



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

SPIRITUALISM.

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HAS EVERY FORM OF LIFE AND ACTIVITY
ON EARTH CORRESPONDING EXPRES-
SION, OR AN EXACT COUNTERPART
IN THE SPIRITUAL REALM?

THROUGH MR. S. DE MAIN, BY HIS GUIDES.

(Reported by Mr. C. G. Oyston, Hunwick, Durham.)

We will endeavour to bring this subject within the range and capacity of your intellects, and though some of our ideas may seem rather crude and perplexing, we will strive to bring all our deductions down to that position which will make them comprehensible to every person present this evening. We will, therefore, begin the consideration of this important question by taking cognisance of man as an individual.

Man is a centre of power on the earth around which all forms of life revolve. To give you an analogous conception of our meaning we will direct your attention to the solar system. The sun is the central power of that system, and around that brilliant luminary the lesser orbs revolve, in conformity with the laws of their existence. It is from that central orb they receive the power necessary for accomplishing the purpose of their creation, and so is it in this world of yours. Man is the centre of life and activity, and around him all other forms of life revolve, gathering from him the necessary sustenance to enable them to follow out the grand designs of their Creator. Though the lesser forms of life may seem to have neither part nor lot with man on earth—though it may seem that they are set in battle array against him—though there is a continual conflict raging between him and the lower forms of life, and man is ever seeking to exterminate them, yet they serve a grand and important purpose. Though you may boast of the high state of advancement to which you have attained, yet the very forms of life surrounding you indicate your undeveloped condition, and conclusively show the status of mental and spiritual culture of this your world. But though these lower forms of life unmistakably portray the spiritual condition of mankind, yet there is nothing on the material plane outside of man that is real. Everything, except the human soul, is fleeting, shadowy, and evanescent, but not till you reach the spiritual condition will you be able to adequately comprehend this.

In the spiritual world you will encounter similar conditions as on earth, to a certain extent. If you have partaken freely of the living waters of spiritual truth; if you have bathed the weary wanderer's feet; if you have given the thirsty individual water to drink, and fed the cravings of hunger; if you have thus kindly ministered to those who had it not, your surroundings will be lovely and beautiful to behold. Here you have a central orb of light making all nature glad by his genial power. There, in the higher realm, you will behold the sun of the spirit, whose beams will infuse your souls with the beautiful effulgence of love divine. You will thus behold the exact mirror or counterpart of the world which you have just left, but it is entirely left to your own choice whether you make your surroundings lovely, or the reverse.

Go away into the land of the Orient yonder, where every gentle zephyr brings to your senses the sweet perfume of a thousand richly tinted flowers; where the citron groves are oppressed with the spicy odours of a tropical clime, and where everything seems to attain to the highest point of perfection possible on the earth plane. In the spiritual state you will find its exact counterpart, if you be but true to the divine behests of the God-element within. But in that highly favoured land of beauty and loveliness, which we have referred to, there is no pleasure without its alloy. You are in constant dread of the fierce rapacity of wild beasts of prey, or the wily insinuations of the noxious reptiles which inhabit those regions. There is no unmixed good upon your earth, but in the higher spiritual spheres perfect peace and sweet repose universally prevail. In that abode of unspeakable bliss, no deadly reptile can alarm the spiritual minded man, when he may have retired for sweet meditation. There is no ravenous wild beast of prey to keep him in perpetual fear and sully his joy, but there are the silent deep waters of the river, reflecting the richness of the foliage adorning the trees upon its banks. There is the gentle streamlet making sweetest melody in your ears, and, high above your heads, the songsters make the ethereal atmosphere vibrate in glad songs of joy and praise. Nothing can darken or sully your happiness in that supernal clime.

He who has been true to himself will behold the mighty forests waving in the gentle breeze of heaven. There will be the sacred grove where he can retire to

meditate, unmolested by pain or fear, but where everything tends to evoke spontaneous outbursts of love and joy. There is no noxious reptile lurking in the immediate vicinity, for there is no correspondence between his own spiritual nature and such surroundings as these. Nothing of a loathsome and degraded character will assail him, because the outer expression of his thought is of a pure and elevated nature.

But he who has given way to licentiousness while in the material world will be ruthlessly deprived of these exquisite joys of the spirit. You will find him on the shady side of spiritual existence, surrounded by almost every form of life as existing on earth. The reptile, and all the various beasts of prey, will not be transported into the spiritual state, but they will be there as embodiments of thought, evolved from the spiritual being, and the undeveloped spirit will have them to face, no matter how hideous and horrible they may appear. The life's thoughts and actions of man, here on earth, precede him to the spiritual condition, and he can no more escape from them, in all their horrible enormity, than he can cause his own spiritual nature to become annihilated. He must engage in deadly conflict with these hideous monsters, who will never leave him until they are victoriously overcome.

There is that individual who on earth is regarded as a martial hero. He delights in the shedding of blood: his garments are stained crimson with the blood of humanity, and his sword is reeking with human gore. No matter whether it be human or animal, he gives his whole life up to this work of destruction, either slaughtering his fellow-creatures by thousands or making perpetual warfare upon the denizens of the forest and field. Do you suppose that his surroundings will be lovely in the extreme? Nay; every thought which he has evolved takes form and shape in some wild beast of prey. He finds himself surrounded by the lynx, the jaguar, and all those fierce animals that prey upon their fellows. He enters in among these ravenous beasts and his soul stands aghast at the horrible prospect, and yet they are his own offspring. They will revolve around him until he shall have overcome, and they are driven aside.

Then there is that individual who has displayed all the cunning and craft imaginable. He has ever striven to overreach his fellows by the petty tricks of trade, and deceit has ever been the instrument employed to accomplish his nefarious designs. His thoughts take form, not in a representation of the roaring lion or the raging tiger, but the sly fox, the treacherous bear, and all those forms of life which use subtle artifice to secure their prey. Everything which is the embodiment of his thought gives a true picture of his development spiritually.

Then there is another individual who is continually at war with his fellows; a coward, indeed, he may be, but ever seeking to be at enmity with his compeers, to carry everything off with a high hand, and assume a character which he does not really possess. When he enters the spiritual state his thoughts take the form of animals possessing mighty strength, but which are very easily overcome. He is surrounded by a great herd of bulls, which make his very soul quail within him by their hideous roars, but he must inevitably face his foes, and not till they are completely subdued will happiness dawn upon his saddened soul. They are offspring brought into existence by his own thoughts and deeds, and he is, therefore, responsible for their appearance before him. They are there for a certain purpose; and, until that purpose is served, they will remain in his thought-sphere. They will arouse him into activity, and, ultimately, the victory will be proclaimed, and the rebellious spirit will aspire to a higher and purer condition of spiritual advancement. As soon as the grosser propensities become subservient to the spiritual power, these obnoxious reptiles and wild animals will disappear, and no longer continue to harrow the soul of

the undeveloped being with horrible fears and alarming apprehensions.

Every one of you here will meet some forms of life as embodiments of thought when you pass to the spiritual world. If your desires and actions have been "of the earth, earthy," these dreadful monsters will bar your pathway to the supernal realms of joy and peace. Though you may seek to avoid them, by entering some bye-pathway, fondly hoping to pass onward unmolested, it will be all in vain. You will be obliged to do battle with the enemies of your own making, and, be assured, the victory will not be immediately obtained, for it is much easier to subdue your animal propensities while here, than it is to become extricated from their terrible influence in the spiritual world.

You read of the horrid scenes enacted during that period of history when the martyrs were cast into the arena, to do battle with the wild beasts set at liberty to devour them; but this is a mild form of punishment, in comparison to the deadly conflict with your own thoughts in the spirit-spheres. Here the beasts can only tear your physical bodies, but there the spiritual nature will be lacerated with wounds too terrible for the soul to contemplate, without feelings of horror and dismay. The spiritual horizon becomes overcast with the mantle of despair, and the glare of these monsters will assail the delinquent individual, making the very fibres within him shudder at the appalling sight.

Think not that you may pass for an average person for goodness and piety, and suppose that because you have succeeded in hiding from your fellows here the true condition of your soul, that you will be enabled to resume the cloak of hypocrisy there, for, remember, there is no possibility of escaping the inevitable result, which far exceeds in magnitude what we have endeavoured to depict. Here you may meet the lower forms of life, and, by the exercise of your will, cause them to shy from you, but it is not so in the spiritual state. They stand undismayed before you, and will contest every inch of ground before they are completely subdued. When they surround you in that condition they are a thousand times more fierce than in the material world.

Some of your eminent divines anticipate a state of things when this earth will be turned into a Paradise for the children of God; when the lion shall lie down with the lamb, and perfect harmony shall be established among the nations of the earth. But we declare that as long as there exists anything loathsome, foul, and destructive, to animal or vegetable life, there is sufficient indication that the human race is not advanced to that spiritual degree which would warrant the realization of such an optimistical result. Though civilization is seeking to exterminate these lower forms of life, as long as one individual falls a victim to his animal propensities, so long will these animals continue to exist.

Then, ever be on the alert, and seek to subdue the carnal propensities of your being; ever be armed with the sword of the spirit to overcome these your deadliest foes. Let the spiritual stream, from on high, flow into your souls; banish self-hood far from you, and strive to live a life here, so that when you ascend to the spiritual realm you may be surrounded by all that is lovely, beautiful and sublime; and that this may be so is our earnest desire and fervent prayer.

SPIRITUALISM, ITS TRUTH AND TENDENCIES.

AN ADDRESS BY MR. T. M. BROWN.

(Under the Control of "Bretimo.")

Every truth or system that is offered for public investigation, needs first of all that the particular truth be demonstrated and proved to be a fact. Then comes the necessity to show forth the teachings of that truth or system.

In the past, the time of the promoters of Spiritualism has been spent mostly in trying to prove the truth that demonstrates Spiritualism. In doing so, intense opposition has been offered to this truth, but the time has come when the facts and teachings of Spiritualism have spread, and influenced the world to some extent; and now we think we are in a higher progressive state, in the spiritual sense. In proof of this we may look at the change in the tone of the different teachers of Spiritualism; also spiritual literature is of a higher type,—more spiritual.

All this proves that we have advanced, and it is not necessary now to spend our precious time so much in demonstrating or proving the facts of spirit-intercourse.

Indeed, the time is come when to ignore or deny this great truth would be preposterous in the extreme. Seeing then that Spiritualism is an established fact, the question arises—What are its teachings and tendencies in the future? Spiritualism, if permitted, will tend to raise and bless the nations of the earth; it will change the present bias of thought, spiritualize the mind of man, and remove the intervening clouds between the great Spirit-world around and the earth-plane. Its great purposes must be accomplished—to bring the great human family into one common brotherhood—spreading peace, truth, and righteousness, throughout the whole world. It is destined to accomplish this.

