

# The British SPIRITUAL TELEGRAPH,

BEING A

WEEKLY RECORD OF SPIRITUAL PHENOMENA.

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ANCIENT AND MODERN TESTIMONIES TO SPIRITUALISM.

BY A TRUTH SEEKER.

## IV.

IN considering the case of the demoniacs of the New Testament, we must bear in mind that the word *devils* in our translation, means simply *demons*, or Spirits, and although in this instance the Spirits were evil, the word has no such necessary signification, nor was it then only so understood.\* Some Biblical critics have maintained, that these demons were not even human, but an order of spiritual beings distinct from man. Now although it is readily conceivable that other orders of spiritual beings of varying quality, may not only exist, but come into communication with men; yet we think there is here no proof that this was the case; and it seems more reasonable to believe that they were the Spirits of evil men lingering about the scenes of their earthly life; and who, having once possessed animal corporeity still retained special adaptation and strong appetency thereto, as that through which they had heretofore gratified those lower passions and propensities which they had allowed to dominate over them.

Again, there are not wanting, even among the orthodox, those who would fain persuade us, that these demoniacs were simply epileptic, or

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\* Thus Plato says "When good men die they obtain honour and become demons." It is only church usage which has since caused the word to be employed in an exclusively evil sense.

insane persons. To us, such an explanation seems as feasible as that of the German critic who explains that Satan shewed Jesus "all the kingdoms of the world and the glory of them"—*in a map*. Doubtless, nervous maladies, especially such as result from sensual indulgences, would open the door and facilitate the entrance of these powers of darkness; upon the existing stratum of disease they would more readily super-induce the deeper spiritual evil: but their fellow-countrymen did not confound possession with madness, or bodily disease, though one might frequently accompany the other; and the careful reader of the New Testament will perceive that its writers at once mark the relation and the difference, while Jesus not only recognizes the evil Spirits as such, but discriminates between their several kinds. One He addresses as a "deaf and dumb Spirit": of another He says "this kind goeth not out but by prayer and fasting:" and He distinctly differences the personality of the possessing Spirit, and of the possessed man. "Hold *thy* peace and come out of *him*" was his command to the former, the Evangelist adds, "and he came out." On another occasion, the Spirits at command, *came out* of the possessed man, and, at their request, were permitted to enter *into* a herd of swine, who forthwith "ran violently down a steep place into the sea, and were choked in the sea." Are we to believe that these swine, (we are told that there were about two thousand) acted thus because just at that time they suddenly became epileptic or insane? We find too that while the evil Spirits acknowledge and obey the authority of Jesus and His Apostles; they despise, maltreat, and overcome "certain vagabond Jews," impostors and pretenders to it.

Nor is the language Jesus employs to the demoniacs to be explained by the unworthy supposition, that He fell in with and humoured their notions to facilitate their cure; (a mode of treatment by the way which in cases of insanity the most experienced physicians now repudiate) for He uses the same language in confidential discourse with His disciples. Besides, the error, if error it were; was not merely one of language, (as we may now speak of certain forms of madness as 'lunacy,' without implying a belief in the theory in which the term originated) but an active error of thought as well as of speech. It was as if a physician should now address the moon, bidding it not to harm his patient; thus directly countenancing superstition and delusion. On the supposition of Jesus having to deal only with certain forms of hallucination and disease, He must in this matter, have been either a deceiver, or deceived. We see no alternative. One can understand, how this feature of

the gospel narratives may be a stumbling block to men's acceptance of them; but it is difficult to understand how those who do accept them, can fail to see that which appears so legibly written on its pages. Concerning the Bible-testimony to the reality of demoniacal possession, Isaac Taylor tersely remarks, "that the gospel-narratives, in these instances, are of a kind not to be disposed of by the hypotheses of accommodation; but are of a plain historical complexion, such as that if they are rejected as untrue, we are bound to withdraw our confidence altogether from the reporters, as competent and trustworthy witnesses of facts." \*

In the Apostolic writings we find further testimony of the existence of living, invisible, spiritual powers against whom the Apostles felt that they and their fellow-christians were called upon to struggle. St. Paul says "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness, or, (as translated in the margin) *wicked Spirits* in high places." and he warns against "giving heed to seducing Spirits and doctrines of demons." And the writer of the Apocalypse speaks of "Spirits of demons working miracles."

