



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

SPIRITUALISM.

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SUBSTITUTION, THE FALSE AND THE TRUE.

AN ADDRESS DELIVERED TO THE FREE SPIRITUAL
SOCIETY, AT RICHMOND HALL, PLYMOUTH, ON THE
EVENING OF SUNDAY, THE 30th OF JULY, 1882.

BY MR. C. W. DYMOND.

In a company like the present—composed, for the most part, of those who hold the subtleties of theology very cheap; by no means confounding them with religion, which they identify with states of spiritual being, rather than with the intangible notions of the schools—it is of less consequence to canvass the latter, and to weigh their worth, than it would be if the address were to those usually denominated “orthodox.” Nevertheless, it is possible that, even here, there may be some who yet cling to doctrines inculcated upon them from childhood, whose import, however, they have never fully considered; or whose logical consequences they have never boldly faced;—beliefs, albeit, hoary with antiquity; yet destined, like everything else of the Past, to be tested in the fire of modern thought. Hence, I deemed it might be well to lay before you, as I apprehend them, the principal aspects of one of these articles of faith; hoping that, by separating therefrom that which is artificial and false, we may be in a position to discern, the more clearly, the elements of reality that remain. May we thus be led to acquire a juster perception of the dealings of God with us, as individuals; and learn to exercise love toward Him, equally free from chilling doubt, and from slavish fear! Dear friends, we need never shrink from investigating, in an honest and courageous spirit, anything that comes within the range of human inquiry. Nothing is gained by shutting our eyes to the light, and hiding our heads, like the hunted ostrich, from pursuing convictions. Rather, let us train our mental vision to look, like the eagle, at the sun; and let us march ever forward, having inscribed upon our banner, *Magna est Veritas; et prevalebit.*

The subject that has been chosen for our consideration this evening is, SUBSTITUTION, THE FALSE AND THE TRUE. What is meant by Substitution? In a general, or in a particular sense, the word is (or may

be) characteristic of a *fact*: it is the standing of one instead of another; or the replacement of one by another. But it is also used, theologically, to characterize a *tenet* which, in different religious systems, may assume divers aspects. In one of these special theological senses, it is a short title for the “evangelical” doctrine of the Vicarious Atonement of Jesus Christ. In this, its ripest and most consistent theoretic form, it will be well for us first, and chiefly, to study the question, that we may afterward be able, the more easily, to dispose of its simpler issues.

This dogma of the Christian church is based upon the following hypotheses—of which I invite you to take particular note, that you may realize how complex are the conditions which are made to support a vital article of faith; almost any one of which conditions failing, the integrity of the foundation would be lost, and the superstructure must fall.

It is held, then, that there is a Deity existing in more Persons than one, each of whom, though having distinct offices, is “very God.” That one of these Persons, called the *Father Everlasting*, is infinitely holy, just, and true.¹ That another, taking rank as the second, called the *Son*, begotten from all eternity, and proceeding from the Father, is infinitely loving and unselfish. (There is a third Person, called the *Holy Ghost*—also “very God;” but He is not a factor in this question). That, by the Fall of Adam, the progenitor of the human race, his descendants became totally depraved and corrupt, so that nothing of good remained in human nature. That man is destined to experience a final state of existence, into which he will enter, after the termination of his terrestrial life. That this future state is divided into two distinct and opposite kingdoms, called respectively *Heaven* and *Hell*. That God lives and rules in the former; and that Satan is the lord of the latter. That, at death, the condition of every individual is irreversibly fixed; and that each will then be destined to be received, or sent (as the case may be), at the Day of Judgment, to that kingdom which accords with his or her religious belief. That, to enter Heaven, is to come into the immediate presence of God. That none can do so who is not sinless. And, finally, such is his inherent hereditary corruption,

¹ Those qualities only are cited which are concerned in building up the dogma.

that it is utterly impossible for man to attain to this condition.

What, then, is to be done? How is this impossibility to become possible? "With God all things are" said to be "possible;"² and the Divine ingenuity was equal to the solution of this peerless problem,—“How should a man be just with God?”³ It was accomplished by this artifice. The second Person of the Trinity—the well-beloved Son of the Father—condescended to leave, for a season, His celestial abode, and to incarnate Himself in a human body, derived from a virgin, thus becoming “very Man,” as well as “very God,” that He might become “perfect through sufferings;”⁴ and, being “manifested once, at the end of the ages,” by an assumption of the sins of all mankind, might “put away sin by the sacrifice of Himself.”⁵ Having accomplished this expiatory act, and effected a perfect representative sacrifice, He “sat down at the right-hand of God,”⁶ and assumed the office of perpetual Mediator between man and the Eternal Father. For man, who, since the Fall, because of original, as well as individual sin, had merited, and can merit, nothing but the Divine wrath, and is an heir of Hell, is unable immediately to approach the Father. But, by reason of brotherhood, he has free access to God-Man, who, on being solicited for his Divine intermediation, or—which is equivalent—on perceiving that man, disclaiming any righteousness of his own, acknowledges Him as his Substitute, will plead before the Father the infinite merits of His own blood vicariously shed for the human race. The Father, accepting this, will impute the perfect righteousness of Christ to the believer, and will regard him, the sinner *de facto*, as though he, too, was righteous. Thus, the justice and the holiness of God can be satisfied and vindicated; and thus, helpless and sinful man, otherwise lost, can, *de jure*, be saved “with an everlasting salvation.”⁷

This is practically the doctrine preached in the evangelical churches to-day; but it is old, having, in some form or other, been held from very early times. It is believed to have been first formulated by Anselm, of Canterbury, in the 11th century. Though many of the plain terms in which it is necessary to set it, and its genesis, logically forth, without circumlocution, and without equivocation, would be disputed by those who have never thought logically upon the subject; yet, it is only by tearing away the sophisms by which they are often masked, by viewing them in proper sequence, and by tracing them to their conclusions, that the lineaments of this monstrous theologic figment can be clearly exposed. But, in arraighing it at the bar of reason, time would utterly fail to allow of pleading the whole indictment. We must, therefore, be content to examine some of its more salient points.

Far be it from me to utter a word prompted by anything but a reverent love of One who, whatever view we may take of his nature, must be acknowledged as the spiritual king of the sons of men. Nor will I presume to settle for you what was the scope of that great personality, respecting whom the leaders of thought have held such contradictory opinions, ranging from those who see in him a somewhat conceited, and not altogether moral, young man, to those who worship Him as the One only, and Infinite Jehovah. This question does not come within the lines of our argument, which touches neither of these extreme and “unorthodox” views.