Already the angel-world, combined with this, have conveyed the glad tidings of this truth to the far continents of the earth, and its effects are already being felt and seen. And still further, as its truths are understood and unfurled, will man, combined with the angel-world, go forth to all nations of the earth in the spirit of brotherhood, until the beautiful flag of peace, not war, will wave over every people in the vast continents of the world.

Then, if this be so, are there no impediments in the way of progress which need removing? We would point out that the greatest opponents to our progress as Spiritualists are our so-called friends. With reference to mediums and seances—these friends have so endangered the progress of the Movement, and obscured its lustre by their foolish attempts to test and chain the servants of the spirit-world, (thinking thereby to convince by their own efforts) that they have proved their suspicion, both of mediums and spirits; and the consequence has been failures, exposures, and untold suffering. This we call an evil.

Another, in reference to trance speakers, we wish to point out;—there is the undue anxiety to test and probe manifested. A speaker stands on a platform, the spirit-friends come to influence that speaker, not to be dictated to by an over-anxious audience of so-called friends, who insult the bona fides of both spirits and speaking instruments, by choosing subjects to speak upon, &c. Hence the spirit-world is subjected to a treatment which an audience would not for one moment submit to themselves.

No doubt, the object has been, and is, to prove that the spirit-friends were vastly superior in intelligence to the medium. This (the selecting of the subject by the audience) affords no proof, in our estimation, that a medium is necessarily influenced by spirits. We will assign our reasons briefly.

Every medium or speaker who has been some time before the public and has dealt with a variety of subjects for years; would, from the mere practice in so many subjects, be able to discourse on whatever subject might be chosen at the moment. We make these statements to place the spirit-world and medium-power in their right and proper places. Our opinion is this—in reference to both physical seances and platform speaking—that the spirit-world unimpeded and without the attempt of an audience to shackle it, would breathe forth the true inspiration to every soul, and thereby elevate mankind with genuine spirit-teachings, without

the interference of any audience, or the sitters at any seance. We have pointed these things out, expecting that the time will arrive when both the spirit-world and men on the earth will deal honestly towards each other, and be influenced by pure motives of goodness.

When these barriers are removed, conjurers will cease trying to imitate mediums or manifestations. Then an audience will judge from the spiritual tone and aptitude of the teacher from the platform to give that which is most suitable and spiritual to his hearers. Then there will be no necessity for imitation in that respect, but all will come spontaneously: prompted by true inspiration, for the purpose of spreading this great truth. Then man will shake off his doubts and fears, and see a beauty in spirit-communion and spirit-teaching that has not hitherto been seen or felt.

One more thing we have to state, in reference to what is called "organization." We see the same evil here, as in the other two things we have mentioned: man has dictated again to the spirit-world saying, in meaning, if not in words—"We will combine on the earth, make ourselves a power, and you must submit to our control." Here we see the want of unity between the two worlds; and all attempts hitherto to form Spiritualists into a body have failed, for this reason: man has relied too much on his own wisdom, for the sake of making a show in Spiritualism, and gain a power without the aid or even the consent of the spirit-world.

Seeing these evils, then, let us remedy them. Have confidence in each other. Unite with the spirit-world in delivering mankind from error, superstition and sin, and the time will soon come when the world will be united, and realize the beauties and benefits of this great truth. When the nations of the earth will exclaim with joy, that "God is the father of us all, and we are all brethren." Striving in unity, purity and love to develop the great soul within us, the result will be progress in this state and throughout the Eternal Realm of Mind.

CURRENT MATTERS:—EGYPT—SPIRITUALISM—THE BIBLE.

A CONTROL BY "E. SWEDENBORG." 11TH VISIT.

(Recorded by A.T.T.P., July 19, 1882.)

The Sensitive, under control, said:—

So, since my last meeting there has been a vast amount of bloodshed. A city has been depopulated, and its commerce destroyed, and Europeans have been left to the mercy of infuriated fanatical murderers. It becomes the duty of every individual voter, throughout the United Kingdom, to ask himself the reason of this indecision and vacillation on the part of their country's Administrators. It is because we have not been enabled to cope successfully with the surroundings of your Chief Administrator; he had, for a companion Minister, one who has dangerous views respecting the claims of moral law. He is, in fact, the only one of his party in power. They belong to a bygone age, and he is the last of his party, and to-day witnesses the freedom of the acting Ministers from his counsel.

The theory of "Peace at any price" belongs now to the past, and not to the present. The theory of returning good for evil, and presenting the other cheek because one has been smitten, is but advocating a cowardly theory, not fit to be put into practice. This Empire has been built up by heroic deeds. Every annexation has been so many attacks against moral law, but, alas, truth is truth, and the Empire that has been built up by force, must by force be supported. Therefore, his advocacy in the cause of peace at any price, is now to be superseded by that peace, which is to be obtained by honour. Depend upon it, the stern necessity of repression is as painful to us as to the advocates of moral law; but better war than an empire's dishonour. He has gone from their midst: a wise step on his part—leaving them unfettered, and at liberty to choose a different road than that which they have followed in the past, if they would not have the same scenes at Alexandria repeated again at Cairo.

They must abandon the idea of any assistance from the Porte. To-day, amidst the whole of the governing Powers of Europe, not one raises a voice of censure against the act of this country in protecting its own interest. Why, then, delay? Why allow time to pass? valuable time, that can never again

be restored. There are rebels in arms, every day strengthening their numbers. The law of force exists during this delay, in the place of the law of order. Arabi Pacha is offering the same spoil and plunder, and the same scenes of lawlessness; strengthening the doubting fidelity of his followers by the hopes of more loot to come, more infidel Feringhees to murder, more cities to be devastated. Vacillation now is, indeed, a crime, repugnant to every Englishman's sense of justice. But the clog that stopped the whole machine of the present Administration is put aside—they are now unfettered and free to act. Let us pray that he, their Chief, may prove himself all that we have prayed he would be.

Here I had some interesting conversation; the subject being the want of decision in the Ministry, which certainly showed that "Emanuel Swedenborg," in spirit, had a keen eye on what was going on in the political world. I must confess my inability to cope with him. He put many things in a very different light to what I had before seen them, at all events, if it was a case of "mind reading," the mind was neither that of Sensitive nor Sitter. The Control said:—

Now, to resume: I shall say a few words respecting the affairs that are taking place in the Spiritual Cause. There is certainly a great need of change amongst the working advocates, who know that life is continued throughout Eternity, and the change that is needful is, that instead of being separated, each and all should have a mutual and joint interest. This I do advise, although advice is sometimes unpalatable.

Advice very often does as much harm as good; but that is gushing advice, that comes from the lips and not from the heart. There is too much of this kind of advice amongst men and women to-day. See them, both morning and afternoon, loaded with tracts, and advice on their lips, stopping at every poor man's door. But how would these advice-mongers feel, if reprisal were to follow, and a body of intelligent artisans went westward and forced admissions into the homes of the great. Fancy one of these artisans lecturing the present Premier on his great ambition to hold office; or, again, of one of them meeting the young ladies of some noble family, returning in the early hours of morning, and lecturing them on the sin and vanity of dancing. Let us only imagine the welcome that these working men would get at these homes. That they would be laid hold of and handed over to the custody of the policeman, is the greatest probability, and yet if such apostleship is an intrusion into the houses of the great, is not the poor man capable of loving the sanctity of his own home? Yet they are supposed not to feel the intrusion of these advice-mongers, so full of advice, doctrines, tracts, and texts. But often the insult is passed over, and the feeling of contempt is felt for those whose life is spent in giving advice. Yet how many there are who pursue this harmful course, making their advice hated and despised. Therefore, I say, that in advice giving, to make that advice useful, it must be given unobtrusively, and also be given earnestly.

Therefore, I say, there is a want of unity amidst the workers of our Cause; a want of forgetting the differences that exist: differences caused by the myths of theology. They have come to the Fountain of Living Water. They have drunk from that Fountain, and are willing to lead others to the place from whence that Fountain is flowing; but they are placing the chapters of a Book, and making these chapters a stumbling-block in the way. They are making these chapters greater than the fraternity of worlds, they are forgetting inherent eternity, immutable life. With these chapters they are substituting the unchangeable Law of God: laws which were the same yesterday, are the same to-day, and will be the same for ever. They are forgetting Him in whom there is not the shadow of turning. Him, the altogether Great and Everlasting, for a description contained within the chapters of a book, the work of men's hands. They are sorely trying the patience of the Omnipotent, and they are making His servants to sorrow. Think of the patience of Him who gave us being? Cannot you, then, have patience one with another? Why enter on a lengthened provocation to your God? The patience of God is proved in His loving care, in His anxious waiting. He that is strong without weakness; He, the ever just, the Everlasting Father, God,—He is waiting that His children may come to Him: He that is without a name, the Great I AM; and yet theologians dare to describe Him "whom no eye hath seen and lived." It is a good sign to hear young children say, "God loves all that is good, and condemns all that is bad." Theologians have tried, in the past, both the gibbet and the cross, and then the burning stake was resorted to. Those black pages of the world's history still remain to point out the effect of Sectarianism. They have quoted that book which has condemned the mathematical certainty of science; those doctrines which have condemned and silenced God's greatest gift—human reason. That book which has turned truth into a lie, through the misconception of those who pretend to be its expositors.

I pray for unity amidst souls who have received the truth, who are free from this bondage, but who are living amidst a

world of slaves, of souls in bondage, of souls who dare not think; who worship not truth, but doctrinal authority. None dare question the authority of this Book, and dare to think themselves orthodox; yet science has proved its geology a lie, its chronology a lie, and its astronomy a lie. There need be no stumbling-block in this gathering together of spiritual usefulness and spiritual uselessness—the Bible. What would be thought of spiritual advice coming from any controlling spirit to-day, commencing—"Thus saith the Lord, Put on every man his sword and slay every man his brother, and every man his companion, and every man his neighbour."* A good Spiritualist would say to such an one—"In what country were you hanged, and what is the name of the malefactor controlling?" A good Spiritualist would never conceive such a message coming from the Lord. In another of the spiritual utterances that this Book contains, are these words, which prove that some of the writers had good and holy guides—"What ye would that men should do to you, do ye even so to them." Now that spirit was pure and holy; he had experienced the necessity of fraternal love. It had proved to him a blessing, both for his earth-life and also for his life in the spirit-world; too rich a blessing to keep to himself, and so he gave it to his brothers on earth. But how different, again, must have been the feeling of that spirit, which changes this teaching entirely, and says, "Thou shalt not eat of anything that dieth of itself; thou shalt give it to the stranger that is within thy gates that he may eat, or thou may sell it to the alien and stranger."† Now this spiritual notion was vastly different to the teaching of "doing to others as he would be done by." But it is "Thus saith the Lord," and who shall question the authority of the book? Who shall dare to sit in judgment on the book?

