives in the room are so severely drawn upon that many such refuse to attend meetings, and the fullness and coherency of our meetings suffer accordingly. We have regretted deeply the severe strain placed upon Mrs. Groom and other good and talented souls, who are spending themselves freely for the good of others. We rejoice that our secret desires for their preservation are meeting with a response.

"Scotch Gardener" has resolved to go to Adelaide, not Melbourne, as we stated last week, and as he in the first instance determined. He will, no doubt, find some of our readers in that Colony, to whom we warmly commend him.

Mr. C. Tancock, 19, George Street, Newcastle, Staffordshire, would be glad to institute a weekly meeting in that town. He reports one at Hanley, see List of Meetings, and there is also one at Tunstall.

FELLING: Park Road, Nov. 2.—Mr. Jos. Hall, Mount Pleasant spoke on "Spiritual Gifts, and how to develop them," which was ably dealt with. On Sunday next, Mr. Thomas Moore. See List of Meetings.—JOHN THOS. HOGG, Sec., Felling Spiritual Investigation Society.

PROGRESS OF SPIRITUAL WORK.

THE WORK AT TODMORDEN.

I am pleased to state that the Todmorden people are right nobly taking up the Spiritual Cause, and making it their own. On Monday of last week I was agreeably surprised to receive a letter from an intelligent stranger saying, that at the close of the Sunday service, a number of people remained together discussing the subject; the result being that twenty persons, ten of either sex, agreed to meet on Wednesday evening in the small anteroom of Sobriety Hall, and endeavour to form a circle for investigation and development. The writer was requested to be present, also to bring a medium if possible. We were fortunately able to secure the assistance of Mrs. Green for the occasion; Miss Thorpe also accompanied us. Arriving at the meeting place we found over thirty persons awaiting us. The company altogether quite filled the little room. After a few introductory remarks by the writer, Miss Thorpe was controlled to offer a simple invocation; following which Mrs. Green was entranced to deliver a highly instructive and philosophical address, explanatory of mediumship and the conditions of spirit control. Her guides then took her amongst the company, giving delineations of temperament and selecting suitable sitters for a circle. Miss Thorpe was again controlled by her guides, three of whom gave the circle the benefit of their counsel. This was followed by some homely talk through both mediums simultaneously. I received a communication the following day, saying that Mrs. Green had produced a good impression, and that it was decided to meet again in the same way on Wednesday of the present week.

We have again to speak of increased attendance and interest at the Sunday services. The room on Sunday afternoon was quite full, sitting room being scarcely found for all. We were privileged to again have our two esteemed lady mediums, Mrs. Green and Miss Thorpe, whose addresses, alternately given, kept the audience deeply interested throughout. It was an excellent meeting, the singing being very hearty. In the evening the room was literally packed, quite a crowd having to stand. The addresses given through Mrs. Green were of excellent quality; the clear, deliberate and forcible style of utterance riveted the attention of even that thronged and excited audience. Wherever Mrs. Green may be engaged to speak, her hearers will find it a privilege to listen.

Our proceedings are creating considerable excitement in the town and neighbourhood; and no one will be surprised to hear that opposition also is manifesting itself in various directions. Dr. Taylor, of Todmorden Hall, has thought fit in a speech at a public meeting at Walsden, to denounce our meetings as "a disgrace to religion, to common sense, and to our general education." A. Mr. Wild, also, of the Town Mission, has delivered a lecture entitled "Spiritualism unmasked," in which Spiritualists in general and myself in particular came in for a severe scolding. We would not mind that if our opponents would refrain from making false and slanderous statements about us. As a reply to both these gentlemen, I read to the congregation on Sunday evening the report which appeared in all the daily papers on Saturday, of Mr. Gladstone's experiences at Mr. Eglinton's seance: quoting that illustrious gentleman's words, "that he was convinced that we were surrounded by forces of which we knew little or nothing."

SOWERBY BRIDGE.—Mr. Schutt, of Accrington, was the speaker at the Lyceum, both afternoon and evening.

OMEGA.