It will be evident to all who do not entangle themselves in quibbles, that *this* doctrine of Substitution, as an hypothesis, hangs upon a belief in a duality of persons in the Deity, followed by a belief that one of these assumed an incarnate form in the person of the Lord Jesus Christ. To those who do not believe in the deity of Jesus of Nazareth, of course, the doctrine under discussion is devoid of meaning: so, to discuss

it at all, it is needful, in the first place, to postulate this article of faith.

* *First*, then: “this doctrine of Substitution is subversive of the Divine Unity;” and attributes incredible qualities to the God who is Love. “We are told that the Father was Infinite Wrath, and needed that His justice should be satisfied. Had the Son no justice to satisfy?” “Yet these persons in the Deity are described as being One in nature, purpose, thought and will.” But “they are not one in will and nature. The Father all anger, and no mercy: the Son all mercy, and no anger! The Father demanding a victim: the Son offering Himself as a victim.” “One Divine person dying to appease the wrath of another Divine person!” You will perhaps say here, that the wrath of God is frequently spoken of in Scripture. And so it is: but we must not take every statement of this book in its literal sense, any more than we take every assertion in popular use; for reasons which cannot now be adduced, and which require a separate discourse to be devoted to them. I will therefore pass on, simply asking you to observe that, on speaking of wrath in connexion with God, Paul apparently apologises for the use of the word which, says he, “I speak after the manner of men.”⁸

* *Secondly*: this doctrine of Substitution is iniquitous. It “means the punishment of the innocent instead of the guilty.” “There is no condition of society in which” such punishment “would not meet with execration;” and “shall mortal man be more just than God?”⁹ “It is easy to talk of the justice of God being inexorable; but how could it be consistent with punishing One who merited no punishment? How is the majesty of law vindicated by conduct justified by no law?” “This would be to perpetrate a crime which the law would condemn, in order to vindicate the law.” “It is impossible to express a” more marked “violation of all justice,” than by saying that “Infinite Justice demands infinite satisfaction, and inflicts an infinite penalty on a Being who is infinitely holy.”

* *Thirdly*: this doctrine of Substitution “involves a double subterfuge. It first makes Infinite Justice regard Christ as a sinner, which He was not; and then, secondly, makes Infinite Mercy regard the believer in Christ as just, which he is not.” It involves yet another subterfuge. “How can God be said to forgive sins when He has already exacted a sufficient penalty in inflicting the punishment due to man’s sin on Christ, in man’s stead? Either the punishment borne by Christ was sufficient, or not sufficient. If sufficient, God is paid, and then forgiveness is only an act of justice, not an act of mercy. If it was not sufficient, Christ did not bear the punishment in man’s stead.”

* *Fourthly*: this doctrine of Substitution is incomplete. “What was the penalty to be suffered by man? All that was involved in the terrible sentence pronounced by God on man’s sin!” Did Christ bear this? He bore most of the common sufferings of man, even to the suffering of death. But He did not bear the “real penalty on man’s sin,—eternal banishment from the presence of God; eternal immolation in Hell.” And if, as we have seen, He experienced most of the common lot of man—many of its deepest sorrows; not unmingled, however, with some of its purest joys—how is it that suffering and death are still the inevitable lot of man—alike of the believer, and of the unbeliever? If Christ came, as a Substitute, to bear, in man’s stead, the penalties of Adam’s transgression, we say, *firstly*, that He did not bear at all the ultimate penalty of eternal damnation; and, *secondly*, that His experience of the temporal penalties has not been vicarious—otherwise, “Infinite Justice requires to be paid twice over; first, by the immolation of Christ; and

² Matthew, xix., 26.

³ Job, ix., 2.

⁴ Hebrews, ii., 10.

⁵ Hebrews, ix., 26.

⁶ Ibid, x., 12.

⁷ Isaiah, xlv., 17.

* The unreferenced quotations, and most of the line of argument in the paragraphs marked with an asterisk, are adapted from a tract on *The Doctrine of Substitution*, by Rev. John Hyde.

⁸ Romans, iii., 5.

⁹ Job, iv., 17.

then, by still continuing to inflict the penalties on man." Thus, "Christ came to do something that He did not do." "It may be," and is, "urged, that Christ was an infinite victim; and that, therefore, his suffering for a short period was an equivalent for the eternal punishment of men." "But what was it that suffered in Christ? Was it his Divine nature? What? The Infinite God was hungry! The Infinite God craved finite food! The Infinite God was poor! The Infinite God suffered pain! The Infinite God was tempted of evil! The Infinite God was crucified, died, and was buried in a sepulchre!" But you say, it was the human nature of Christ which endured these things. Was Christ's human nature, derived from his mother, infinite? Then why was it, throughout his life, subject to finite conditions?

* *Fifthly*: this "doctrine of Substitution makes God altogether changeable. All the change wrought by the Atonement is, by this doctrine, said to have been made in God. Man was guilty; and God, who before was Infinite Mercy, immediately became Infinite Wrath. Christ substitutes Himself as the victim. God inflicts all His wrath on Christ, and immediately changes back to Infinite Mercy again." "How shall we believe this, in view of the immutability of God? How shall we believe that man's sin, which, after all, was a *finite* transgression, wrought this infinite change in the Unchangeable? It will not do to say that because man transgressed against an infinite Lawgiver, therefore man's sin was an infinite transgression." Such are the subtleties that amuse the school-men; but they are arrant nonsense to thinking men. As well might we hold that Adam, while he walked with God, before his transgression, was infinitely holy, that is, Divine.

* *Sixthly*: this "doctrine of Substitution makes God the author of all evil. All the sufferings of man," here and hereafter, are said to be "caused by God having turned His face away from us," because our protogenitor ate of a certain tree. "God, by turning His face from us, is the author of woe, both temporal and eternal." "He is angry; and His anger shall burn to the bottom of the lowest hell. Could we say more of the most horrible and savage infernal spirit? This doctrine, then, paints God in the character, and invests Him with the attributes of a fiend."