I say, that every man has this right, and I also say, further, that the want of spiritual unity prevents them teaching these humanitarian rights, which are not to be guided into darkness. I have said—others, also, have said—that the Book is full of spiritual revelations. Some of them are wrong; so wrong that they become a pollution to the ideas of budding maidens entering womanhood; so wrong, that their revelations are unworthy of being put into print at all, let alone in that book which is called the Book of God. But if there are these great evil crying revelations, there are also some that are pure good. There are lies therein, and there are also truths. If many of its passages prove the writers to be pretentious and ignorant, there are, also, the wise and conscientious labours of pure and good souls. But when authority demands the whole to be received as absolute truth, then it degrades reason and dishonours humanity. There are too many that are declaring from their pulpits the Bible says "so," and there are hundreds of thousands who still believe, that it is the fool that hath said in his heart, "there is no God." But there are, also, too many now, in this the latter part of the Nineteenth Century, who are crying, "there is no God."

I am not a Bible scholar, but, by the aid of this higher life, I renounce, before God and man, the crude ideas respecting that book which I held when on earth. "But behold the morality," says the preacher. Yes, thank God, there is morality contained within that book, and some of its words are composed in the very highest art of poetry, filling the heart with tender emotions, but as to its infallibility, I assert man's right to question that, and that I want the Spiritualists to teach. I want them to work unitedly; I want them to destroy these superannuated theories, to engage in battle against those bigots, to prove that the Lord God Omnipotent reigneth and ruleth is not contained in any book; I want them, to-day, to work unitedly.

Remember my advice: the days for the use of the axe and the block have passed, the days for the erection of the gibbet, and the preparation for the stake have gone by. To fight the battle with the unreasoning fanatic, is to meet with their malice, their envy, and their spite,—and what then? If right only comes, and justice is done, and freedom given to every soul. Every man is bound to be as true to the light within him as possible. Spiritualistic workers, remember that you head a grand reform. Remember this, and work together; yours is a soul-developing task—be, then, earnest and united. You believe in your immortality, you believe in an Eternal Father, God; work, then, according to your belief and you shall be blest. You are working against the very barrenness of bigotry, and God is with you. You are apart from selfish or worldly thought, and you have entered on that calm, abiding, earnest life that God gives to those who labour for Him. I pray for this unity; I pray that the great fact of man's conscious immortality may progress. I pray for a divine power to rest on those who are the chosen workers, that they may rise superior to human weaknesses, working zealously for the happiness and welfare of their fellow-creatures, and that they may present to their fellow human beings the truth that is unchangeable and eternal. That truth which is without any incongruity, that truth which is consistent, that truth which is soul saving wisdom, that truth which leads to noble thoughts and to great principles, that truth which is overflowing with great and glorious hopes, the soul's hopes in eternity; and I

* Exodus xxxii., 27.

† Deuteronomy xiv., 21.

pray that it may be soon that they, the chosen ones, may work together in harmony, when they will prove God to be unchangeable; when they will prove that, for the reign of harmony, it requires only men's thoughts to be free, and to resolve only as reason sanctions.

With this prayer: That a more perfect unity may exist; with this heart-felt advice, I, at the entreaty of your medical attendant, "William Harvey," retire, with a promise on Friday morning to continue this series.

This is another curious Control. It forms the eleventh of a series by "Emanuel Swedenborg." He gives his views on the leading political event of the day—the Egyptian difficulty. Whatever others may think, I go with him. Much as I abominate war and its horrors, it is quite clear the moral law must lie in abeyance, unless both sides are agreed to observe it. "The presenting the other cheek principle" is impracticable; it is, in fact, whilst human nature is what it is, encouraging wrong.

With regard to his views on the want of unity amongst Spiritualists, and the supposed sanctity of every word contained in the Bible, I endorse every word he says; and I cannot help expressing surprise that any reasonable Spiritualist can place the Bible in any way higher than a collection of good, bad, and indifferent spiritual records. In some of them the ideas are of the highest and purest order. What would be said in reference to the quotation from Deuteronomy, if any butcher of the present day, when summoned for selling an ox that had died of pleuro-pneumonia, were to justify, and say that he had acted under the sanction of the Bible, as he only sold that meat to strangers, not to his regular customers. If priestcraft would leave the Bible alone it would be more read, and its real beauties retained, whilst its absurdities would be rejected, but as orthodoxy says "the whole, and nothing but the whole," reason rejects the whole.

EGYPT.

EGYPT! the Home of Ancient Thought!
From which all nations have been taught,
Recedes before the Western tide,
Where learning shows her brighter side;
Ability in arms and art,
And commerce opens wide her mart,
While greatness gracefully descends,
And all her charms of prestige lends.
Thy old Nile waters still do flow
From Afric's mountains, cap'd with snow,
By ruin'd temples, Sphinx and Bull,
Vacated cities, poor and dull;
By Thebes and Memphis, great of old,
With architecture fine and bold.
Isis, with her temples grand!
Retreats and leaves the dusky land;
But still thy waters roll along,
As when the "shepherd's" sang their song.
The builders of the Pyramid,
As royal Pharaoh's later did,
Came to the blessed water, clear,
To bathe, to wash their limbs, and steer
Their slanting boats through reeds and brake,
Where lurk the crocodile and snake.
From year to year, and age to age,
Successful battle thou dost wage.
The fading lines of human art,
From off thy temples, fast depart;
Change and decay usurp the palm,
But still they waters roll, as calm
By Libyan and Arabian hills,
Defying time and changing ills!

Land of Philosophy and Light!
How truly perished is thy might.
Thy sun it rose ere Grecian mind
Had shaped its thought and art refined;
Before old Homer's magic strain
Had sung Achilles and his train;
Ere dark Olympus grew in light,
Or Athens shone in wisdom bright;
Before the noble Roman stood,
And stemmed that vast Hellenic flood;
Ere Virgil touched his Latin lyre,
Or Jupiter gave forth his fire;
Ere Norseman from his icy shore,
With Teuton did the South explore,—
Rose Egypt first, the primal race,
Who did the lines of learning trace!

Skill, Wisdom, Genius there abode,
With dim Religion's sacred code.
Kings have built palaces, and died;
All forms of pleasure have been tried
In turn, but the insatiate heart
Fills not the craving, empty part.
New generations walk the street,
In gaysome Fashion's pattering feet,
Ascending to the giddy height
Of opulence and pride and might.
Silent, the hand of fell Decay,
Grim, unobserved, directs the way,
And, slowly, systems sink in night,
As empires fade from human sight.
Long centuries have writ their names
In revolutions, blood and flames;
History's dull monotony
Gives the deeds of thy progeny;
Which are to madness close allied,
As if they'd never caught the tide
That leads them on to Victory's side.
Dark ages, superstition's night,
Have held for weary centuries, tight,
The mind, which Heaven could once describe.
And read the fate of every tribe;
Nature alone in firmness stands,
Defying Time's effacing hands.
Thy monuments and columns trace
Sad episodes upon thy face;
The broken arch and portico
Are solemn remnants of thy woe;
The pyramids upon the shore
Record thy long-lost mystic lore;
Time-measurers, they proudly rise,
Yet, Time their useful art defies!
Rice fields, corn, palms and tinted flowers,
And barren wastes, and sleepy bowers,
Are still; where ibis walks alone,
The lotus grows. The people groan,
Impatient with the heavy rod,—
Are crushed and broken on the sod.
Such is this Land, once proud and great,
Ground by the iron hand of Fate.

Her ancient dust does sacred lie;
Her heroes call from yonder sky;
Her ancient deeds and worthy fame
Inspire her to wash out her shame,
And roll the curse of sloth away,
And hold, again, her ancient sway,—
Write, once again, her name as true
As European nations do.
Let Mind unfold the hidden store;
Thy Commerce ply from shore to shore;
Thy Science yield inventor's power,
And Art her culture, that the hour
Of shame may end, and come no more
To waste thy glory and thy store.
Thy name for ever must be spoke,
It cannot pass away like smoke;
Unnumbered cycles yet will roll,
But thou shalt cherished be by all.
Thy hills in sparkling dew shall glow;
Thy fountains, gushing, on shall flow;
The ages will give back to thee
Some of thy true nobility.
Freedom, with her charm, shall rise,
And, socially, must equalize
Men, sad, who heretofore have been
In slavery, bruised,—cursed, t'would seem,
With iron chains, which despots make,
To cause the heart to pine and quake.
These shall depart; the mountain stream,
Which courses down its rugged seam,
Is not more free than they shall be,
Who now are crushed by slavery!

Religion's hollow checks have made
Thy annals fresh with every shade
Of crime and wrong which craft could yield,
Or ever vengeance has revealed.
Religion's cradle—mystic store—
Gives up to man its hidden lore;
Behind old Memnon's rugged form,
The tinkling harp, above the storm,
Proclaims a thirking presence there,
Reposing in the ambient air;
Or Titian's rays, which softly fell,
Made old Serapis grandly swell.
As Nilus by proud Thebes did flow,
In harmony of sense and awe,
So do the thoughts play on the soul,
From the subjective unknown goal;
Like unseen messengers they fly,
As clouds careering in the sky,

Then settle, like the gentle rain,
 To fertilize the human brain.
 The eye perceives but the effect,
 The deeper cause none can detect;
 The world of wonder lies behind,
 In hidden folds of light refined;
 The mighty Sun-God, with his light,
 Bestows on man the gift of sight;
 The lesser lights reveal his sway,
 Though scattered o'er the Milky Way.
 Each atom plays its destined part,
 Obedient to the Maker's art:
 The ibis, heron, and the hawk,
 Are in creation but a stroke
 Of the impinging sphere divine,
 In which mankind do intertwine,
 All harmony;—sublime the key!
 Oh, tell me what my soul must be?