BRADFORD: Walton Street Church, Nov. 2nd.—The first public service of the Children's Lyceum took place at 9.45 a.m., when there were present, 17 girls, 23 boys and 13 adults, some as scholars others as teachers. I hope a few females will come forward and take part; they will be made very welcome. The subject for the lesson was: "Paper, and its disguises in its various forms of use." On Sunday next the lesson will be on, "What is an Angel?" There were three visitors from Keighley and one from Bradford. After the exercises, five groups were formed and portions of the New Testament read. The room measures 42 by 30 feet, and is light and healthy. The committee thank those kind friends who cleaned it so nicely. The kindness of the landlord and his wife should not be overlooked. Spiritualists! send your children to the first Lyceum in Bradford.—In the evening Miss Gott, of Keighley, spoke very nicely of the spirit of love and progress which reign in the heavenly spheres, and begged all to begin the spiritual life at once. All had some talent by which they could advance themselves and assist others. God was a loving father, and not angry, as was taught by the priests, and we should become God-like by loving and aiding one another. This young trance and clairvoyant medium is coming forward very well. She was followed by her mother, Mrs. Gott, who spoke on the parable of the Virgins. This was a powerful control, addressed to an audience whose faces were lit up with pleasure, many of them being strangers. The kindly feeling made a deep impression on all. It is grand to see a mother and daughter thus standing up to teach spiritual truths, and how to answer the dogmas of the day.—COR.

NEWCASTLE.—On Sunday last, Mr. Riddell delivered an interesting address, on "Historical Christianity considered." The lecturer reviewed the records of priestcraft, the formulation of creeds, dogmas, etc., and adduced therefrom a crushing argument against such man-made systems. The audience was a good one, and appeared to appreciate the address.—On Sunday next, our esteemed friend and co-worker, Alderman T. P. Barkas, will lecture upon "Psychography."—On Tuesday, October 28th, the members and friends of the N.S.E.S. spent a most enjoyable evening together, on the occasion of a Concert at Weir's Court, most kindly given by Mrs. Yeeles and other friends from Shields, in aid of some heavy repairs which the Society's Organ has lately undergone. A most excellent programme of Vocal and Instrumental Music, Recitations, etc., was rendered under the able superintendence of Mr. J. Robertson, Junr. Where all performed their parts so well, and worked so harmoniously together, it would be invidious to select any out for special mention; suffice it is to say, that the artists were: Mrs. Miller, Miss Yeeles, Miss Ada Yeeles, Miss Robertson, Miss Oharlton; and Messrs. J. Robertson, Junr., J. Miller, S. Chaplin, R. Hodge, T. Kennedy, L. Stobart, T. Kitchen, and — Westgarth; and, last but not least, Mr. Sam. Howard, who kept us in roars of laughter with his funny comicalities. A hearty vote of thanks was given to our entertainers at the close of the evening. It was pleasant to see, that when Spiritualists work harmoniously together the talents with which each is endowed can be beneficially employed, not only to the amusement of others but also for the furtherance of our beloved Cause. At such times we are more closely allied with those Angel friends, who watch over the storm-tossed bark of Modern Spiritualism. Mr. Thos. Thomson presided over the meeting in his usual happy manner.—ERNEST.