That this belief in the power of evil Spirits over men, was an element in the Jewish mind in the time of Jesus, as in earlier periods of their history, is evident from the language which the Jews frequently addressed to Him, and from the testimony of Josephus, who tells us, that "God also enabled him (Solomon) to learn that skill which expels demons, (whom he elsewhere speaks of as 'Spirits of wicked men,') which is a science useful and sanative to man. And he left behind him the manner of using exorcisms, by which they drive away demons so that they never return; and this method of cure is of great force unto this day; for I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers." †

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\* In reply to the query, How is it that there are no demoniacs now, — that they have wholly disappeared from the world? We can only remark, that the enquiry is based upon assumption requiring proof. Physicians of high note, such as Esquirol; admit that there are cases of possession still. Why they are few by comparison, is a question upon which the reader may consult "French's Notes on the Miracles." A work to which the writer is much indebted on this subject.

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† The story in the Apocryphal Book of Tobit, of Asmodeus the evil Spirit who slew the seven successive husbands of Sara the daughter of Rajuel as they approached the nuptial couch, may be cited as a curious legend illustrative of the popular belief of that time.

The supposition then, that these afflictions were only a form of bodily or mental disease, or of both combined, is contrary to the whole weight of evidence; to the general belief alike of the pre-Christian Era, of the day in which Christ lived, and of subsequent times; for we may add, that this belief of demoniac possession, was the belief of the early Christian Fathers and of the Primitive Christian Church; a belief so strong that a special order of exorcists was appointed within it from an early period, and has been continued in the Romish, and I believe also in the Greek Church to this day; nor has it been confined to these; Luther, in common with many other of the Protestant Reformers, went great lengths on this point; and he bluntly stigmatizes as "ignorant blockheads," the physicians who attribute all disorders of mind and body to the operation of natural causes. The Anglican church in the reign of Edward the VI. recognized exorcism in the form of Baptism appointed in its Liturgy. And somewhat later, the Puritans claimed this power of exorcism, and struggled hard to obtain a service for exorcism in the English Liturgy. The Journals of Wesley, and the early Methodist Magazines, contain abundant evidence of a belief which they held in common with many of our earlier Statesmen, Judges, Philosophers, and Divines. Nor is this belief now, nor has it ever been wholly extinct in the Christian Church. That an almost total incredulity concerning it prevails, extending even to the facts recorded in books held as sacred, is we think attributable to that materialism which has grown up in the world, and especially in our schools of Medicine and Philosophy,—as consequent upon the re-action from the ignorant superstitions of the of the sixteenth and seventeenth centuries and the atrocities perpetuated under their influence:—to the teachings of the Encyclopedists of the eighteenth century;—and to the engrossing application to physical science and material pursuits, which distinguishes our own; and which has generated a tendency to scepticism concerning whatever is not susceptible of sensuous or mathematical demonstration.\*

We have dwelt upon this at some length, not only because of its relevance to our enquiry, and because we wish to bring out in full force the dark shades, as well as the bright colouring of Spiritualism which the Bible narratives present; but because, among the reasons, we wish

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\* We believe that this tendency however has now reached its turning-point. Men of advanced mind are being led, through a deeper knowledge of science, and especially through what may be termed the *finer physics*; to recognize as Spiritual, the primary forces which ultimate themselves in material forms.

specially to draw attention to what we regard as a neglected, though important fact; namely, that disease is not unfrequently of spiritual origin not meaning hereby merely cases of evil spiritual possession, which we think are comparatively rare, but bodily disease as rooted in spiritual disorder, or, as resulting from a disturbance of the due equilibrium between the spiritual and vital forces. Until this is better understood, our physicians will continue to bleed, blister, and physic, with, as heretofore, but little good result. Dr. Schubnen of Munich, has well said, that "patients afflicted with disturbance of the soul are but seldom influenced by physical means." Mr. Dixon, by publishing his "Investigations into the Primary Laws which determine and regulate Health and Disease," and Dr. Wilkinson, by his "Proposal to treat Lunacy by Spiritualism," have rendered an essential service to the community in this particular.