Has anyone really considered whether that for which it is alleged that Christ died, could, by any possibility, exist? The sufferings of Hell are held to be *punitive*: but the object of punishment is reformation. That which is eternal cannot have this effect. Hence, the misnomer, *eternal punishment*, can be called nothing else than *eternal torture*. There have been men—burning and shining lights, too, in the churches—who have not only had the hardihood to accept this position, but they have had the callousness to anticipate that the happiness of the redeemed in Heaven will be enhanced, and completed, by witnessing that great manifestation of the justice of God—the torments of the damned in Hell! To such insane lengths will this mis-shapen birth of the theologic brain lead the mind that pursues this doctrine to its logical conclusions. Truly, if "the tree is known by its fruit,"¹⁰ a creed which thus, like a canker, eats into, and corrupts, the better feelings of man, stands self-condemned. That the doctrine does not generally produce this result, is due to the fact that "believers" are seldom logical; and, happily, are generally better than their creed. *But the simple condition, that a theological doctrine can be a matter of logic at all, is sufficient, so far, to destroy its pretensions to be vital.* In feeding, clothing, and otherwise caring for the welfare of the body, we are guided alone by instinct, and practical judgment, checked by experience: and so it should be in matters pertaining to the welfare of the soul, in which instinct is represented by intuition; and experienced practical judgment, by the disciplined spirit of a sound mind.

* *Seventhly*: it naturally results, that this "doctrine of Substitution renders it impossible to love God. We may love Christ, for His mercy is beyond question. But the portrait of the Father's character drawn by Substitutionists only inspires dread, awe, and aversion. We shrink before the inexorable demander of the full, the all-sufficient penalty. All the love which we can feel for God centres itself in Christ. He was satisfied without some other paying Him His 'ransom of blood.' The mercy of Christ is lovely, love-worthy, love-inspiring. But we are compelled to wish that there was no Father; and to wonder why He could not have been more Christ-like." "The moral tendency of this doctrine of Substitution shows that it is not Christ-like; therefore, that it is *unchristian*."

It is this very dread of God which is either openly proclaimed, or tacitly regarded, as the first symptom of salvability. For instance, admission into the Methodist churches is conditional upon the expression of a desire "to flee from the wrath to come." This notion is worthy twin-brother to that other frightful monster—so ranted about on "revival" platforms, and so bechanted from the hymn-book—that Hell is man's "own place." What a strange evangel is this! What a robbery is here of a title that should cover all lovely thoughts of God; and whose proclamation should prompt every true heart, with one accord, to offer to Him the sweet incense of gratitude and praise!

But we should not only pay regard to the chief aspects of this doctrine, here-above set forth: we should also take care to inquire what are its corollaries. Among these, we must clearly include the following.

Firstly: if the infinite merits of the Redeemer are alike imputed to every believer, then, all who are thus "saved," on entering Heaven, must be, and must remain, in a state of perfect unprogressive equality—the most undeveloped sinner, just snatched from the burning, ranking with the most experienced saint. Likewise, there can be no gradations of torment in Hell: and it is plain that there is no room for an intermediate state. Moreover, this doctrine leads to the conclusion that there is no essential difference in guilt between different acts of the "unconverted." Indeed, we are consistently told that "good works," performed in this state, are but "gilded sins;" and that to cultivate them does but add fuel to the fire of the Divine condemnation! We thus learn that, in the sight of God, the depraved wretch, who breaks all the laws of the Decalogue, is less wicked than the unprofessing Christian who strives, as far as ability goes, to live up to the light of conscience. Most monstrous infatuation!

Secondly: if "unregenerate" man is totally devoid of good, how can he perform the act of belief which is supposed to lift him from the "state of nature," and to secure for him the eternal immunities of the "state of grace?" We are told that "no man can come to [Christ] except the Father draw him."¹¹ How can this gracious act on the part of the Father, manifested toward those who are "by nature children of wrath,"¹² be reconciled with the hard, commercial spirit of the popular doctrine of the Atonement? And, if the invitation is effectual, what causes it to be effectual? The irresistible will of God? or the impressibility of the subject? If the former, we have an election of favorites; and what becomes of human responsibility? If the latter, there must have been some antecedent, God-like quality in the subject; and what, then, becomes of the theory of man's utter vileness?

So inextricable is the dialectical net in which the logical advocates of this strange tenet are entangled, that, if the subject were not so serious, it would be almost ludicrous to observe the straits in which they become involved. A dear friend of mine, a man of the most pronounced "orthodox" views, once lent me a book, written by Dr. Anderson, on the Atonement, which he characterized as "very deep," and regarded as containing demonstrations of the truth that must

¹⁰ Matthew, xii., 33.

¹¹ John, vi., 44.

¹² Ephesians, ii., 3.

carry conviction to every reasonable mind. The argument aimed, in the first place, at ascertaining the simplest essential condition of salvation—one, so simple, it was alleged, that, blessed be God! the merest child could accept it; yet so potent in its efficacy, that it would gain for the believer a passport into Heaven. And what was the condition? This, and nothing more:—to believe the record which God has given of His Son in the Gospels. And then the believer would be saved.—Not a bit of it: there was yet a farther condition left to fulfil; and, after that, still another: and so on, for five bewildering stages; until the "anxious inquirer" might well tremble at the danger of being lost, after all, from failure in some tittle of the ponderous dogmatic programme. At last, the polemical divine was constrained to confess that this scheme, which, he said, could only be appropriated by faith, was utterly incredible to human reason. Such is "orthodoxy!"

Thirdly: if simple belief in the efficacy of the vicarious death of Jesus is sufficient to secure the imputation of His "saving merits" to the believer, he is then saved with a perfect salvation; and, therefore, can never after be unsaved. But how, if faith wavers, and at last dies? How, if the whilom believer become a backslider? Still, he is saved, say the substitutionists. Indeed, this doctrine cannot but lead to that slippery tenet, known by the title (among others) of "final perseverance;" and to that other one which has unbalanced many enthusiastic minds—the visionary doctrine of "perfection."

Fourthly: another anomalous result of the acceptance of this doctrine of Substitution is, that the people of pre-Christian times, who were under another dispensation, must have been saved by a different method; and that the Divine conditions must have been suddenly changed on the coming of Christ. The advocates of this doctrine get over the difficulty (as they surmount all others) by a feat of mental acrobatics. They remind us that "concerning this salvation, the prophets sought diligently what time the spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ;"¹³ and, for the readers of the prophets, they prescribe an imparted anticipation of Christ's coming, as the equivalent of our belief in His past, and completed work. If the difficulties of this creed, in the light of the actual dispensation, are so insurmountable, what must have been the position of the Hebrew, with only, at best, the darkness of oriental prophecy to enlighten him?