GLASGOW.—Work of a very satisfactory kind is being done here. In fact, the anticipations of the most sanguine have been more than realized since the advent of Mr. and Mrs. Wallis in our midst. The estimable qualities of this pair of sincere workers, make a marked impression on the majority of people who come within their sphere. Love of the Cause, belief in its potency and ultimate success, form their strongest conviction. In inviting the co-operation of such practical workers, Glasgow Spiritualists feel that they have taken the best means of making known the reality and beauty of Spiritualism. The public meetings on Sunday evenings have been thronged to even a larger extent than formerly, when Mr. Wallis paid casual visits to Glasgow, and each Sunday adds to the list of membership—a very pleasing circumstance. Nothing succeeds like success, therefore the interest shown has quickened not only the enthusiasm of office-bearers, but the entire membership feel a renewed interest in the progress of the work. Sunday morning services have been of the most pleasing kind, calculated to instruct and inspire, the religious element being kept uppermost, and the development of conscience, heart and soul being ever insisted on. On Tuesday evenings, "Lighthouse" devotes himself to psychometric delineations of character, as well as to the description of spirit-friends, many of whom have been clearly recognised. Mrs. Wallis and her guide, "Veina," have also assisted in this work with success. The home gatherings have been very enjoyable. Hitherto room has been for all, but on some occasions their parlour has been inconveniently crowded. These gatherings have been much appreciated by those who have had the privilege to attend them; and it is certain their influence will soon spread. We hope as the months pass to extend our influence to some of the neighbouring towns. Circles are being started in several districts of the city, Mr. and Mrs. Wallis being willing at all times to assist in their formation and growth. On Sunday last, the subject of lecture was "Spiritualism, its phenomena and purpose," which as usual attracted a very crowded audience, who appreciated the deliverance. On Monday evening last, Mr. Wallis delivered a very interesting normal lecture on his "Experience as a Medium," afterwards answering questions in the trance state. Mr. and Mrs. Wallis's Answers to Questions regarding Mediumship, published in the columns of the MEDIUM, have been largely read, and helped to throw light on this interesting subject. As Mr. Wallis pays an early visit to the North of England, it is to be hoped the friends there will take every advantage of his presence in their midst.—M.

STONEHOUSE: Sailors' Welcome, Nov. 2.—Morning, 10:30: attendance very good; the greater portion of audience Spiritualists. Influences very harmonious; subject—"The Winter of Life." 11:30: circle, well attended, powerful influences. Evening, 6:30: large attendance; music on the harmonium and singing on both occasions very delightful and much appreciated; subject—"The Death of Stephen," and, by desire, the Death of the Righteous, from the words of Scripture—"O Death! where is thy sting? O Grave! where is thy Victory? We expect this discourse will be inserted in the "Western Independent," as the reporter was present and took notes. 7:30, circle: several under control, and mediumistic conditions under development. The meetings now held in this place are really heavenly. Much good is being done, and no doubt a very successful future is in store.—W. BURT.

BATLEY CARR.—On Sunday last, Mrs. Barnes, of Nottingham, occupied our platform, when her spirit-guides addressed those present in a most efficient manner, on "Spiritualism ancient and modern." In the course of their remarks they referred to the inconsistent position of the clergy in general, when they affirm that Spiritualism is contrary to the teachings of the Bible, and even granting, as some of them do, that some of its phenomena are genuine, it is, therefore, of the Devil. They proceeded to show that when the spiritual element was extracted out of that book, it was worthless to humanity. They referred to the spiritual ministrations of the patriarchs, and showed how they were guided and guarded by angels, and some of these were so fully materialized that they partook of food. She spoke of the prophecies respecting the nature of the book which Christians almost idolize, that there would be a time when there would be great mental darkness, when the Bible would be a sealed book. And had there not been this mental darkness, when learned men had spent a great part of their valuable time in writing commentaries on the teachings of the Bible? The prophecy goes on to say, that after these days there will be an outpouring of the Spirit, when people shall see visions and dream dreams, and Jehovah shall be known in every land. Are these signs and wonders not taking place in our midst to-day? Yea, of a truth they are. The priesthood, and pretending ministers of the gospel, may say to-day as they did in the days of Jesus, that it is of the devil; but that would not stay the progress of God's work. People may debar the light of the day from entering their homes, but they could not hinder the sun from shining, nor those from enjoying its cheering and comforting rays who were willing to welcome it and give it admission to their abodes. The mission of Spiritualism is to make a rumbling and commotion among the dry bones of Materialism—to supply the Spirit, for the letter killeth. To-day there are hundreds and thousands who daily hold communion with those that have passed out of time into the life beyond, and know for a certainty that there is a life beyond the grave. Spiritualism has proved that death does not end all; and that in order to enjoy immortality it is not necessary to wait for the long-preached-about resurrection morn to furnish the soul with a body, for when we have done with it once we have done with it for ever. At the death of the physical body there is a spiritual; and they would have all to know and understand they were as much a spirit while in the body as ever they would be. Death did not create the spirit or soul, it only liberated it. There is a home for all in the spirit-world, who would live for it. The room was comfortably filled, and the remarks as they fell from the medium's lips were received with marks of approval. There was a number of "Seed Corn" distributed; new members enrolled, and some enquiry as to the formation of circles: in short, it was a great success.—**ALFRED KITSON.**