But to return from this digression, it will be said, that according to our own showing, it appears from the Bible that Spirits who manifest themselves upon our earth, are those only who are wicked and malignant. We think it does undoubtedly prove that some are so, and it need not surprise us, that these qualities, when displayed in act, should give to them, (as they do to Spirits in mortal embodiment) an unenviable prominence and notoriety. But the Newgate calendar is not the History of England; and, thank God, the record of Spirit-outrage and violence is not the History of Spirit-intercourse. Such Spirits no more represent our Spirit-brethren who surround and teach us, than the criminal population of our penal colonies represent the English Nation or its most influential teachers. Whatever we may do, the Bible makes no such mistake as that of confounding them together, it clearly marks the distinction between good and evil Spirits if we do not. The Psalmist tells us, that "the Angel of the Lord encampeth about them that fear him and delivereth them." And again, "He shall give His Angels charge over thee to keep thee in all thy ways." The writer of the Epistle to the Hebrews, after citing the example of the old Testament worthies who died in faith; urges, that "seeing then we are compassed about with so great a cloud of witnesses, we should lay aside every sin, and run with patience the race that is set before us;" and concerning the Heavenly Messengers, he enquires, "Are they not *all* ministering Spirits sent forth (i. e. divinely commissioned) to minister to those who shall be heirs of salvation?" St. James tells us, that every good and perfect gift is from above and cometh down from the Father of lights." Among those "good and perfect gifts," surely we should in-

clude those "Spiritual gifts" which St. Paul ascribes to the "*One Spirit*" who divideth them to every man severally as He will, "giving to one the word of wisdom ; to another the word of knowledge ; to another faith ; to another gifts of healing ; to another working of miracles ; to another prophecy ; to another *discerning of Spirits* ; to another *diverse* kind of tongues ; to another the interpretation of tongues." Why else does he exhort them to "follow after charity ; and *desire* of spiritual gifts, but rather that ye may prophecy." \* And again "I would that ye all spake with tongues but rather that ye prophesied." And he assigns as the reason, for this preference that "Propheying edifieth the church, while tongues are simply given for a sign, not to them that believe, but to them that believe not," (or as we should say now-a-days as a Spirit-test.) And though he considers this but as a lower gift, and counsels them to "covet earnestly the best gifts ;" he yet says "I thank my God I speak with tongues more than you all ;" and concludes his exhortation with "Wherefore brethren, covet to prophecy and forbid not to speak with tongues ; let all things be done decently and in order." To resolve any doubts that may arise, he tells them "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

We have seen that St. Paul speaks of the "*discerning of Spirits*" as a "spiritual gift : " and, as if following out the same thought, St. John warns us to "Believe not every spirit but try the spirits whether they are of God, because many false spirits are gone out into the world," and in the verses following that quoted, he, like St. Paul, points out to those to whom he was writing, how they were to discriminate between them. In the Book of Revelations the writer tells us, that he fell down to worship before the feet of the Angel which shewed him these things. "Then said he unto me, see thou do it not ; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book ; worship God."

And when Spirits come to us now, bearing like message, are we not justified in regarding them as our brethren and fellow-servants ; in concluding, that as God permitted them to commune with man in the days of the patriarchs, prophets, and apostles, so He permits them still ? Or are we indeed to believe that they have now tired of their labours ; or, that God has since established a law in his dominions which allows false and evil denizens of the Spirit world to deceive and tempt, and lure us to

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\* Prophecy appears to have included three things ; prediction, singing, and teaching, all under direct influence of the Holy Spirit

destruction ; while the "bright ministers of God and grace" are by it forbidden all approach ;—forbidden to warn, to teach, to guide, to console us ? O shame, that even in thought we should so malign the loving father by whom even the very hairs of our head are all numbered !

Before leaving this subject, we would again invite the readers candid and critical consideration and comparison of the spiritual manifestations recorded in the Bible, with those of subsequent times, and especially of our own days. If he object to the latter as being contrary to common experience ; we may remind him, that whatever may be the worth of his argument, it cannot in its application be limited to these ; the wedge will certainly be driven much farther home. In the hands of David Hume, and others of that school, it has been a favourite weapon of attack upon the Bible miracles. Nor do we see how the objection can be consistently urged in the one case and repudiated in the other. And he who can see in the current Spiritual manifestations, only mesmeric and odylic phenomena ; or, the operation of occult material forces without and within us, we would ask, if he be a philosopher, to explain satisfactorily on any such hypothesis, the foreign intelligence which in these manifestations is so generally displayed ; and if he bases his faith upon the Bible, to weigh well the consequences which any such theory must necessarily involve. It may begin here, and possibly find favour, but it cannot stop here. In the language of Mr Beecher, "If a theory be adopted every where else but in the Bible, excluding spiritual intervention by odylic channels *in toto*, and accounting for every thing physically, then will the covers of the Bible prove but pasteboard barriers. Such theory will sweep its way through the Bible, and its authority, its plenary inspiration will be annihilated."