The salvation of the heathen—that is, of those in every age and nation who have never heard of Christ—is another kindred *crux*. Here, the ingenuity, even of the advocates of this astonishing creed is at last completely baffled; and the tenderest among them are constrained to admit that, after all, there *may* be some back-door way into the Kingdom for these poor people, through the "uncovenanted mercies" of God.

The origin of the untenable doctrine under discussion is manifest. It is derived from the debased idolatry of the heathen, and is fed by a survival of its spirit. The God of wrath; of inexorable justice; jealous; tenacious, above all things, of His personal glory; the God who will have his *quid pro quo* to the uttermost farthing; is essentially such a God as those to whom were, and, in dark corners of the earth, still are, offered the bloodiest propitiatory sacrifices.

It is a favorite resource of the Substitutionists to point to the Jewish sacrifices as typical of the vicarious death of Christ, and as corroborative of their creed. But I believe it will be found that, rightly understood, the alleged parallelism entirely breaks down under close and consistent examination. The Jewish sacrifices, for the most part, seem to have been, substantially, offerings of shares of their best, as indications of obedience, of gratitude, or of repentance. It is remarkable that the scape-goat, on which so much stress has been laid in

this connexion, was not killed at all, but treated thus:—
"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat; and he shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."¹⁴

But there may be those within the sound of any voice who may say that this is seeking by "carnal reason" to dive into Divine mysteries. Then, let the appeal be to those Writings which you regard as the oracles of God. Bishop Beveridge, in an article on the Atonement, both commences and concludes it by announcing that the object of this great propitiatory was to reconcile God to man: yet, strange to the *catena* of texts, to which he refers in support of his position, says nothing of the kind. In every case, they attribute its efficacy to be in reconciling man to God—a very different thing indeed! And so it is throughout the New Testament, where it is alleged that "while we were enemies, we were reconciled to God through the death of His Son;"¹⁵ that "we have now received the reconciliation;"¹⁶ that "God was in Christ, reconciling the world unto Himself;"¹⁷ and so on, through the pertinent passages.

I will here touch upon two different doctrines of the Atonement which, among other ingenious alternatives, have been invented by those who saw the untenableness of the (so-called) "evangelical" one. According to one of these, the death of the Savior was a vicarious sacrifice, of infinite value, offered to God, not to appease His wrath, but to satisfy His holiness, as the Passion of One who had perfectly fulfilled the moral law. This was regarded, in effect, as holding an *axis* over the human race, under whose shelter it was, however, quite as necessary that every individual should voluntarily put himself, regardless of his moral state, in order to secure salvation, as it was in the case of the more terrible scheme to which our attention has been chiefly confined. Inasmuch, however, as salvation is made to depend fundamentally on *belief* in this Atonement,—just to that extent does the latter change its aspect, and assume the lineaments of the doctrine which it was designed to supersede: that is, immediately that Substitution is erected into a *vital theological doctrine*, it ceases to be a truth. Time will not now allow me to explain how this conclusion is reached; and I must pass on, after noting that the second alternative, above referred to—according to which the death of Christ was pronounced to be (in plain words) a sop thrown to the Devil—does not need a moment's consideration.

Is there such a thing, then, as Substitution? Indeed there is: and it is an universal fact. The whole realm of created being—every kingdom of Nature, in the widest sense—is full of it. The ministrations alike of animate and inanimate existences are examples of it, in either an active or a passive form. We have but to look around, to see them at every turn. Degrees of it there are, of necessity, ranging from the humblest office of that which we regard as the vilest refuse, to the noble sacrifices of the loftiest spirits. But all are instances of one and the same natural principle—the one which lays upon each the duty and the privilege of doing for others what they, from constitution, or from circumstances, cannot do for themselves. No *transference of credit; no imputation of the merit of another; no really possible*. There is something in human affairs that, at first sight, seems to point in a contrary direction—when great deeds, performed by one, or by a few, have aroused human generosity, and purchased from it the immunities of many, upon whom has fallen a portion of the halo of glory shed by the heroes. But an appeal to the partial and unstable impulses of men, is a totally

¹³ 1 Peter, i., 10, 11.

¹⁴ Levit., xvi., 21, 22.

¹⁶ Acts, v., 11.

¹⁵ Acts, v., 10.

¹⁷ 2 Corinth., v., 19.

different thing from an appeal to the unerring insight of Omniscience; and, farther, the immunities, and the reflected glory, just referred-to, are, in such cases, freely granted, and equally received, without any reference to the aspirations of the masses.

Such is Substitution:—a fact too simple, resulting from a necessity too obvious, to have demanded exposition here, except for its bearing upon theological dogmas which are, and have been, held, not merely by a few exclusives, but tacitly, if not confessedly, by that vast body in the Christian church who make belief in the Atonement the fundamental, and only, condition of salvation. By making salvation contingent on belief, Solifidians practically identify the Atonement of Christ with the popular doctrine of Substitution; and, to such, the denial of the latter implies also the rejection of the former. But these vicarious aspects of the Atonement are by no means the only possible ones. Swedenborg has given, to those who accept his theory of the nature of Christ, a beautiful scheme of doctrine, referring to His mediatorial offices, which, in most important points, is the very antipodes of the one that has been passed under criticism—a scheme, at the same time, so cogent, that those who accept his premises must, logically, also accept his conclusions. I do not say that this view is the only alternative; nor am I here to recommend your acceptance of it. I refer to it now, only to exemplify how the fact of Substitution may be realized in its highest conceivable form,—a form, too, totally dissociated from all vicious hypotheses,—from any hypothesis, indeed, which transforms the fact into a doctrine, to be believed, under pain of damnation.

If there is one thing more than another, of which I have long been convinced, it is this,—that our salvation is not contingent upon our acceptance of any creed, or of any article of belief whatsoever. Our *theologic notions* are truly matters of the intellect; and have only an indirect relation to our *religious convictions*. Hence, we are allowed to hold whatever views we are best able to form, as to the person and work of Jesus of Nazareth; and He who "looks at the heart"¹⁸ will not, on that account, bring us to judgment. He only asks that we, individually, shall eschew evil, and, to the extent of our capacity, shall allow ourselves to become recipients of His good and His truth.