SUNDERLAND: Albert Rooms, Oct. 26.—Mr. W. H. Robinson of Newcastle, addressed a large and highly respectable audience, apologizing for the absence of the American gentleman, who was expected to be chief speaker. After an introduction, the speaker devoted the greater part of the evening to answering questions, which he did in such a manner as to bring forth bursts of applause, all declaring that the next time Mr. Robinson paid a visit to Sunderland, they hoped he would again come "unprepared to speak," as they had never before heard him in such capital form. A most hearty vote of thanks was duly accorded to that gentleman and his guides for the very beautiful instructions given. Mr. John Rutherford occupied the chair. November 2: Mr. Ogle and Mr. Nesbit (better known as Dick, the Pit Lad), occupied our platform, when we had a very fair audience, considering that our valued friend Mr. T. P. Barkas was lecturing in our town on the same evening. Mr. Ogle gave a capital address. He dwelt upon Mesmerism, Clairvoyance, and various forms of Mediumship, very elaborately he also touched upon the so-called expositors of Spiritualism, and challenged the whole lot of them to produce the same phenomena under the same conditions to which our mediums are subjected. At the conclusion of his address Mr. Ogle put Dick through a number of experiments, which were of a most wonderful nature, and highly gratifying to the audience, but which would most certainly have baffled the "exposers" who seem to be doing more good than harm to the Cause of truth, by their continuous visits. Mr. R. Murray occupied the chair.—**G. H. PYNNE JONES, Sec., S.S.E.S.**

BRADFORD: Otley Road, Nov. 2nd.—Miss Beetham's guides gave us a very beautiful discourse on the "Teachings of Spiritualism," which seemed to give every satisfaction to a very nice audience. In the evening, although it was a wet night, our room was quite filled by a very nice and intelligent audience. The first to control was a young lady, who when in earth-life had been in a convent, and had suffered very much while there; but now she could say that while she was there even, she had built a beautiful mansion in heaven, and now she was reaping her reward. Then the chairman was controlled to give a few words of encouragement, and Miss Beetham was again brought forward by a foreign spirit, who sang through her to the delight of the audience, and then closed another grand meeting at Otley Road.—**JOSEPH WHITEHEAD, 8, Wright Street.**

CAYENDISH ROOMS: 51, Mortimer Street, W., Nov. 2nd.—A large audience gave the closest and most sustained attention to the address delivered through the mediumship of Mr. J. J. Morse, the subject being "The New Paradise." The ideas enunciated were, in substance, that the New Paradise was a state to be yet established on earth, when the inner and spiritual forces that mould our character, and influence our conditions, would have become active factors in our lives, instead of the external, and largely sensuous conditions that prevail at present. The truth was enforced, that, though the possibilities of this personal excellence was inherent to all, and would, of course, materially benefit all, when each had attained to it, yet it was not exclusively confined, in its results, to this life, but was, in fact, a preparation for our entrance into those spheres of purity and light beyond. While contrasting, in vivid colours, the present and future of human associations, the controls urged that dark and sorrowful as much was to-day, yet it was but the outcome of the actual conditions of human development at this time, as well as being the resultant of past experiences—and in a semi-philosophic and highly poetical vein, the lecture, abounding in beautiful spiritual imagery, closed with an eloquent description of the time when the New Paradise of a perfected humanity, untrammelled by sect or creed, with sound minds, healthy bodies, and developed souls, would make this world truly a garden of God, and ourselves as His angels.—**BETA.**

PENDLETON: Town Hall, Nov. 2nd.—Mrs. Butterfield, of Blackpool, gave a very excellent address on "Man, know thyself!" The guides said that man had never yet understood himself, or cultivated the law of his being, else misery and degradation would long since have disappeared from this civilized land of ours. In the evening Mrs. Butterfield addressed a large and respectable audience from the hymn: "Hand in hand with angels." It was the most sublime address we have ever heard upon that subject.—**C.**