Is he prepared for this result ?

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THE ANATOMY OF SYMPATHETIC RELATIONS,  
AND DISCUSSION OF THE QUESTION OF THE SELF-SUBORDINATION  
OF MAN TO SPIRITS.

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K. M., my friend the writing medium, coming in a few days after the date of my last communication, I told him that a mutual friend, by recent events, had been brought to the conviction not only of the existence of a spiritual sphere in close *rapport* with this material

sphere of ours, but even of the providential interference of the denizens of the spiritual sphere in our concerns; and that he was disposed with me to take up the affirmative of the doctrine which preached the propriety of regulating our minds and actions in accordance with such a clear truth.

"I felt my hand moved," said K. M., "let us see what our spirit friends say."

"I come feeling interested on your subject. You are right; but we wish to be treated as advisers, not as idols to be blindly obeyed without the exercise of the reason which you possess as much as we. We have a little foreknowledge, however; that is what constitutes a difference. Foreknowledge is a consequence of an acquaintance with the conditions of sympathia. We reason from cause to effect—you from effect to cause."

"What do you mean," asked the medium, "by the term 'conditions of sympathia'?"

"Sympathia is spiritual polarity. It is and exists only in its effects. The Divine correspondence of all things to some others lies at the foundation of this. But it has its conditions, its states; for laws however invariably acting in one direction still compensate amongst themselves for their divergent action.

PHILIPPE LE MORINE"

"Will you be so good as to favor us with any further explanatory observation which you think we may require?" I asked, (I may observe, in passing that I had had the term explained sometime previously, as expressing a mode or qualification of the monadial—in respect of man the spiritual if you prefer—atmosphere of every organised being or thing.)

The answer was:—"Sympathia has *in itself* the two qualities, but in its manifestation is always dual. There are two, perhaps three states of being, the positive and negative, and, if we admit the third, the passive; but really this last combines the two others in one material organization.

Thus sympathia having correspondence for its basis really exerts and is only when correspondence is established. Thus with the sceptic,—No correspondence being established, no effect upon the mind can ensue. But, on conviction, the condition being changed, and the Divine correspondence established, effects follow, and from that time the man is changed and his duality is conformed. This is what Plato meant when he said that man was originally created as a duality, as a male and female—conjoined. So also in Genesis 'male and female created he them.' Polarity is at the bottom of all things."

"We thank you for this explanation which opens a new field of thought. Referring now to the topic upon which we were favored with your first remark, permit me to say that it has frequently been a subject of discussion with me, how far we should not obey Spirits as soldiers obey their officers; our very faith seeming to me to demand sympathetically, faithful and faith-deserving guides. A soldier can implicitly obey his superior without renouncing his freedom of action; he may transcend his duty by acts of devotedness and valour, but such transcending is not departing from it;—rewards are held out for it: other soldiers may do their duty so far as to escape censure yet so poorly and wilfully in their own self-interest as really *in spirit to evade* their duty. At present I see no confiction in the most soldier-like obedience to Spirits and the freedom to transcend even the directions they would favor us with if such transcending be in the spirit of the *service*."

Here was the reply to this:—"You are officers, if you fail in obeying higher officers you will become degraded.

But you must not forget that your manhood consists in free will. Destroy that and the universe is useless and demoniacal, contrary to God, not in accordance with him. You have, as has been said, a certain place wherein to act, and if you are diligent and self-reliant in that space, when you progress you will have a larger field to work in. Recollect the lord rebuked the slave who hid his talent in a napkin and rewarded him who readily and courageously sent it forth to give employment and to gather riches for his lord."

To this I said, in explanation, while the above was being written—"By the *service*, I meant the service of God: faith in whom and aspiration to whom being, it is taken for granted, the protectives against evil, undeveloped, self-seeking, demoniacal spirits."

To this was written:—"You are right in what you have now written; but remember that God helps them who help themselves.

I asked:—"But ought we not to look for all improvement—all progress—as coming to us from God's agents?" Answer:—"God has given all mankind guardians. If, through error or any other cause men fall, those guardians silently and by means very incomprehensible to you put a remedy at hand. Does not nature give you antidotes to poison,—and they seem to grow near together: and has not nature often, in a mysterious way, wrought cures when man's skill had failed?" The medium remarked, "How they hold their position."

"And why not," was immediately written, "when what I say is true, —is my conviction, —and not my surmise or suspicion?"