It is one of the strangest evidences of perverted judgment in a large section of the Christian church, that it prescribes, as the cardinal article of saving belief, certain views of the nature, person, and work of One who lived 18½ centuries ago, the earliest biography of whom was not written until at least 40 years had elapsed after his death. Every competent and unbiassed student of history knows that it is impossible for any one, however learned, to be certain of the unimpeachableness of a story of this character, written at such a period. I do not say this to throw doubt upon the authenticity of the Gospel narratives; but merely to enforce the truth that an assent to facts, assumed to be historic, can never be made a *conditio sine qua non* of acceptance with God; and that nothing else than this can be predicated of belief in the life and death of an historic personage. Belief in the vicarious efficacy of that death does not even stand upon the historic foundation; but, as an article of faith, must be based upon either a supposed authority, or on special personal illumination. But neither supposed authority, nor apprehended individual illumination, can be sure guides to mankind at large: hence, it is not essential that we should receive, as an article of saving faith, anything which cannot be verified by the enlightened consciousness of every well-organized mind.

Away, then, with your creeds, if they have nothing better to testify of the God of Love, than that He will cast you into Hell if you cannot accept them! "Let each man be fully assured in his own mind;"¹⁹ and let us do all that we can to free, both ourselves and others, from every form of spiritual slavery.

SPIRITUAL EXPERIENCES.

VARIOUS FORMS OF MEDIUMSHIP.

To the Editor.—Dear Sir,—You have been kind enough to publish three communications from my pen, for which I thank you.

I, and many others, no doubt, will say, "Let the Mediums speak out boldly." I am very much impressed with the matter that comes to us weekly through this spiritual organ. The "Wright" matter always appears in the right place, and, as I believe, the right medium for the world at large. A.T.T.P., too, gives us much to think over; no matter what theories—thought-reading or otherwise—the truths come with great force through that channel, and much too true, perhaps, for some men, who like to keep things in the dark.

We Spiritualists are singular and eccentric persons, I dare say, in the estimation of the round-about and everlastingly revolving world. We dart off and leave the round globe of popular thought, like comets from the sun. We travel in space (free-thought) in search of Truth, come home again with the news from heaven or from the spirit-world. "Can these things be?"—we say, "Judge for yourselves," for we know full well the depth and breadth of God's universe will stand testing; and if (and we don't doubt it) God has built us many mansions, we pray and work to find out the way that leads to them; and these spirits—so long accounted by the lower and animal-minded world—are our authority. This is one of the greatest world-reforming truths of the times, because it comes to us without money and without price, a God-granted boon to the honest labourer in the "very dear" school of humanity. Go on, Mr. A.T.T.P., your soul swells with much good, and your medium is ready, indeed, with the spirit and minds of earth to speak to the point, and that point is rather sharp and annoying to the selfish propensities and secret-loving crowds of English fortune-hunters. I like to speak out my mind—I feel to have done a duty.

As the next point in my experience comes a host of communications, impressed upon my mind day after day and week after week, and written through my hand at different circles; also, very many controls, as we call them, abnormal trance-speaking, nervous mechanical action, and automatic propulsion. My life since 1864 has been, more or less, governed by spiritual agency, so much so, that my friends thought at one time that my mind had become weak and somewhat deranged; but thank God the spiritual gift was a blessing to me, and all those connected with me. The weakness, (so called by my friends) became my greatest strength, for I always felt my spiritual guide near me in times of trouble, and needed only to sit with pen in hand to get advice, or sit with a friend and the spirit would speak through my mouth to him, telling me by this means what to do. I could tell you, Mr. Editor and friends, many truthful stories, but I am afraid you would think my experience too long and tiresome. I know these things are never so interesting to others as to the individual himself, therefore, I will say as much as I can, and take up as little space and waste as little time as possible.

I used to be in friendship with a brother Spiritualist (a Mr Gilby) who passed away in consumption about fifteen years ago. He was an earnest man, a lover of truth, and a trust-worthy friend. In course of time we became thoroughly acquainted with each other, and found many means whereby we could meet in holy communion with the spirits of the departed. This was a friend who helped me to tie the Brothers Davenport, and fix the feet of the mediums on the paper before mentioned, and with him I often sat at our old friend Cogman's circle, long before his departure from earth, and much spiritual food we got under the hospitable roof of that well-known spiritual worker, now living amongst God's hosts in the spheres of light and peace.

The spirit of my friend, Gilby, came to me over the Atlantic Ocean three or four days after his natural death, and appeared to my inner vision bidding me adieu while he passed on into space through the blue vault of our natural heavens. This experience gave me some sorrow mixed with great enthusiasm and gratitude to our Father-Spirit, the Great Almighty God. After the vision had passed, and after I became conscious of my position—and this came about while my wife was speaking to me, trying to wake me up,—I told her to write at once to my friend's wife, at Birmingham, asking her if she had heard from him?—having gone to America for the good of his health, and then staying at Buffalo. She answered our letter saying, —No, she had not heard: Why did we ask? Said she, you must have heard, pray tell me, by return of post, what news. We simply told her the spiritual fact of my vision, and about a week or so after she wrote to us, telling us she had received a letter with sad news of his death. My spirit became the first messenger, and this was to me one of those beautiful tests of the spiritual personality of the departed: I was satisfied and thankful to God and his messengers of truth for this proof of individuality. It was enough for me.

I do not believe in those Spiritualists who require so much of the manifestations of our departed friends. We cannot rea-

¹⁸ 1 Samuel, xvi, 7.

¹⁹ Romans, xiv, 5.

sonably expect angels' visits every time we mortals, in our ignorance, may wish. These things are far too deeply implanted in the great gardens of infinite space; too much curiosity and selfish human ignorance will find these inner truths veiled, and the Spiritualist who dares to intrude upon those grounds without the divine permission will find disappointment, doubt, and trouble. What do we mean by the words "divine permission?" A census by the law of human development, gifted with true authority. No man knoweth that soul which seeth deeply into the great Cosmos of Matter and Spirit, and the time of mortal judgment is not yet come; hence the many theories of our earnest and hard workers in this very interesting subject. The mind must be subservient to the silent intuitions of the inner soul before such wisdom can be born into the world of thought and worship.