I trace a thousand years of time,
 The epoch of thy growing prime,
 Carved on thy walls and colonnades,
 Which cold, relentless time invades.
 Hieroglyphics still reveal
 But half the glory that I feel
 Was thine. Though dim thy morning sun,
 The day of knowledge had begun
 To radiate its splendid light,
 And open up to human sight,
 The hidden way of Truth and Love,
 Which Nature, wisely, does approve.
 Man, poor, oppressed with life and care,
 Found knowledge useful, to prepare
 Him for the heavy task of life,—
 Grim battle, and sad, powder strife.
 Our fickle days we spend in woe,
 Till knowledge points the way to go.
 Thy Seers now rise unto my view;—
 Of such the world to-day has few—
 Their visions led them into space,
 Ethereal beings, grand, to trace,
 Who had on earth, in coarser forms,
 Most bravely struggled with the storms;
 But now, emancipated, roam,
 And decorate the spirit-home
 With graces of a higher sphere,
 That bring perfection very near.
 They heard and saw the Inner Life
 In solitude—away from strife.
 The spirit sense was opened wide,
 Revealed that spirits round us ride,
 As guardian angels, full of love,
 Commissioned by our God above
 To keep the treasure He has made,
 From wicked demon's hurtful raid.
 What great protection Nature gives
 To him who wisely, truly lives;
 Immortal Man! how great thy hope,
 Nay, undefined, thy future scope;
 Oh! endless being, what a dream!
 I cannot travel o'er thy stream,
 But this—my lineage, degree—
 Eternity! I'm lost in thee.

Reverence had in thee a slave,
 Reared on Superstition's grave;
 The priest, with cant and sacrifice,
 And other holy artifices,
 Did plunder and degrade the poor,—
 For pelf did open Heaven's door,
 And let in those who well could pay,
 To first class seats without delay;
 But those, alas! who had to beg,
 Were left behind without a rag.
 Ah! other Priesthoods I could name,
 Of equal infamy and shame,
 Lost in the Devil—God of Lust—
 With selfishness their only trust.

Ascend another thousand years:
 A sweet and lovely Babe appears,
 God-sent, in majesty of mind,
 Proclaimed a Saviour of his kind;
 (An infant, true, upon that strand);
 His labours, in another land,
 Give prominence and useful fame,
 Which History now delights to name.
 But from the vengeful Herod, he
 Was kept in happy custody,
 Until the time was drawing near,
 That he should enter on his sphere
 Of reformation, and decree
 God equal in humanity.
 Fine lessons from the Greeks he drew,
 And Persian Wisdom in him grew;
 But Egypt gave him strength and light

To nobly preach the cause of right.
 The Woman and the Babe depart,
 The night of Egypt now must start!

The Crescent, now, ascends the sky,
 With priest and pomp and panoply!
 Medina's Prophet waves his wand,
 The Cross recedes on every hand;
 Old Nilus rolls along his bed,
 But independent Mind is dead;
 Egyptian Bondage wakes again,
 And forges Superstition's chain!

But Science, now, leads on the van,
 Declaring ignorance a ban.
 The Saviour of mankind, arise,
 And liberate the bandaged eyes,
 And crush the vampire, once for all,
 And educate the human Soul!
 The sphere will glow with fervent light,
 As Man discerns more clear the right,
 Thy future, may it equal shine
 With Wisdom from the Occult Mine!
 As in the pristine age of yore,
 Before the West had found its lore,
 Or Britain raised her banner free,
 Which proudly waves o'er every sea,
 To guard her commerce, and the right
 To carry knowledge with her might,
 To tribes and nations everywhere,
 That all with equal hand may share.
 Then, on thy ancient Land will spring
 That gladsome harvest which I sing;
 And which thy Seers saw before,
 Long hence, awaiting thee in store.
 Throw off the trammels from thy brain!
 Emerge upon the open plain,
 Where Freedom reigns, with thoughtful mind,
 And blessings pour on all Mankind.

Liverpool, July 13th, 1882.

J. C. WRIGHT.

EGYPT AND ARABI PASHA.

The Star has interviewed ex-Consul-General to Egypt Wolf on the Egyptian situation. After describing the opposing factions, he said the European community may be roughly divided as follows: Italians, 1400; French, 1400; Austrians and Germans, 3500; English, 3500; other nationalities, 1500; total, 36,500. The Europeans are, speaking generally, violent opponents of the National party. The French are, almost without exception, speculators in Egyptian stocks, and they complain of the revolution as having caused their financial losses. The English have for the last seven years calculated on Egypt as their political heritage, and are undisguisedly disappointed at a movement, which seems to put off their day of possession. The Italians are divided, many of them siding with the Nationalists, partly out of jealousy of France and England, and partly from an honourable love of liberty. The poorer Italians, like the Maltese, have mostly learned Arabic, and sympathize with the people. The Americans, Belgians, and Swiss, (no inconsiderable colony) have from the first accepted the national movement as genuine, and given in their support. The English are, perhaps, at the present moment, the most actively hostile section of the European community, and form a real danger to Egypt from the countenance they are giving to the Circassians, with whom alone, among the natives, they live on intimate terms. But another and important factor in this Egyptian muddle is the aid and moral support the Nationalists are receiving from the Masonic order in Egypt. Each lodge is a living hot-bed of national feeling and enthusiasm. The colonels of the army are officers of the lodges, Arabi himself being one, and they work not only secretly, but most effectually. The sentiment among the educated natives is most hostile against English and French officials, on account of their supreme selfishness and over-weening effrontery. They arrogate everything, and assume a patronizing air to the very people who pay them their salary. The comptrollers-general receive £3,000 a-year. Other foreign officials receive equally extravagant salaries, while native officials, competent in every way, receive but a pittance, and yet these foreign officials are there in the interest of economy. The natives pay taxes on everything and the Europeans on nothing, all being under the protection of their respective consul-general.

The Europeans treat the natives with contempt and disdain and look upon them as so many milch cows; and yet, in spite of all this, I am sure that the National party has no desire to stir up a religious war, and whatever feeling exists is one of pure patriotism and against the Europeans, but not the Christians.

Arabi Pasha, with whom I was on most intimate terms, is, in my opinion, an honest (certainly from an Egyptian standpoint), a highly educated and intelligent man. He fully appreciates the position he is in. He has calculated the costs, and will not shrink from the responsibility. He knows all

about the United States, its history and struggles, and told me repeatedly that his desire was to have a constitutional form of government. When I presented him with a copy of the biography of Garfield in French, he at once said he would have it translated into Arabic, so that the youth of Egypt could profit by it. At my suggestion he ordered the translation of the constitution of the United States into Arabic, a fact of which Judge Batcheller speaks in an interview had recently with the New York "Tribune." Like all orientals, Arab is full of poetry and compliment. So, when visiting me—I was domiciled at the hotel at the time—I apologized for the smallness of the apartment, and he promptly replied: "No matter; the heart of its occupant, like the country he represents, is large and generous." Again, when bidding him good-by, I said: "I hope your excellency, that when I return I shall find you well and Egypt happy." "Happy? Happy?" he responded. "One of our sheiks, who had a bad wife, once preached in the mosque, saying: 'All who love God and fear their wives, stand up.' All stood up except one. Surprised, after service, the sheik approached the man and said: 'You heard what I said?' 'Yes.' 'You do not stand up.' 'No.' 'You must be happy, then. Tell me your secret, how to get along with your wife.' And then the man responded: 'Who tells you I am happy? You are all happier than I. My wife gave me such a drubbing to-day that I could not stand up.'" "Europe," Arabi added, "can at least stand up, but poor Egypt has a broken back." I thought it then, and do now, a most prophetic anecdote. Another time he said: "The Arab at one time taught Europe science and art. Now we have lost them, and the robbers who profit by them try to enslave their original owners. Therefore we have sent to Europe our young men to be educated anew, that they may aid us in rebuilding the broken columns of our greatness." Arabi is no fanatic, but is a patriot, and thus resorts to many expedients and devices not exactly in consonance with the views of foreigners who have neither love nor sympathy for him or his country. The Arab is peaceable, honest, frugal and temperate, thoroughly devout, and in no manner more fanatical or prejudiced than the Jew or Christian. The danger of massacres to the Jew or Christian does not arise from the fanaticism of the Arab, but rather from the cupidty and so-called diplomacy of the great powers. Egypt and the whole of Europe could be at peace, and the thoroughfare of the canal undisturbed, were England or France actuated by disinterested motives. All Egypt needs and should have is a guaranteed neutrality like Belgium or Switzerland. Freed from the yoke of Turkey, independent like Roumania, Servia or Bosnia, she could enter into a career of prosperity rivalling that of any country on earth. England, if honest, would achieve all she needs—the Suez canal unimpeded and the eastern question shorn of one-half its menacing danger. The bondholders, whose clamour for their pound of flesh in London and Paris is most audibly heard on the banks of the Nile, would be fully and amply secured, for the revenues of Egypt are £1,000,000 each year over and above its expenses, and in a very limited time the debt could be entirely paid off.—"Sunday Herald," (Boston, U. S. A.), July 9.

LECTURE ON "SPIRITUALISM AND THE BIBLE."

On Tuesday evening a lecture was given in the large room of the Heywood Conservative Club, under the auspices of the local Spiritualists, in support of their views. The lecturer was the Rev. C. Ware, of Plymouth. A lady, Mrs. Yarwood, of Hill Street, presided, and the audience was fairly numerous for this season of the year. The proceedings commenced by singing a hymn, after which prayer was offered by the lecturer; more hymn singing followed, and the Chairwoman then made a few remarks, suggesting that the subject of the lecture should be changed from "Spiritualism and the Bible," to "How I became a Spiritualist." A vote was taken, and a motion that there be no change of subject was carried by a majority of one.