You must put free will next to God, or you destroy the image of God in man. That is the Divine correspondence; take it away and there is Pantheism—a blind machine."

"But man in the body," I asked, "being negative in relation to Spirit, may he not look with faith to them, under God, for better guidance than his own?"

Answer:—"Man is an agent of God in materiality, Spirits in spirituality. — No, — Spirits have nothing to do, no power over man unless man consents, and that is unwise. Unless your friend were willing that I should use his hand, I could not communicate with you.

What can we have to do with matter? We do not even see matter save through your agency: we are intelligences. You have an advantage; you are both matter and spirit: use it, while in your world, for worldly objects;—our object toward you will yet be fulfilled."

"There *are* Spirits who teach that men should subordinate their acts to Spirit's directions," I said.

Answer:—"Then they are evil and desire the ruin of men. Guard against their insidious arguments: they will destroy you in time and eternity; they *will be* an obstacle."

I said, in conclusion:—"I will consider these arguments and request you to continue the subject on a future occasion."

Answer:—"We shall be very happy. With these final words;— Good bye.

Emanuel Swedenborg.  
Benj. Franklin.  
John Jones.

Phillippe Le Morine.  
Will. Shakspeare.  
Fenimore Cooper.

With reference to the institution of the Circle spoken of in my last, I have to say that impediments present themselves. All Circles, except *family* ones, seem unsuccessful in London, attributable, perhaps, to diversity of the sympathias spoken of in this paper, and which diversity is *less* in a family.

Aug. 1857.

J. D.

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## PROCEEDINGS OF AN EDITORIAL COMMITTEE.

(From the *New England Spiritualist*.)

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"Dr. Gardner and his friend give sittings this week to gentlemen connected with the press. I had the pleasure of attending one of them on Wednesday. The medium was Mr. Redman, a gentleman I never saw before, or heard of

until this week. I received what purported to be intelligence from a very dear friend who died some ten years since, and whose name and existence were not probably known to any person in the room except myself, and all the intelligence given was correct. I cannot say that it was important, or that it was evidence of the spiritual character of the phenomena, or that it was more wonderful than the marvels that have been seen in half the households of half the villages in the State; but it was sufficient, with similar marvels which I have before witnessed to assure me that the jugglery theory, which is so gravely put forth by the *Courier* and the Harvard professors, is a stupid delusion unworthy of men professing to be sane. I am, for one, by no means anxious for the spread of 'Spiritualism;' yet facts are facts, and are not to be winked out of sight by three or four big wigs or little wigs who write for the *Boston Courier*, against the actual experience of thousands of men quite as intelligent and candid as themselves."

*Springfield Republican.*

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"The press was largely represented, and the strictest attention was given to the proceedings. Without volunteering any opinion on the subject of Spiritualism, we will give a brief statement of what transpired, as it appeared to our understanding.

In the afternoon, at 3 o'clock, the medium Mrs. BROWN and Miss KATE FOX (sisters) were present. At the suggestion of Dr. GARDNER, the visitors examined the tables and fixtures in the room. The company with the mediums, then sat round a large table, and in a short time a very brisk rapping in a variety of tones, assailed the ear. A series of questioning of certain spirits now commenced through the instrumentality of the 'raps,' and under the direction of the lady mediums. The answers were in almost every instance straight and satisfactory, and from the system adopted of transferring the questioning from one to another, a suspicion of collusion between the mediums would be difficult to arrive at, by even the most skeptical."

*Boston Post.*

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## Communications from the Spiritual World.

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### SELECTIONS FROM THE SYBILS.

Dr. Ennemoser says that there is no doubt of the ancient Sybils having been *clairvoyant* women, and that it is impossible so much value could have been attached to their books, had not their revelations been verified.

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## II.

God caused my songs to cease for a while, which were full of wisdom, which I asked of him ; but a pleasant voice speaking divine words, my whole body is struck and convulsed, and I know not what I say but God commands me to declare all things.

The great God who lives in heaven, shall save every where the religious, and then shall be peace and profound knowledge, and the fertile earth shall produce again much more fruit; it shall not be divided, nor brought into bondage any more ; but every harbor and port shall be free to all men, as in the ancient days.

And then God shall make a wonderful sign, a star shall shine very like to a shining crown, being very glorious, appearing in a clear sky, for many days.