EXETER: The Mint, Nov. 2.—We were favoured with the presence of Mr. J. Huxson, of Plymouth, whose guides took for their discourse two mottoes hung on either side of the medium in the hall: "Light more Light," and "Let knowledge grow from more to more." Thousands were crying to-day for light to lead them out of spiritual darkness. The light that is now being given from the pulpits must be judged by the state of society. After nearly 1900 years of Christian teaching, people are getting sadly disappointed, and are looking for light and knowledge from other sources. What is to stay them from the path that naturally presents itself to them—blank materialism? Therefore it is the duty of all Spiritualists to take up the light and carry it before them. Let them live consistent lives; if the vessel be pure, then pure water will be supplied through it. Let men and women place greater confidence in the spirit world, and work with those holy intelligences that are ever ready to assist them. What we sow that shall we also reap: then let us seek to sow good deeds, and let the world see the pure spiritual light, given by an unsparring hand, of the knowledge which we have received, for such is required of us. Let none remain idle, as no idlers will be found in the eternal regions of progression. The visitor was accorded a hearty vote of thanks for coming amongst us, to which he feelingly responded, and said it was the first but hoped it would not be the last time.—**R. SHEPHERD.**

WEST HARTLEPOOL: Brunswick Street, Nov. 2.—Mr. John Thompson, of Shildon, was our speaker, his morning subject being "Socrates," which he handled in a masterly style, showing that he was ever under spirit guidance, as he must have known, naming them his good or evil demons. The audience was only thin, but in the evening we had a good and intelligent company present, his subject being, "What 'Sceptics' and 'Spiritualists' say concerning the man Jesus." However, time did not allow of him going fully into the matter, for by the time he had given his many quotations from the leading secular authors, he had to bring the lecture to a close, promising at some future time to devote an evening to the spiritual part of his subject.—**W. WARDELL, Sec., W.H.S.A.**

AUCKLAND PARK: Gurney Villa, Nov. 2.—Mr. G. Tyrrell spoke to a very good audience, who paid strict attention. The greater variety of speakers is increasing the attendance. After the lecture there was a private meeting at Mr. J. Dodds' for the purpose of giving proof of spirit presence. There were several convincing cases, of which two may be named. Mr. C., of New Shildon, had his brother described to him very correctly; even to a book which he had presented to this brother, which was brought by the spirit and shown to the clairvoyant. A lady who had never met before had her aunt described to her, and recognised her at once. A spirit described to Mr. Dodds was recognised as one who had met with a fatal accident with a horse. As there were two clairvoyants in the circle, some of the spirits were seen by both, which increased the satisfaction of the sitters.—**G. TYRRELL, Sec.**

OLDHAM: 176, Union Street, Nov. 2.—Mr. Johnson, of Hyde, answered questions in the afternoon, in a very satisfactory manner. In the evening the audience handed up four subjects, and the guides of Mr. Johnson handled all of them in a masterly manner.—**JAS. H. NORTON, Sec.**

SALFORD: 83, Chapel Street, Nov. 2.—We were favoured by having amongst us that genial-souled and willing worker, Mr. Bent, of Leicester. The inclement weather prevented many, who otherwise would have been amongst us, from coming. The sparseness of numbers in the morning led us to give up the lecture, and form a circle. In this we were both satisfied and gratified. "Ernest Jones" gave a few words of encouragement. In the evening, we had a better audience, when the guides of our friend spoke on "Immortality, a rich gift from the Creator to his children." The discourse was good, though our friend failed to think it was half as good as he should have liked. It gave every satisfaction. Our president (Mr. Ross) in the morning was looking very pale and haggard, and mentioning not being well, Mr. Bent breathed on his spine, then made some passes down his back, and in a half-hour's time his face began to be suffused with some of its usual colour, whilst he could not refrain from saying, what a wonderful change had been wrought in so short a time. We were not aware till then, what a good healing medium was amongst us.—On Sunday next, at 6.30, we expect one of our local mediums occupying our platform.—On the following night, Monday, Nov. 10th, we purpose holding our first Half-yearly Tea Meeting, at which we are hoping to have our dear friend, Mrs. Groom, of Birmingham, and several of the local mediums, who during the past six months have occupied our platform. To this meeting we extend a hearty invitation to the friends in Manchester, Pendleton, Oldham and neighbourhood. Our first Half-yearly Balance Sheet will be read. Tickets one shilling each. As the room is limited, we hope as many as possible will send in their names before Monday, in order to know how many to provide for. Tea on tables at 6.30 p.m.—COR.