The Lecturer then proceeded to state his views of the harmony which exists between the Bible and Spiritualism. He proceeded to point out that the wonderful subject of Spiritualism was exciting attention upon every hand, and if proof were required of that, it was to be found in the fact that Spiritualism was discussed at the last meeting of the Church Congress. A subject which had been thought to be worthy of the attention of such a body surely was deserving of consideration by working men. If anybody said otherwise let him refer them to the speeches of Canon Wilberforce, who declared in the Congress that although the question had been debated there for the first time it would not be the last. Those people who denounced Spiritualism as a sham and a fraud ought, he contended, to be put to shame by the noble words of Canon Wilberforce and Dr. Thornton. Canon Wilberforce said that Spiritualism had its source in thousands of private families in this country in which one or more members were possessed of mediumistic power, and that if the work were of God, then the clergy ought to join it, and if of the devil they need not fear it. The lecturer believed Spiritualism to be a great truth, which they should often prove in their own homes. What were the facts of the case?—and they, as Spiritualists, had nothing to do with the erroneous notions and opinions which people had formed of Spiritualism, but they would sooner trust

to the facts of their own experiences, which were the only authority they could admit. Orthodox people in judging of Spiritualism did not apply to it the logic of John Stuart Mill, but they condemned it as being opposed to the Bible, or because, as they thought, its phenomena were due to Satanic influence. Spiritualism was based upon astounding facts and realities, which were, that communication was being opened up between this world and the world of spirits. The phenomena which were constantly being observed proved that there was in existence a world of spirits, in inseparable communication with this world. There was a vast body of literature upon the subject capable of being read, which showed that what they were doing was not done in a corner. One of the means of communication was by the spirits controlling a table, a second was by them using the hands of persons who were susceptible to their influence to write out messages upon paper, a third method was by the spirits using the vocal organs of certain persons and speaking through them; and a fourth means of communication was for the eyes of some to be opened so that they could see the disembodied ones. Although he did not possess the latter gift he coveted it, and through it he had had conveyed to him many messages from people in the spirit-world through people who were able to give him an exact description of those friends. A further means of spiritual communication was for the spirits to build up a bodily form which was visible to the human eye. He asked them to cultivate communication with their friends who had departed, and who took as deep an interest in their welfare now as ever they did whilst upon the earth. After pointing out that orthodoxy was one of the greatest enemies to the progress of Spiritualism, as it prevented people from accepting or practising anything which was not in harmony with received notions, the lecturer went on to enumerate the communications with the spirit-world which were mentioned in the Bible. The Bible he said was based upon Spiritualism, and almost every person mentioned therein from Genesis to Revelation had communication with spirits. Some of the spirits mentioned by the Bible not only manifested themselves and spake to the patriarchs, they in some instances actually ate with them, or provided food for them. He mentioned Abraham, Jacob, Moses, Samuel, Saul, and under the New Testament dispensation Peter, Paul, and St. John as having communicated with spirits, and scouted the idea that it was the Infinite Father himself who spake to his servants. The angel who appeared to St. John in Revelation stated that he was one of his brethren the Prophets—a disembodied spirit. Referring to trance mediums, he said that those men were simply the instruments through which spirits spoke, and they were unconscious of the greater part of what they were saying. The very things that Spiritualists believed were taught by the Bible.—At the close several questions were put, and there was also a collection made towards defraying the expenses of the meeting.—"Heywood Advertiser," July 21, 1882.

PHYSICAL MANIFESTATIONS AT THE EAST END.

Last night we had a lovely seance at Mrs. Ayers's, 45, Jubilee Street, Commercial Road East, although the early part of the meeting was disturbed by outside adverse influences, which, however, were dispersed by the higher; and harmonious aspirations of the sitters and spirit-friends present.

The form of meeting was somewhat of a change from our regular procedure. Usually, the medium, Mrs. Walker, is controlled, and her guides give clairvoyant descriptions to all, but it seemed we were to have a variety of spirit-power manifested last night. On the sofa, alongside of the cabinet on the right, the medium and two or three other friends sat. During the early part of the seance we had a light burning, to be ready in case of any disturbing elements and influences outside of seance room, but now we were told to put the light out, and commence singing, when two of our mediums made good use, I hope, of their healing powers. Twelve persons were present, all regular sitters. Behind the empty cabinet is a cupboard containing articles in great variety, and whilst we were singing the spirit-friends manifested their presence by bringing out of this cupboard bells, tingling them to the accents of the tune with most unmistakable force and accuracy. A hand materialized—it did last Tuesday also. The spirit was recognised as that of the departed father of our kind friend Mrs. Ayers. We sang the hymn, "God is Love," a favourite of his, and he then patted his daughter lovingly about her head, and face; also favoured me by taking hold of my hair from behind my chair. Mrs. Ayers and I were seated next to the cabinet on the left. Still they wished to do more, so they brought into the circle from the cupboard articles of wearing apparel which had been Mrs. Ayers's many years ago, placing them, severally, in the hands and lap of many of the sitters. Two of us had other favours, myself a flute laid on my knee, another sitter was given a piccolo; these were in the cupboard, and had belonged to a son of Mrs. Ayers, and who is now in the better land. A mantle-luster, and other ornaments were placed on the floor; beautiful spirit-lights were shown also; some quite two or more feet long. After having expressed favours, we all sincerely thanked God and those "gone before" for what we had received, concluding with our final hymn, "We are praying for you." ED. W. DUNN, Ass.

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

SEANCES AND MEETINGS DURING THE WEEK AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 28, 1882.

THE LIABILITIES OF THE SPIRITUAL MOVEMENT.

I have been intending, for some months past, to write a few words in reference to the many invitations I receive to attend pic-nics, tea meetings, anniversaries, and occasions of all sorts connected with the Cause. So frequent have these demands been these few years past, that I could spend every week-end in the country, and often days and evenings during the week. I am reproached with unkindness and indifference to my brother Spiritualists, in thus disregarding their appeals for my presence and assistance, and I am also charged with gross neglect of the Cause itself; for I am assured by correspondents that the tone of the Cause would be altogether benefitted by my presence occasionally, and that many misunderstandings respecting myself,—so industriously propagated by certain parties—would be altogether removed.

What can I say in reply? I cannot tell it all this morning, as we are about to go to press: I can only say that I am a single individual, and can only be in one place at a time; except in so far that my best wishes and hearty good-will are up and down the country in many directions, wherever I know that spiritual work or enjoyment are going on. It is myself that is the sufferer in thus being exiled from the midst of my brethren.

But there rests upon my shoulders the chief work in connection with Spiritualism: that is, the Spiritual Institution, and its organ, the MEDIUM. To devote the time, which courtesy demands, to visitors that flock hither from all parts of the world; to attend, as well as it is possible, to an extensive correspondence; to confer with and advise mediums and workers of all sorts in connection with the Cause; to do the necessary literary work connected with the MEDIUM; to read the proofs, make it up, and partly print it with my own hands,—all this takes up one's time, about 100 working hours in the week; indeed, as long as it is possible to keep the eyes open.

But, in addition to this, I have to earn my living, so that I may be able to do all this work for Spiritualism free, gratis, and for nothing. Then I have my per-

sonal interests and family concerns to look after, so that really there is little time to sleep.

And the "conditions," under which this work is done, are of the worst possible description: for, while the "Walls of Jerusalem" are being thus built with the one hand, the enemy has to be repelled with the other.

It is too long a story to go into—the adversity which has occurred in Spiritualism. First, there was the attack on the mediums; the mistrust as to the truth of the phenomena, which spread everywhere; the attacks on myself, and the stagnation of past spiritual methods and the introduction of new ones. I allowed all other things to go, except the Spiritual Work, and the new developments. During these years of trial and conflict support fell off, my private resources to help the work became diminished, while troubles increased and swallowed up means. The readers of the MEDIUM know much that has transpired.

As a consequence, I fell into arrears, and ultimately, at a moment's notice, had to take to the printing of the MEDIUM myself, twenty months ago; at the same time bearing on my shoulders a heavy weight of arrears, to stagger on and work under, which has been a most toilsome task.

These arrears are no debt of mine. They were not incurred in my interests. They are a debt of honour on the Cause and its friends; particularly those who read and use the MEDIUM. By incurring it the work has been kept on, and an organ has been maintained the praise of which is in everyone's mouth; but praise will not satisfy creditors.

These debts must be paid at once, or I must be turned out into the street. As it is, I have gained nothing, I have given my work all these years, and earned my living independently. I regret that I cannot do more. If I had £1000 at my disposal it would be my greatest pleasure to defray these liabilities of the Cause, and let all others go scot free, and use our agencies to their heart's content. If I could gain forbearance I might work off this debt in future years, but it would sadly cripple my efforts. Besides, it does not seem fit that I should regard myself as the only self-sacrificing person in Spiritualism. The readers of the MEDIUM are a numerous, influential, and wealthy body, and I would not dare to insult them by taking upon myself a prerogative which their sense of honour will apprise them lies at their own door. If I am mistaken in this matter, the teachings of Spiritualism must have been uttered in vain.

I am willing to go on working without fee or reward thus making my contribution a few hundred pounds per annum. All I ask the other friends to do, is to clear off these arrears. I will not speak particularly to a £100 either way: I am not so exact in estimating my own contribution, and I speak as a gentleman to gentlemen. I do not try how little I can do, but how much I can do, and no doubt others will have a similar motive. As to my "tools"—my effects in trade,—they do not belong to Spiritualism. They are represented by capital derived from private sources. The Cause has had the benefit of the use of these "tools," and that is all it can ask for.

I hope this is the last time I shall require to allude to these matters. Once relieved of these harassing liabilities, my work would be placed on a self-supporting basis. I feel sure that any kind soul taking this matter up, would soon make it a success; thus spreading over the brethren as a whole, a burden now borne by,

J. BURNS.

Spiritual Institution, 15, Southampton Row,
London, W.C., July 27, 1882.

A talented lady writes:—"I think the MEDIUM has much improved lately: it is quite a treat to read some of its contents. Spiritualism in its higher aspects is certainly increasing, as you have already said; and I hope, as it comes more to the front, things will be better for yourself."

NOTES AND COMMENTS.

It is frequently to be observed that a suitable harmony pervades the contents of the MEDIUM, in some cases one article answering the points raised in another. The concert of contributions usually bears remarkably upon some important point. The spirit-world has evidently an educational scheme in hand, and they can only take us a very little way in advance at a time.

Mr. De Main's controls have hit upon a fragment of teaching from the themes of Jacob Behmen, the pioneer of mystics and Spiritualists, and who was in many points followed by Swedenborg. It is quite possible that Mr. De Main never heard of Behmen, and has not seen his rare books—so costly as to be almost inaccessible. The "Miser's Hoard" in some of its points illustrates the same principle.

Mr. T. M. Brown's short discourse contains much clear-headed matter of great importance. We have a deal of amorphous Spiritualism—a shapeless mass of experiences and talk; but Mr. Brown and his surroundings seem to grasp the whole question and present it in a nutshell. We have watched Spiritualism attentively for twenty years, and all the time have seen the spirit-world attempting one thing, and a large proportion of their mortal "helpers" earnestly endeavouring to frustrate their efforts. The reason of this is, that many "Spiritualists"—so-called—have no spiritual faculty, no means of placing themselves en rapport with the spirit-world and knowing what it means, and hence they are bound to fall back on the methods of this world, so clearly pointed out by Mr. Brown, and confusion, bickerings, cliquetarianism and all that is evil in our Movement is the result.