Our beautiful Spiritualism is branded with many false names from the pulpit to the press, and back again amongst the people, and in some cases the sacred name of God is brought in, with vengeance against the very truth itself. What shall we do then, friends, when the great preachers denounce us? Shall we say "Forgive them, Lord, for they know not what they do?" My soul teaches me to use words of peace and wisdom when searching after godliness and spiritual Truth. I have great faith in God and His works, for, am I not created by Him through nature and her laws? Am I not a child of nature, imbued with the spirit of Life, Love, and Reason? Believing all things,—except human idiosyncracies, the hallucinations of priestcraft, doctrines of divine dunces, who prattle about the infinite devil and a host of horrid "megramas," dragged along through history and deified with the grim usages of ages. These are things of crude humanity in its infancy—the weal and woe of tribes in ancient India, Egypt, Greece, and Rome. These things, doctrines, or theories come to us through history like the gods of mythological antiquity: they are creations of mortal man; but things or facts of life, nature, and God are what we want, and a pure development of mind and spirit. I believe all things that tend to make us better men and women, or children of God.

And now, Mr. Editor, I wish to say adieu for a season, thinking your paper will not be a receptacle for matter such as my spirit produces. I am a Spiritualist, but not of that class, perhaps, which the readers of the *Messenger* would like every week. I thank you for the courtesy you have bestowed towards me, and shall at any time be pleased to write more if you think proper.—I remain, yours fraternally,

R. WORTLEY.

Rochester House, Barking Road, E, 6th August, 1882.

CLAIRVOYANCE.

By CAROLINE CORNER.

Previous to Miss Lottie Fowler's visit to Liverpool, my sister Nina and I paid a visit to that highly gifted medium. After a few common-place remarks and a little desultory chat, Miss Fowler commencing to shiver, extended her left hand to me, which I took in my own, and held throughout the seance. Presently the medium began to cough, which, by and by developed into alarming paroxysms, racking her poor chest, which she pressed with both hands, leaning forward, fearfully. It was distressing to see her. My sister and I looked at one another though we said not a word, for it reminded us in every detail of an experience we were having in our own home at that very time. The medium then, under control, began to speak. She said in these words, as well as I can remember:—

"You have somebody at your home like that. Oh, she is bad—very bad! Your mother is worried about her. She fears she will not get better, BUT SHE WILL. I can't tell who it is. It's somebody near to you, and yet it doesn't seem one of your own family. You don't take lodgers? (No.) Well, she seems something more than a servant, for you all are so careful of her, and reckon her almost as one of yourselves; and she is very much attached to you. You have been much with her, and you bring the magnetic influences here with you. It is somebody who has been with you a long, long time; but she'll go soon: not die, oh no! Tell your Mother she will go away, and she will come back to you again. An old servant, or housekeeper; yes, that's who she is. She has been bad with her chest for a long time, but you did not like to send her away. Tell your Mother her idea of removing her as soon as she is well enough is good. SHE WILL GO, AND SHE WONT COME BACK AGAIN."

All perfectly correct, our old cook was then suffering from a serious attack of bronchitis. We took great care of her, and when well enough, through the medical attendant, got her into Mrs. Gladstone's Convalescent Home, where she made a rapid recovery, but SHE DID NOT COME BACK TO US. In addition, the medium told how the bronchial tubes were affected, prescribed for the patient, and gave an account of her general constitution. I meanwhile, being on tenter-hooks of impatience to hear something more personal and interesting, which I am fully aware is most unwise as well as naughty and selfish, yet human! Everything was accurate that she said: I was glad, though, when this, particularly the painful impersonation was over, and the medium began to speak of other things. She said there was such strong sympathy between us, my

sister and self (absolutely different though we are in temperament and disposition) and the magnetic currents were mingled and confused that it was difficult to separate you from life from the other.

Gradually, however, she got on the right track, and the next moment was reading aloud the story of my life for the past two or three years, (secrets and all!) as though it were done in three volumes before her. From my inner self, she said there were cords of light reaching to those with whom I was most in sympathy. Following up one of these, she declared she saw the individual: at any rate she described the appearance, bearing, manners, peculiarities and surroundings of that individual with marvellous exactness. Another of these luminous cords led her to "a lady in a far distant land." "You have lately written to her," she said, "and you will have an answer from her shortly: you WILL, though you won't expect it, (I was very dubious about the address being correct) and she will want you to go to her, but your Mother will say, No; and nothing more will come of it. She is a lady of great power: she has great influence in the world, and will help and be of great use to you; but don't think you may do for you will not. (A distant relative in Jamaica. I heard from her two or three weeks afterwards, inviting me to go on a long visit, offering to assist me in literary pursuits, she herself being an author and editor of a paper. My Mother was object, and I did not go, much as I should have liked to go.) After exhausting my history and interspersing it with personal remarks, by no means flattering, or I am not an impartial judge, the medium went on to speak of the other members of our family, their circumstances, respective natures, etc., although she were familiar with them all. My sister Nina got a tolerably satisfactory account of herself and her affairs. Speaking of my Mother, she, the medium, said: "Ah, she is a great invalid and has been many years; sometimes she is much worse than others. She is subject to attacks of illness that take away all her strength (she then entered into particulars concerning these peculiar attacks, and in simple words gave a correct explanation of both cause and effect. Ah! and something is the matter with her arm, this arm, (indicating her left) I feel it (passing her other hand down to the wrist.) No, it is the wrist—the hand. Oh! the pain is great. I see the ligatures are all shattered. It was the result of an accident—a fall. Oh! it is so bad to bear." I glanced at the medium's hand, and was amazed to see it rigid, the fingers held out immovable, and the whole presenting the unnatural appearance that Mama's has had ever since a severe accident she had some two years previously.

I was glad, too, when this was over, for the medium appeared to suffer greatly by the expression on her face, and in way she stroked the (seemingly) injured left hand.

Although our seance with Miss Fowler was somewhat of a painful nature, owing entirely to ourselves, the conditions we gave and the influences we brought, my sister and self were highly pleased with it. Throughout the sitting we maintained almost absolute silence, while the medium talked over with scarce any hesitation, and from what she said she was certainly conversant with all our concerns, even those not personal and private. If anybody is wanting either proof of this splendid gift—clairvoyance—or advice on any question of importance, I should recommend a visit to Miss Lottie Fowler—alone, if their breasts are burdened with secrets, or their consciences in any wise troubled, for all comes out!