SALTASH.—On Wednesday evening last, a large gathering of friends met at the house of Mr. Wallisroft, when a most enjoyable evening was spent. The guides of Mr. Tozer opened the meeting with a beautiful invocation, after which several mental questions were asked through the table, by some strangers present, which were answered in a very satisfactory manner. Miss Bond then went under control, and gave a most sublime address, relative to the teachings of St. Paul. The controls of Master F. Bond then gave some clairvoyant descriptions, and told some of those present of the progress they had made spiritually; and described the home, eternal in the heavens, not made with hands, of a friend then present. We also had a few words from the guides of Mr. W. Bond relating to some healing. Spiritualism seems to be taking a hold upon the people of Saltash.—COR.

DEVONPORT: Heydon's Hall, 98, Fore Street, Nov. 2.—In the morning, the guides of our friend, Mr. J. Carswell, acquitted themselves nobly in answering questions from a large and appreciative audience. The principal questions submitted were, "If God is unchangeable, what availeth prayer?" and, "Was it consistent for Spiritualists, to partake of the Bread and Wine in the Lord's Supper?" Miss Bond then went under control, and gave eighteen clairvoyant descriptions very clearly, the names and causes of transition being given, many of which were recognised. The meeting was presided over by Mr. T. Smith. Many copies of the MEDIUM were sold. In the afternoon, in spite of the inclement weather, the hall was crowded. The guides of our lady medium, Miss Bond, gave a very comprehensive and telling address on Spiritualism, being a continuation of last Sunday's discourse, concluding with a beautiful impromptu poem on "Unity," which received great applause. In the evening, after the singing of a hymn, the guides of Mr. Tozer gave an invocation, followed by a beautiful address from Mr. Paynter, on "The Future of Spiritualism," which was listened to with great attention. The audience were much disappointed at not receiving clairvoyant descriptions, but owing to the indisposition of Miss Bond, they were unable to entrance her.—Next Sunday morning, November 9th, after the service, there will be a meeting of members.—ASSISTANT SECRETARY, D.F.S.S.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Nov. 2nd.—In the morning, Mr. Scott, of Hetton, spoke on "What do you think of Spiritualism?" which though good was short, that time might remain for clairvoyant descriptions, which were successful. In the evening the controls spoke on "Is Spiritualism worthy of the acceptance of the Community?" It was a very interesting address, showing clearly the only religion which could demonstrate the immortality of the soul, was Spiritualism past and present. It was therefore worthy of the acceptance of the community at large, at no distant date it appears to be fast becoming the religion of the people. Mr. Scott then described the spiritual surroundings of many strangers present, in which he was more successful than ever we have seen him in the past. We hope he may be long spared to work for the Cause of truth.—A. MCSKIMMING, Sec.

BIRMINGHAM: Oozells Street Schools, Nov. 2.—Mrs. Groom delivered a trance address on "Where are the so-called Dead?" in a most eloquent manner. Impromptu poems followed, and some most remarkable messages from and descriptions of spirits. One gentleman came and apologized for not recognising a spirit which was described to him a fortnight before: he had since found that it was his brother. We had a large audience, though the night was very wet.—COR.

KILLINGWORTH.—We had an excellent meeting on Saturday evening: Mr. J. Dodds, Junr., Miss Dodds, and the little girl Hannah Robinson being controlled, the former making a medical diagnosis and gave prescriptions, the control being "George Young," a man whilst in earth life well known at Backworth and neighbourhood. On Sunday evening, I paid Mr. Holland's circle a visit. It consisted of about twenty. Mr. Holland opened the meeting with prayer, and gave an address, both under influence. Then Mr. Wm. Nicholson, of West Cramlington, was controlled, and gave a very nice address for the first time. Then Mr. Holland gave some very excellent messages and descriptions of spirits, especially to one gentleman who was a stranger to Spiritualism, and so convincing were they to him that he is determined to investigate. He had always understood that Spiritualism was a kind of legerdemain, and required confederates, but when he was told of things that every one in the room was ignorant of, viz., that a companion who had been killed stood by my side, as well as a very old lady with many peculiarities, which were enumerated; also the ailments of his wife, and her exact words, likewise the presence of a step-child who had passed away, his countenance was a treat to see; his face would have made a grand subject for "Astonishment." I have great hopes that he will be a good instrument to further the good cause. We shall have Mr. P. Russell, of Pegswood, on Saturday and Sunday next, and Mr. J. Scott, of Hetton Downs, Durham, on Sunday evening, at 6, when we shall be glad to see as many friends and investigators as possible.—EDWARD E. PEARCE.