"Swedenborg," in the control this week, has so completely identified himself with British interests that it would be hard to trace him. What he says has much truth in it. War is the only alternative in a policy of material aggrandisement, and once begun must be kept up; till the inevitable end come, when those who take the sword must perish with the sword. For this happy consummation—for it will bring peace—the Britisher had better make ready. To our reading, he satirises the war-policy in his comments on the command of the Lord—Every man to slaughter his brother. Can what is wrong for the "Lord," be right for "Swedenborg," John Bull, or "any other man?"

Much sneering is sometimes indulged in by the censors of religion at the way in which the "unco guid" ignore the precepts of the Gospel. There are the men of Principle, and the men of Experiency: what is wisdom to the one is folly to the other. The spiritual man will quietly pocket all material disgraces and disadvantages, the resistance of which would interfere with his spiritual duty, his strict adherence to principle; the worldly man, keeps his skin whole, his pockets filled, his belly well distended, and his senses gratified: he has got no "principle;" he is a creature of "expediency," and were it not for the existence of the other class, who bear all and get nothing but kicks and abuse, the world of mankind would soon be worse than the lower animals. At the same time, we would not attempt to measure the two men's cloth by the same stick: they are not in the same state; they have not the same light; they cannot live the same life. A little of this kind of insight would favour the growth of that "charity which covereth a multitude of sins."

Egypt is further brought to the front in Mr. Wright's well-written poem. This medium's utterances gradually testify more fully to the action of mental qualities other than those normally in the possession of Mr. Wright. These elegant allusions to antiquity and facts of various kinds, are not the product of Mr. Wright's scholarship. We wish he would give his shattered nerves a complete rest, if that were possible. Having come through the horrors of brain fever, we have some sympathy with an over-active cerebrum. What happy chaps these are, on whom Nature has not bestowed the essential organs which render them liable to "brain" fever! They cannot understand what all the fuss is about.

Arabi does not seem to be such a crass savage as our people would make him appear. He knew how to butter the American consul, who vividly manifests his jealousy of old Europe. When Imperialism totters America will step in, and officiously operate as re-constructor of States and redeemer of peoples.

The article on the "Lord's Prayer" offers points worthy of further debate. Unfortunately, in Spiritualism there are few minds sufficiently developed to think clearly on spiritual themes, and the "spirits" are not so helpful as might be expected.

There is a terrible feud in America amongst the "Christian"

Spiritualists. "Christian" Spiritualism has been a most fitful, irrational, uncharitable and acrimonious phase of our Movement. It keeps itself well "under," without requiring either argument or opposition to put it down. Above it all rises the lofty reply of Dr. Crowell. He gave Mr. and Mrs. Newton £5 a-week to edit the "Two Worlds," which he increased to £7 10s. It would be too great a calamity for British Spiritualists to have to pay for editing the literature. From Dr. Crowell's statement it must cost about double in America to what it does here to get out a paper.

Mrs. C. L. V. Richmond lectured at Colorado Springs, Colo., on July 7th, the ex-Mayor in the chair. The theme—"Spiritualism: What is it; and, what does it do?" as reported in the "Daily Republic" follows almost the same lines as the discourse of Mr. R. S. Clarke, of Plymouth, which we hope to print next week, and which is alluded to in the Plymouth Report.

CIRCLE & PERSONAL MEMORANDA.

Mr. Towns will give no further seances at the Spiritual Institution, till Tuesday, August 15.

Mr. Hawkins is in excellent power as a healer. We feel grateful to him for services during the week.

We hear excellent accounts of Miss Lottie Fowler's mediumship in Liverpool, but the communication is too late for this week. She thinks of leaving Liverpool soon.

BIRMINGHAM.—On Sunday evening last, at Oozell Street Board Schools, Mr. T. Kendrick delivered a very interesting and profitable discourse on "Light in Darkness," which was listened to by a pretty good audience and much appreciated. Mr. G. Robbins in the chair. The meetings will be continued as heretofore.—COR.

On Sunday, a meeting will be held at 70, Mark Lane, at which several well-known mediums, both trance and physical, will be present, time—7 o'clock for 7.30. There will be a collection at the close. This is the last meeting that we shall be able to hold at 70, Mark Lane, the house being about to be pulled down and rebuilt. Spiritualists only invited.—JOHN CHANDLER.

Mr. T. M. Brown expects to meet his friends at Darlington, for farewell meeting, on Thursday next. He will visit Malton and Selby, and other places en route North. Address from Saturday till Monday, Mr. Douthwaite, Saville Street, Malton, Yorkshire. Mr. Brown will visit other places, Middlesborough and Consett, as soon as arrangements are made. Darlington address—Caro of Mr. W. Dixon, Watchmaker, 85, Bondgate, Darlington.

FROM MR. WALTER HOWELL TO HIS FRIENDS.

TO THE SPIRITUALISTS OF GREAT BRITAIN:

Dear Friends:—It is with mingled feelings of pain and pleasure that I leave my native shores for the United States of America:—Pain, because of the many sympathetic friends I leave behind, from whom I am sorry to part; pleasure, because I believe a sphere of still greater usefulness will be open to me. For the past three years and a half I have laboured in this country with more or less success, and I trust my work may be as bread cast upon the waters to be seen after many days. In saying "Good-bye" to my numerous circle of friends, I wish to thank them very heartily and sincerely for their sympathy and support in the past. The many warm expressions of regard I have received cause me to feel that my humble efforts have, at least, in some directions been appreciated. Although I contemplate being absent from among you for a rather long period, still I look forward to a time when I shall again grasp the hands of my many friends, and I trust I may prove myself worthy a continuance of their confidence and sympathy, and that our regard may know no change but that of development.—I remain, dear friends, yours most affectionately,
WALTER HOWELL.

MANCHESTER AND SALFORD SOCIETY OF SPIRITUALISTS.

The annual pic-nic of the above Society will be held on Bank Holiday, August 6th, when we propose visiting Macclesfield, for Gawsworth. We need not say much about it, as many of the friends were there last year and know its attractions. We invite all Spiritualists from surrounding districts to join us. The train will leave London Road Station, L. N. W. R., about 10 o'clock in the morning; fare 1s. 9d. We expect to have the presence of Mrs. Groom, of Birmingham, who will occupy our platform, both morning and evening, the Sunday previous, August the 5th.

THEOSOPHY.

THE LORD'S PRAYER.

"Forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one."—Revised version.

In allusion to the letter signed "S," on this subject, in the MEDIUM, July 14, various correspondents have expressed their views. Mr. George Armitage, Tavistock, discants on the inconsistency of asking God to do for us that which we are not prepared to do for another. How can God forgive us, unless it be through the avenue of forgiveness existing in ourselves? God is *just*, and, therefore, cannot be *unjust*; which He would be, if he conferred on man that which he did not deserve, simply because he had the impudence to ask for it. The only way to receive from God is to place one's self on the *spiritual plane of the blessing desired*. Then, we are "one with God," in respect thereto, and He withholds not that which is ours by *right*, and which cannot be ours on any other principle.

Hence, forgiveness is not ours, till we make it ours by forgiving others; and just in so far as we succeed in doing so, do we succeed in receiving an answer to that prayer. The object of all prayer is not to tell God what to do, but, in the sight of God, to exhibit before our own spiritual sense that which is our moral duty. The petition under discussion should, therefore, be regarded as an embodiment of this proposition: "God will forgive us our trespasses, as far as we forgive those that trespass against us." Placed in this light, the burden of obligation is thrown on *Man*, not on *God*, and a moral leverage is brought into play of the most wholesome character. For it, by implication, points out that we can, in all other respects, only receive God's blessing as far as we are Godlike; and the true office of prayer is to remind us of our duty in this respect, and stimulate the executive faculties of our nature to co-operate with the spiritual intuitions, and, thereby, "hallow the name of our Father which art in Heaven."

There is no theology whatever in the Lord's Prayer. It is purely an epitome of moral and psychological principles, the working out of which can only be effected by man for himself. It is, therefore, directly opposed to the whole Christian system.

As to the petition—"Bring us not into temptation, but deliver us from the evil one." We would remark that all prayer to God is from the external consciousness, through the soul-sphere, to the Infinite. The whole mystical doctrine of "Christ," or the mediatorial office, is summed up in this self-evident fact, that "no man hath seen God at any time." As "man," that is, a creature of sensuous consciousness, we can never see God. The more interior planes relate the outer "man," through "Christ," or the Soul, to "God." In the New-Testament nomenclature, so sadly distorted by theologians, these three "states" are personified as "Adam," "Christ," and "the Father." These personifications are necessary to the operation of "mind," "man," or "spirit" on the phenomenal or natural plane; for, in a question of this kind, names go for nothing, or less than nothing if misapplied. From *God*, the Source, to *Man*, the Ultimate, all the intermediaries must be traversed—not in the sense of *space*, but of *state*, and *conscious beings* existing in these states. All processes of transmission, from the Source to the Ultimate, or from the Ultimate to the Source, are effected by conscious Beings: just as a professor of mathematics in writing a text-book, communicates its information to the youthful mind through head schoolmasters, assistant teachers, and the more humble monitors who come into contact with the boys receiving their lessons, and, from whom these monitors are very little in advance, yet, they may on that account be more fit to teach the raw student, than the professor who wrote the book might be.

This idea of a Heavenly Hierarchy brings into consideration the question of the Divine Being, or, Divine Being, that is, the Divine State of Being; what is understood by some as the Personality of God. We are "personal," but our state is one of evil and conflict between the personality, or outer man, and the more interior states. Even while in the body, the more Divine a man's character becomes, the less *personal* he is: that is, he becomes less and less identified with the affections of his body, but lives a life independent

of them, only making use of them as instruments. The state of being is thus changing, and, in a dis-incarnate state, the somewhat deified spirit is not limited by the personal trammels of earth-life, but has a much more extended state of consciousness. Those still higher have yet a more universal degree of consciousness—nearer to the Infinite, less of the finite—while, in the Divine State, the quality of consciousness is in every sense perfect and unlimited.

The Divine State cannot, therefore, be a *personal* state, but the very opposite, and, on that account, more intensely conscious of Existence in its grandest and most perfect degree. It is impossible for "man" to conceive of it, except by an approximation to the intermediate states: hence, the phraseology of the Prayer-Book, which implies the reception of spiritual blessings "through Christ;" *Christ* being a personification of the intermediate states, God-wards; as *devil* is the personification in the opposite direction.