Excepting the remarkable clairvoyant and prophetic powers of the amiable and beautiful Baroness Adeline De Vay, of which I had demonstration while on my most delightful visit to that lady last summer, I have never had stronger proof of the reliability of this "covertable" form of mediumship. Whilst in Styria, owing perhaps to being in constant and deeply sympathetic companionship with the Baroness Adeline, the power of vision—seeing in the WASSERGLAS, began to develop in myself: but only under certain conditions, i.e., immediately after the Baroness had been exercising her own gift of clairvoyance in that same tumbler of water. Since my return home I have tried repeatedly but always failed, even when the water has been mesmerised by a powerful mesmerist.

The few seances I had with the Baron (an ardent Spiritualist, and a true gentleman) and Baroness were deeply interesting. I am half-ashamed to say that the only reason why they were few, was that we were enjoying ourselves in other ways so constantly and thoroughly, that selfish nature that we are, we had not time to devote to the good spirits.

Upon one occasion the Baroness, looking into the Wasserglas in her normal state, saw my Mother, described her dress and cap, the chair she sat upon, the room and its furniture, and an old gentleman (his appearance just as minutely) to whom Mama was talking. It was one Saturday evening, and I immediately concluded it must be prophetic of the morning when such an old gentleman, though not yet so old, would most likely be calling, after church. Without my speaking the Baroness's hand was moved to write:—

"You are wrong; it is not the one you have in your mind. That scene is occurring now, at this moment, at your home, and the conversation is respecting yourself. I hear your Mama say 'Carrie.' Take the time and write, and you will have it corroborated."

I did so: very sceptically, I must admit, for I had not as yet had evidence of the Baroness's always dependable mediumship, and that old gentleman, the only one I could think of at all answering the description, never came at any time save in the morning after church. But sure enough the reply I got from home confirmed what the spirit had said. The old gentleman was a stranger to me, but having known Papa in his early days, had, upon coming to London, called to see him, and Papa being out Mama was speaking of the whereabouts of her children, myself included. I have since seen the old gentleman, and the description I had of him previously, and so many miles away, was so peculiarly exact that I felt inclined to laugh.

The Baroness is very particular as to what use she puts this fine gift, also, with whom she sits. The Baron is always present at the seances taking notes, and maintains a serious and deeply earnest demeanour. Is not this the right way to hold communion with

The guardian angels,
Who attend us in our weal and woe?

"THE DIFFICULTIES AND DISAPPOINTMENTS OF SEERSHIP."

To the Editor.—Dear Sir,—Under the above heading a letter appears in the current issue of the MEDIUM, and the thing about it that strikes me is, the painful resemblance of the writer's experience to my own. I am, I believe, a sincere and anxious enquirer after the truth, and if I am able to form a correct opinion—judging from personal experience—I believe I am mediumistically inclined. I need not enter into this latter now, I am only writing upon the subject as suggested in the heading.

I have been, and am still, in considerable perplexity about my spiritual surroundings, and I should very much like to have my doubts cleared away; and, with this object in view, I applied to a "Seer" of reputation, some little time since, asking him if he could describe my surroundings and advise me. Instead of receiving light upon the subject that troubled my soul, I was connected with worldly matters in which I had no interest whatever. Law-suit, etc., spoken of, of which I have not a suspicion of fear, and the strange thing about it is, that whereas this letter from the Seer speaks of my being beset with "worldly trouble," it happens that I am just now freer from any "distress" of this nature than I have been for many many years. In the course of the letter I am told, "You will have some comfort from a female spirit in about three days from now, or sooner. The comfort to consist, also, of something substantial relating to the things of this world;" but time has proved this message altogether untrue, etc., etc.

Now, dear Sir, I do not write in the spirit of complaint. The letter in question was a very kind one, and I dare say contained all the "information" the writer was capable of imparting, but it was simply "Hamlet" without the "Prince of Denmark," and that is unsatisfactory. I do not think it can do our beloved Cause any good that any, however sincere they may feel, should publicly profess that they cannot perform. I have reason to believe my spiritual surroundings are of a very pronounced character, and I think a true Clairvoyant should be able to describe them—at least, if what one hears and reads of Clairvoyants be true.

Although I wrote my letter under an assumed name, I had no thought or desire of testing the Seer. My object in not disclosing anything in connection with myself was—that when I received the description (which I quite hoped and believed I should) of my spiritual surroundings, I might be able to feel sure that no information of mine had contributed to the result; and should the person to whom I wrote read this present letter, I trust he will believe the truth of this statement, and also receive my thanks (already communicated by letter) for the kind spirit of his reply, although, that notwithstanding, it utterly failed to satisfy me upon the point I sought satisfaction on.—Believe me, yours faithfully,
NEMO.

THE DIFFICULTIES OF SEERSHIP.

The best of Seers fail sometimes. To the student of Psychology, the failures are as instructive as the successes. These experiments are not for the purpose of fortune-telling, or to be a prop to sustain people in their affairs: and if any Seer should be drawn into this plane, it is well to show its futility. We have seen many letters to Seers from their correspondents; but that we may keep our skirts quite clear from any supposed complicity with unfair work, we withhold the name in quoting the following from a retired officer of the Army:—"My dear —, Many thanks for your letter, which reached me this morning. I asked no questions because I preferred leaving the information to be given to those who knew better than myself what was the best to be given. I see you have given me more than my due—the sheet of note-paper has been exceeded. I trust you will not be offended at my enclosing more stamps to the amount of eighteen, in compensation of your extra work. This is only fair to you, and, being that, it is fair to myself to do it. Wishing you all good guidance, I am, etc." Though no confirmatory particulars are given, yet this letter is most courteous and appreciative, and thus speaks well.

As to what Seers see, and how they see, and why they are sometimes misled, no doubt further knowledge will be developed in the future. We think it is of the utmost importance to discuss the matter in these columns. Several Seers have communicated to us their methods, and they differ widely, yet are performed in all sincerity. These Seers are honest, earnest men and women, doing their best to unravel the deeper problems of existence. They will, no doubt, give us some of their experience soon, for they have no other object than to throw light on man's spiritual nature.

We had a conversation with a lady this week, who is the esteemed friend of several seers, and yet can get no descriptions; yet she is most genial and spiritual. The seals will be opened.

ARABI, THE EGYPTIAN REBEL, PSYCHOMETRISED.