NORTH SHIELDS: Camden Street Lecture Hall, Sunday, Nov. 2.—Mr. J. Livingston, of Hetton, delivered before a large and intelligent audience, a very eloquent address on "Christianity, Secularism, and Spiritualism compared," which the guides handled in grand style, and which showed their ability to deal with the subject in question; the audience repeatedly applauded them for the same.—J. T. MCKELLAR, Sec.

PLYMOUTH: Richmond Hall, Nov. 2.—There was a large attendance at the evening service. The controls of Mr. J. Carswell conducted, Mr. B. Slowman presided. The trance address was based on these words: "I will pour out my spirit upon all flesh," which prophecy was dealt with in an able and exhaustive manner. After the service, Mrs. Trueman again gave some clairvoyant descriptions, which were all recognised, favourably impressing those assembled by the accuracy and minuteness of descriptions.—JNO. IRWIN.

SPENNYMOOR: Waterloo Long Room, Oct. 26.—Mr. James Dunn gave two very interesting lectures. In the evening, the audience chose "Is Spiritualism in accordance with the Bible?" His hearers were visibly impressed by the thoughtful manner of the lecturer throughout a lengthy discourse. This medium is really worthy of all commendation. On November 2, in the absence of any other speaker, Mr. Lamb again discoursed to a small audience of members on the selected subject—"Imps and Impostors." In an admirable manner, Mr. Lamb showed that some people were so credulous and simple as to swallow whatever any unprincipled impostor chose to thrust upon them. The discourse was highly satisfactory to those present.—G. G. SEC.

LEEDS: Psychological Hall, Nov. 2.—Miss Wilson, of Keighley, kindly consented to occupy our platform, and all our friends were highly pleased at the manner in which her guides were able to use her organism, both for trance speaking and clairvoyant descriptions. A great improvement was noticed in her mediumship since last she was with us. Mr. Woolston (one of the members) was also controlled to speak, and gave impromptu poems from subjects by the audience. We are glad to find that this, our friend's first attempt at platform service, bears out our expectation, that he will become a valuable addition to our band of trance speakers.—On Monday evening we held our usual monthly social gathering; but as it would take up too much space to notice in detail all the excellent speeches, recitations, and songs, contributed by spirit-controls, children, and friends, it will suffice to say that all considered it one of the most enjoyable evenings we have yet spent.—All friends are anxiously looking forward to the 16th and 17th inst.—T. C.

LANCASTER: Assembly Rooms, King Street, Nov. 2.—Mr. Roscoe, of Oldham, was the medium for our Society, the writer in the chair. In the afternoon the controls answered questions, and in the evening took for their subject "Spiritualism, and its plan of Salvation," which address took us all by surprise, coming from so young a medium, by its force and eloquence. The manner of answering questions, many controls would do well to copy. My advice to all societies, who have not had our friend, is to get him at once. At the close of the evening's discourse, he was controlled for some time by a Hebrew spirit, who offered up prayer, somewhat to the astonishment of some of the audience, who are wondering what to make of Spiritualism. Most of the opposition we have to contend with comes from a certain quarter, whence all Spiritualists must expect it, viz., Orthodoxy, but we thank our Father, the noble Cause is progressing in spite of all.—JNO. WM. JAMES.

HETTON-LE-HOLE: Miners' Hall, Nov. 2.—Mr. J. G. Grey gave an inspirational address, also a lengthy poem on "Freedom."—JAS. MURRAY, Sec.