While, then, the idea of a personal, anthropomorphic, God is manifestly wrong, at the same time, the notion of those who regard the Divine State as a condition of automatic force operating in Nature according to law, is still more absurd.

Let us return to a further consideration of the Lord's Prayer.

In this inner sphere, immediately related to "man's" consciousness, there are two distinct agencies: one that leads to improvement, and another of an opposite or retrograde tendency. A good monitor will teach his charges properly; a wicked monitor will mislead them, and not only leave them in ignorance, but get them into sad scrapes.

That is exactly the condition of humanity. Man is operated on by good and evil influences proceeding from the unseen realm, and this petition recognises that stupendous fact. This much disputed petition is pure Spiritualism, and it is one that the Spiritualist should at all times keep within his view. "Leave us not in temptation," would be absurd, for it regards "temptation" as an entity, whereas there would be no temptation without a tempter. Hence the force of the revised version recognising the "evil one"—not evil—for evil cannot exist alone without an evil one, any more than temptation can exist without a tempter, or robbery without a robber.

In man's spiritual aspirations, or prayers, he must necessarily discriminate as to his position in spiritual matters, and impose upon himself the obligation of seeking the aid of the eternally good, whose "kingdom, power, and glory are forever and ever," and not the "evil one," the transient sensualist, the creature of time and of sense, whose effort it is to rivet man to the external, and render his higher, the slave of his lower, nature.

In this prayer there is a most comprehensive and grand philosophy. It does away with a personal "Christ," and a personal "devil;" except in so far as, in these opposite states, it recognises the operation of numberless personalities, the effect of which upon man is not *personal* but *moral*. Hence it is evident that the transference of the idea of prayer from the moral to the personal form is altogether opposed to man's spiritual welfare, and explains the fact that Christolatry has wholly failed to elevate man spiritually.

It is not to spiritual persons, then, we must pray. Personality is too objective and external to be of any spiritual use. It is through our moral sense that we must pray, in avoiding the temptation of those who are evil, and clinging to the holy and beneficent government and direction of those who are good: "those" being distinguished—not by the eye of sense, as persons, but by the moral sense, or conscience, as qualities.

CHAPEL MATTERS.—As I have observed, the season is an excessively wet one, and unfortunately but few poor persons have good umbrellas, the winter storms of wind and rain having played terrible havoc with their mock whalebone. Formerly when a poor man went to chapel, despite the occasional gripping sensations caused by the sour gospel milk, he at least had an opportunity of exchanging his old umbrella for a better one in the vestibule; but now it is impossible to "try that little game," because, forsooth, there are,—notably at Wesley Chapel,—brass umbrella stands at the sides of each pew; consequently a poor man has not the shadow of a chance to benefit himself thus. "Things are come to a pretty pass" when brethren, regarding each other with suspicion, use such precautionary measures, even in the house of prayer.—"Drus" in "Cornubian."

SKETCHES FROM LIFE; OR, LEAVES FROM A CLAIRVOYANT'S NOTE-BOOK.

NO. I.—THE MISER'S HOARD.

(Continued from last week)

Thus many months passed, Perin growing in grace and knowledge day by day, when suddenly a great temptation beset him.

Passing through the wood near the village he saw, at the foot of a tree, buried under some dead leaves and moss, a purse filled with gold. All the old love of the bright glittering stuff revived in his mind. He tried to cover it up more effectually, and day by day went to see that it was safe, and even passed many nights sitting by the moss-grown stem of the tree under which the treasure was hidden.

Two or three of the village children, whose inner sight was somewhat opened, declared they had seen the figure of an old man stooping under the big chestnut tree at the north side of the wood, and the place got an evil name accordingly, much to Perin's delight, for he dreaded lest the foot of some chance traveller should uncover his treasure.

The good Albret saw all this with pain; he had felt so assured that Perin was cured of the love of gold. Bitter was his regret at Perin's relapse, and fervent his prayers that God would recall him to his better self. Frequently did he point out to him the stains upon the white border of his robe. Perin either did not or would not understand.

Albret and the rest of the good Curé's angel band were almost in despair; long they prayed, and earnestly, but their prayers remained unanswered, and apparently unheard.

Thus things stood, when a terrible fever broke out in the neighbourhood, by which scores of the inhabitants were incapacitated from following their usual avocations, and want and distress reigned paramount. One day Albret said to Perin—

"You have not seen the young fellow whom you rescued from that evil tendency lately?"

"No," said Perin; "there was no need, was there?"

"He lies ill of the fever, and his wife and children are nearly starving, that is all."

"Why does not the Curé help them?"

"You have been so much absorbed with your own secret thoughts," replied Albret gravely, "or you would know that he has given nearly all he possesses in the world to relieve his poor people. He has spent on them all the money the young Count left with him for their relief, and has written to him for more, but his letter remains unanswered, and the good man is beginning to fear lest the miserly tendencies of the father may be developing in the son."

"Oh, I pray not," said Perin, suddenly remembering how he had helped to make the old Count worse.

"Amen," responded Albret fervently. "Now come and see what we can do for your young acquaintance and his family."

When they reached the cottage, Perin was shocked by the scene which met his gaze. Henri was sitting by the side of the bed, supporting in his feeble arms the body of his apparently dying wife, while the three children crouched upon the floor half fainting with sickness and hunger.

"Oh, dear!" sobbed Perin, heart broken at the misery; "what does it all mean? I cannot believe it is real."

"It means they have all had the fever, and, with God's blessing, might get strong once more, if they had only the means to get proper nourishment. If only the Count would come home, he has plenty of good wine in his cellars, but, alas! the good Curé has dispensed all the Count left for him, and his steward refuses to give any more without an order from his master."

"And would wine do so much for them?" gasped Perin.

"It would most probably save their lives, and that of many others, who are in a similar condition."

"Then I will do it," said Perin, with sudden animation.

"You!" said Albret, "how can you? It is money we want, and you have none."

"But I know where some is buried in the wood," and he then told Albret how he had discovered the purse of gold, and how he had watched it and gloated over it, and how he could scarcely tear himself away from it day or night.

"Oh! Perin, Perin," said Albret sadly, "and have all your good resolutions come to this?"

"Ah, me!" replied Perin dejectedly, "I shall never be fit to join my dear wife and Marie!"

"Take heart," said his kind friend, "all is not yet lost."

"But how can I make Henri see the money?"

"That can be managed. He is to go this evening to the Curé's for some medicine for the children, and you must induce him to go by the place where it is hidden, and help him to find it."

"I will," said Perin.

So, for the rest of the day, he kept close to Henri's side, trying to suggest thoughts of comfort, and coming help. Towards evening Albret came in, and said—

"You need not part with your gold unless you like. New has come from the Count; he has been ill, and his letters have been delayed, but he now orders his steward to give everything to preserve the people's lives, and make them strong."

"Oh!" exclaimed Perin, "I am so glad. I can now give all in the purse to Henri."

"Do you, then, mean to part with it entirely?" asked Albret.

"Yes," said Perin. "I will never look upon it more, only to see Henri find it, and watch him and his wife and little ones spend it. Only think," he added, with a joyous laugh, "old Perin's hoardings doing some good at last!"

As the evening drew on Perin influenced Henri to take the path through the wood, on his way back from the Curé's house, and just as he came near the hidden purse he stumbled and fell, and, in scrambling to his feet, he discovered the purse of money. A low cry of pleasure escaped him, as he noticed how heavy it was, then he went home as fast as his feeble frame would let him.

His wife seemed to quite revive under the influence of their good fortune. But presently she said,—

"But we must try and find out to whom it belongs; it is not ours, you know."

"That is right," replied Henri, "but it is hard, we want it so badly."

In vain Perin suggested—"Henri found it, and it is his," and added, (but, of course, this, Henri could not hear), "It is mine, and I gave it to you."

Albret highly commended Henri's upright principle.

"But," said Perin, "he wants it so badly, and I gave it to him."

"If you come to that, it was not yours either, and Henri will be well cared for now."

But when the good Curé heard all about the matter he decided that Henri might keep it, with a very clear conscience, "for," said he, "from the appearance of the purse, and the dates of the coins, I should judge it has been there more than a hundred years. Most probably it was buried at one time, but was forced to the surface by some animal burrowing underneath it."

And so, much to the delight of Perin, Henri kept the money, and Perin actually rejoiced more over the spending of each of those coins, than he once used to do over the gathering and hoarding of gold pieces, in the old days upon the earth.

In a short time the Count returned, bringing a beautiful young bride with him. The gossips said she was not of very exalted birth, but so good and beautiful that the young Count wooed and won her for his own, and certainly no Countess, in all that long line of proud and stately ladies, could have been more winning, more stately, or more gracious. Everyone seemed to love her at once, while her husband seemed almost to idolise her.

Perin could not think where he could have seen her before, her spirit was so familiar to him; and he would stand and watch her by the hour together, or stand as if entranced by the tones of her voice, while she spoke words of comfort, advice, or admonition, to the people of the village.

And what a change had been wrought in this same village! The Count had nearly all the houses on the estate rebuilt, or thoroughly repaired and painted; schools for the children, a lecture hall and reading rooms for the elders inaugurated, and everybody made comfortable and happy.

"Oh! dear love," he heard the Countess say to her husband one day; "how good you are, how everyone blesses and loves you!"

"Nay, sweetheart; it is you they should and do bless; but for you I might have become as sordid and miserly as my father. I fear I was at one time verging towards it, when you told me of your own mother's grandfather's miserable end, and of all the suffering his hoarding occasioned."

"Ah, yes!" said the Countess. "Poor old grandfather Perin; we all used to pray that he might be released from the evil influences which obsessed him. Our grandmother taught me, when quite a little thing, to say, 'Please God, bring grandmother's father, Perin, back into the right path, and make him pure and unselfish once more.'"

"Ah! sweet angel," murmured Perin, "would I could make you understand how truly all your prayers have been heard, and all your sweet aspirations realised!"

Albret watched all this with silent satisfaction. With pleasure he noted the improvement which daily took place in Perin's appearance; he did not look more than thirty.

(To be concluded.)

PLYMOUTH.—A correspondent states in the course of a recent epistle:—"I may say that a circle has been formed in the town, of sceptics who have hitherto sneered at the belief in God and spirit. Such remarkable phenomena are being elicited, that we are expecting to hear of a change of opinion shortly. The sitters are mostly Marines, and they get 'staggerers' as one of them expressed it. One of the things they are having is the opening of locked doors in broad daylight by spirit agency, so you will see the Truth is going on."

PROGRESS OF SPIRITUAL WORK.

A TOUR AMONGST LANCASHIRE SPIRITUALISTS.