The kingdom of God shall come upon good men, for the earth which is the producer of all things, shall yield to men the best of fruits infinitely ; corn, wine, oil and the sweet honey, drink from heaven, the fruits of trees and the seeds ; and fat cattle and beasts and lambs from sheep and kids from goats, and sweet fountains shall flow with the whitest milk, and the cities shall be full of good men and the fields shall be fruitful, and there shall be no war on the earth nor tumult, nor shall the earth groan by an earth-quake ; no wars or drought or famine, nor hail to waste the fruits ; and there shall be great peace in all the earth.

And the Immortal who lives in the heavens adorned with stars, shall give a common law to all men in all the earth, and teach them what things should be done, for he is the only God and there is no other, and he shall burn the great strength of men by fire.

But they who give themselves to the study of just and holy works, shall be carried by the angels through the flowing river, into a place of light, and into a life without cares, where the immortal path of the great God is, and where three fountains of wine, honey and milk flow. And the earth shall be equal to all, not divided by walls or partitions, but shall bear much fruit spontaneously. All shall live in common and their wealth shall be undivided. Neither poor nor rich shall be there, nor tyrant, nor slave, nor one greater or less than the other. There shall be neither kings nor dukes, but all shall enjoy all things in common ; and none will say the night is come, nor speak of tomorrow, nor say yesterday is past, and no care shall be for many days. There shall be no spring, or summer, nor winter, nor autumn, nor marriage, nor death, nor, buying and selling, nor setting and rising of the sun, for there shall be one long day.

Then shall be the resurrection of the dead. The lame shall run swiftly and the deaf hear, and the blind see, and the dumb speak. And provisions shall

be common to all, as well as riches, the earth shall be equally free to all—not divided by walls or fences, but it shall bear more fruit and yield fountains of sweet wine and white milk and honey. And then shall be the judgment of the immortal God. But when God hath changed the seasons, making the winter—summer: then he will give divine responses.

And then they shall adore on their bare knees, on the fruitful earth, the great God and immortal King; and then all the idols made by men's hands shall be consumed by fire and God shall give great joy unto men.

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## Poetry.

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### VOICES OF THE DEPARTED.

*(From a forthcoming volume of Poems by James Little.)*

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I sat me in a summer evening  
 'Neath an aged thorn tree,  
 Till the shades of Night had gather'd—  
 Gather'd o'er the earth and me.

And the voices of the city  
 All grew fainter, low and dim—  
 Floating o'er the fields and meadows,  
 Mellow'd as an holy hymn.

And I thought of friends departed  
 Who, in youth, were dear to me;  
 Who had often paus'd and linger'd  
 Near that ancient thorn tree.

And I wonder'd if they ever  
 Came back to this low vale;—  
 Suddenly the branches quiver'd,  
 And I felt my cheek grow pale.

And the hum of kindly voices  
 Gather'd near me, faint and low—  
 Voices that had often cheer'd me  
 In my sorrows long ago.

“Fear not for us, we are happy  
 Though our forms you cannot see;  
 Fear not for us, we are happy,  
 And you yet will happy be.

"We are near thee, ever near thee,  
 In the night and in the day,  
 On the earth or on the ocean,  
 We are near to thee alway.

"When the burning tide of passion  
 Through thy madden'd brain does sweep,  
 We are near thee, ever near thee,  
 And we bow our heads and weep.

"When thy soul, by Mammon tempted,  
 Far from duty's path would stray,  
 We are near thee, ever near thee,  
 Chasing demon thoughts away.

"When thy heart, by sorrow darken'd,  
 Quivers in the grasp of grief,  
 We are near thee, ever near thee;  
 Bringing to thy soul relief.

"When within thy quicken'd pulses  
 Joy, like lightning, thrills along,  
 We are near thee, ever near thee,  
 Gazing in a happy throng.

"Fearless tread the path of duty,  
 Though that path may thorny be—  
 Though the serpent wiles of slander  
 In its folds may circle thee.

"When thy earthly task is ended —  
 When thy toil for bread is o'er,  
 We shall wait thee, gladly wait thee,  
 Meeting then to part no more."

Once again the leaves were rustled —  
 Toss'd the branches, to and fro,  
 And a strain of scrapp music  
 Woke around me, soft and low.

It ceas'd ; yet with its echo  
 Sweetly blending, I could hear —  
 "Fearless tread the path of duty,  
 We are near thee, ever near."

Hover near me — ever near me,  
 Guardian spirits from above ;  
 Guide me in the path of duty —  
 In the path of truth and love.