HEYWOOD.

On Tuesday evening, I delivered a lecture in one of the public halls of this place, and the town being well placarded with the announcement, there was a good audience. The chair was occupied by Mrs. Yarwood, who related some remarkable personal experiences, creating quite a sensation among the audience. A very fair report of the lecture appeared in the local paper. In a letter, Mrs. Yarwood informs me that a spirit of curiosity has been aroused; that seven strangers came to her on the following evening to know the truth of the matter, and, as a practical result, she had formed a circle of six young men in her home.

MANCHESTER.

Meetings are held weekly at the house of Mr. Brown, the President, as follows:—Tuesday evening, a developing circle; Wednesday evening, a circle for investigation; Thursday evening, healing circle. I understand that a great deal of healing work is done weekly, and that here more persons have been convinced of the truth of Spiritualism by that phase, than by any other. I think that a distinct circle for healing purposes should be held in connection with every society.

I was present at the investigating circle on Wednesday evening, there being twenty-three present. After an address by the writer, the guides of Mr. Brown addressed the meeting. They began by saying that it was not their custom to give names of controls, but that they must make an exception that evening. They wished to refer to one who had passed away from earth exactly twelve months ago, "Dean Stanley," and felt it their duty to say that the spirit of that great man was assisting the one whose utterances they had just listened to. It struck me that there were in that meeting the elements of an influential and flourishing Cause.

LIVERPOOL.

Proceeding to Liverpool on Saturday, I was met at the station by Mr. Wright and Mr. Fowler, being kindly entertained by the latter gentleman at Sefton Park. I conducted two meetings on Sunday, in the Hall, Lord Nelson Street; in the morning there were about fifty present, in the evening the place was well filled. The kindest welcome and introduction were given me by the friends, and although feeling much diffidence in occupying that rostrum, remembering the advanced "views" and able speakers associated therewith; the unbounded sympathy and hearty appreciation unanimously extended to me, made me, in spite of myself, to feel quite at home.

Well, with the famous trance speaker, Mr. J. C. Wright, on one side of me, Dr. Hitchman on the other, and that large gathering of wide-awake, critical, and advanced minds in front, it was no small ordeal for an humble ex-Methodist preacher. Perhaps it would severely try the mettle of even Dr. Ryle, the bishop of the city, were he to occupy that rostrum.

But at all the places I have visited in the North, I have been received with the greatest kindness, and even with honour, and Liverpool is no exception to the rule. I am glad to have been introduced to these influential societies; one would not feel so diffident another time.

MRS. HARDINGE-BRITTEN.

During my stay in Manchester, I was privileged to have a couple of hours' interview with the above-named lady. I refer to it as being a special source of gratification to me. She expressed the utmost appreciation of the kind of work we were doing at Plymouth, and urged us to continue in the course we were pursuing, keeping our simple, devout Spiritualism and native mediumship pure, and as free from foreign influences as possible. She requested me to write some account of my own career in connection with Spiritualism, and of the Spiritual Movement at Plymouth, for the forthcoming History. To these particulars she intends to devote a separate chapter.

MR. T. M. BROWN.

I embraced the opportunity also to call upon this well-known medium. I found him to be a person of a very gentle, amiable, and benevolent spirit, and "Bretimo" gave me proof that he could describe my surroundings, experiences and movements, and give me important advice relating thereto. I was much encouraged as the result of this sitting with Mr. Brown. The knowledge displayed by "Bretimo" of my surroundings, and of transactions transpiring elsewhere, was so perfect, as, upon reflection, to be astounding, and one cannot too highly recommend this amiable man and highly gifted medium to interested investigators and Spiritualists everywhere.

MRS. YARWOOD.

This Heywood lady seems to possess remarkable clairvoyant powers, and she is doing good work in the district, by giving tests and describing spiritual surroundings from the public platform as well as in the private interview.

MR. J. C. WRIGHT.

It afforded me much pleasure to meet this friend again, and

especially to find him so much better; he is so far recovered that he will soon be again in full work. Mr. Wright is so popular on the Liverpool platform, that he is engaged to speak there on three Sundays of each month. I have had an opportunity, too, to witness the modus operandi by which the controls appearing in the MEDIUM are produced. The medium, deeply entranced, is striding up and down the room, and the utterances are given sufficiently slow for them to be written down by Mr. Fowler. In this manner on Saturday evening, "Lord Derby, the Rupert of Debate," delivered an eloquent panegyric on "John Bright," which will be printed in the newspapers. It was really charming to listen. Mrs. Wright is very gifted as a clairvoyant; being able at all times to see and describe the spirits around. OMEGA.

PLYMOUTH.—RICHMOND HALL, RICHMOND STREET.

Mr. S. O. Hall, F.S.A., will visit Plymouth during August, and has kindly arranged to spend one or two evenings with the Spiritualists of the locality. The members of the Society propose to entertain him at tea, further particulars of which will be duly announced.

On Sunday evening, 23rd inst, Mr. E. S. Clarke occupied the rostrum, and delivered an address on the Value and probable effects of Spiritualism, the remarks being based upon Romans iii., 2: "Unto them were committed the oracles of God." There was a good congregation, but owing to the unavoidable absence of Mr. H., the usual after meeting was dispensed with.

On Sunday next, Mr. C. W. Dymond will take the service.

Valuable work is being done by the circles held at the Hall during the week, and it is hoped that the Cause will be considerably advanced thereby. R. S. C., Hon. Sec.

4, Athenæum Terrace, Plymouth.

MR. WALTER HOWELL'S FAREWELL.

My dear Editor.—On Sunday evening last, Mr. Howell occupied the Manchester platform for the last time prior to his leaving the shores of England for America. He spoke for about a half hour, upon "Man's fall and Redemption," which was dealt with in a lucid and argumentative manner. In closing, he told his hearers that he had been impelled by his guides to take this journey, and thought he would be from this country some three or four years. Passing through all the large centres of the Union he would finally leave its shores from San Francisco, thence to New Zealand and Australia, and on again to India, where he hopes to meet and make the acquaintance of the Theosophists of that country, calling on his return at the Cape of Good Hope. He leaves Liverpool on Saturday, July 29th, in the s.s. "Wyoming."

On Monday evening, a select circle of friends met at the Trinity Coffee Tavern, and spent an agreeable night with our friend, deciding upon forwarding to the columns of the "Banner of Light," a short valedictory note in order somewhat more formally to bring him before the friends in our Movement across the sea. OWD JONATHAN.

MR. T. M. BROWN AT PEMBERTON, NEAR WIGAN.

Mr. T. M. Brown has been here for three days, and has sat with several persons privately, and while they are without exception astonished at the accuracy of the information obtained, are at the same time extremely gratified. Every one here who has met Mr. Brown has expressed regret at his leaving England, and their sympathy and best wishes will follow him to the Antipodes.

In one instance here the information relative to events which occurred nearly two hundred years ago, which was obtained through Mr. Brown, was absolutely startling. We would strongly recommend Mr. Brown to any person who is in any way troubled in "mind, body or estate," especially the latter. J. V.

Pemberton.

GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, E.C., (near the "Angel").

At the General Half-Yearly Meeting last Sunday, the whole of the officers were re-elected with one exception, Mr. Cowderoy, Senr., taking the place of Mr. Guy, as one of the auditors. The balance sheet showed a balance in hand of £3 5s. 4d., which under all the circumstances may be considered very favourable.

In the evening a very interesting experience meeting took place.

Next Sunday morning, Mr. King will read a paper. In the evening Mr. Morse will occupy the platform, subject, "Mediumship, in its material and spiritual aspects."

R. W. LISHMAN, Corres. Sec.

LEICESTER—SILVER STREET LECTURE HALL.

On Sunday evening, Mrs. Burdett gave an Inspirational Address. The subject was "If a man die, shall he live again?" It was much appreciated by the audience.

On Sunday next, Mrs. Barr, of Hednesford, will occupy the platform morning and evening.

56, Cranbourne Street, Leicester. R. WIGHTMAN, Sec.

QUEBEC HALL, 25, GT. QUEBEC ST. MARYLEBONE RD.

Sunday, July 30th, at 7 p.m. prompt, Mr. Veitch on "Man, the Reformer."

Monday, at 8.30, Comprehensionist Class meet for the Development of Ideas affecting Human Happiness.

Tuesday, at 8.30, a lecture by Mr. Wilson, "The Withinment of an Idea." Illustrated by coloured diagrams.

Wednesday, 8.30, a Developing Circle, a good Clairvoyant Medium attends.

Thursday, at 8, a Physical Seance; Mrs. Cannon, medium; previous arrangement is requisite to be present.

Friday, at 8.30, "Christianity Rational," by Mr. Dunnage, of Waltham; to be followed by a Discussion.

Saturday, a seance at 8 p.m., a good clairvoyant medium attends. Mr. Hancock is present half an hour earlier to speak with strangers.

J. M. Dale, Hon. Sec.

4, TALBOT GR., LADBROKE GR RD., NOTTING HILL.

Meetings Sunday mornings, at 11 o'clock prompt; evening, at 7 o'clock prompt.

Tuesday evenings, developing circle for members and friends Thursday evening, Mrs. Treadwell, trance and test. 7.30.

Subscriptions, sixpence per week, admits to all meetings. Spirit-mediums and friends are invited to assist in the work. All information may be obtained of

W. LANG, Sec. West London Spiritual Evidence Society.

MAN'S PHYSICAL CONDITIONS.

"ÆSCULAP:" HUNGARIAN NATURAL APERIENT WATER.

From among the multitude of "Salines" and "Mineral Waters" now in the market and advertised as possessing various and remarkable curative properties, one is at a loss to select that which may prove effective in his or her particular case.

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A TOKEN OF DEATH.—A Plymouth correspondent says a strange incident is reported in that town. On Tuesday evening a young man, residing in Devonport, called upon the editor of a local paper and begged to be informed if any telegrams had been received giving the names of Englishmen killed during the day in Alexandria. He was informed that no such message had been received. He thereupon mentioned that during the afternoon the mother and wife of a petty officer named Revington, serving in Alexandria, had what they regarded as a token of his death. They were sitting together in their house, talking and working, when they heard what they thought was the voice of the absent son and husband say, "Mother!" three times. With forebodings upon them, the brother was at once despatched to the nearest newspaper office,

with the result indicated. On Wednesday, however, the relatives of Mr. Revington received a telegram from the Admiralty to the effect that he was shot in the streets of Alexandria on Tuesday, whilst serving on police duty.—"Western Evening News."

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