I feel that this is a restless, great mind; it's a man, a character that never seemed to be satisfied unless he was accomplishing some grand purpose, some universal good. He seems a great worker for some special cause. He has some great cause—something to accomplish.

To tell the truth, I don't like him: he's a partisan; he seems like some leader; but I get a great deal of death around him, a great many spirits. He don't seem sick, but I'd not be surprised if he's a spirit himself before long. Perhaps he will not live long. He brings me into restless, turbulent scenes. I don't feel happy. It's all anxiety and conflict, as if I were going to be besieged.

I think the man is exceedingly shrewd, but at the same time not diplomatic. He wants to arrive at some great position, but mostly for self-aggrandisement.

He is not near, not like one of us; he seems distant. His organism now is only acting out his true character. It has been slumbering a long period, now he is acting out the full measure of his designs; I call them iniquitous. I don't like the man. I thought at first he was philanthropic, but he is not. He would lend himself to secret manoeuvres and intrigues. He does not value human life, he is despotic and cruel. Has he got any negro blood in him? he seems like Indian or negro; he is not Anglo-Saxon, he has a mingling of nationalities. He has a taint of negro and Indian character; he is stealthy.

He has a following, but those who follow him are being misled. He has magnetic influence and tactics—he buys them by promises. No intelligent, civilized people would follow him. He would hold out great promises to his followers.

He seems a military man. His career is not for a principle so much as policy and self-aggrandisement. He is in a plot; he seems the originator of some great plot; some of the important actors in it are not known. It was for power—to subdue—for some secret purpose or some imaginary wrong that they feel.

The great restlessness and turbulence of this man's nature must come out. This affair is the outgrowth of his character. He is warring and destroying. I get all sorts of destruction, and missiles of every form, destroying life and property. I see ships. His career will end in great disgrace if he does not lose his life. Those he depends on most will turn against him and become his enemies. I feel that decidedly. He is not a Napoleon by any means. He is decidedly cruel and does not regard human life; yet I think he is cowardly as to his own life—he wants to live.

He brings such an army of accusers from the spirit-world—hordes of them. His career will not last long. If he were killed, or should die, this work, this disturbance, would soon cease. There is no one to take his place. He is despotic. It makes my head ache.

(Q.—What is his personal appearance?)

It's hard to get his personal appearance. I think he has broad shoulders, is not a slight man. His complexion is dark. His eyes have an unnatural expression—all the fire of his nature is concentrated in the expression of his face. He has great determination—no expression of repose—the expression of a tiger.

He don't seem to have any real love. He would as soon war with his own father and brother, as anybody else. The result of his turbulence and mischief will not be advantageous in any way to his own country or to those he endeavours to wrong. He is not going to escape—he will be captured or killed—his career is short lived—the seen and unseen powers warring against him forbid him to succeed.

I wonder if these scenes are not in the Egyptian war. I see the shattered walls standing, and great pillars supporting buildings lying in confusion and destruction.

(You are right. This is Arabi Pasha. What do you say of his religious character?)

He has nothing spiritual. He inherited this turbulent nature, which has long been lying dormant.
—"Banner of Light."

"AN UNHAPPY ONE."—You could be entirely relieved of your ailments. Why not give your full address, or call at this office?

is needed. The way to make a strong movement is to get many hands engaged in practical work. Here, then, is the opportunity.

But while the grass is thus slowly growing the horse is starving. Interest on debt accumulates weekly at a fearful rate, and without capital a shop is a loss. What is wanted is ready money; given from the heart, as I give, and have given, my services. If the cash required were going into my pocket I would blush to speak thus: but as I give several hundred pounds value yearly, I feel bold to say—"Go and do likewise."

I have given 20 years of my life to Spiritualism; and have observed that nothing which the Spiritualists have started in this country has been supported. One thing after another has risen and exploded into nothing; new and specious schemes swallow up hundreds of pounds, but real work done and service accomplished have had a hard fight. The Spiritual Work of which I am an humble instrument has never looked over its shoulder. It has been built up on the principle of DOING AS MUCH AS POSSIBLE FOR THE CAUSE, not getting as much as possible out of the Cause.

Now, as I have no credit of my own to defend, I feel myself free to do all I can to save the credit of the Movement by enabling it to succeed in supporting one agency. I ask every true Spiritualist to stand shoulder to shoulder with me. I have not yet found one who has anything to risk that is prepared to come to the front, and say I am an honest and true man, and, that things are as I state them. What are you afraid of, ladies and gentlemen? If I am a rogue and a liar, then, what is Spiritualism, and what are you, who profess to believe in it? This is a plain logical issue; let every soul answer it for himself.

My sufferings, and that of my family, have been very grievous, and are so to-day. And yet we have got "angels" and "good spirits," and philanthropists and people breaking their hearts to do good; but, strange, they do not seem to know or care what misery or wrong are inflicted through the very means by which they make their goody-goodness known to the world!

What are we to think of it all?—angels, spirits, ladies and gentlemen; let us have a little light on this practical question.

If the Spiritualists were wholly a poor class of people, I would say nothing. There is no paper issued, to its extent of circulation, that ought to be better able to command the means of support than the MEDIUM. It is read by numbers of wealthy people, to whom £100 would be a less sacrifice than one night of unrequited toil to me and my family.

I know the value of my work. I see where the Cause would have been without it. I have observed how impotent the Spiritualists have been to present a front to the world. I am one of them, and my honour, as a Spiritualist, is more dear to me than my comfort and credit as a man of the world. All of you know that this is true, as well as I do, and yet, except my humble co-worker, Mr. Towns, there is no one to testify to this truth, and relieve the Movement from the disgrace which such a state of things casts over it.

I shall do what I can—that is limited, strictly, and I shall receive most gladly the heartfelt help of any worthy brother or sister, who will come forward to redeem, in part, the credit of our Movement.

J. BURNS, O.S.T.

Spiritual Institution,

15, Southampton Row, London, W.C., August 16, 1882.

THE "SPIRITUAL LYRE."

We are making an effort to print an edition this week. The "Liabilities," bind us fast, and altogether bring our business to a stand-still; besides being an inconvenience to congregations in want of hymn books.

The sixpenny edition is 4s. 6d. per dozen; the shilling edition 9s. per dozen; if one hundred cloth bound copies are taken, we can print the name of the congregation on the cover in gold letters. We would be glad to receive all orders together, and do the work up while it is in hand.

THE EXTENDED CIRCULATION OF THE "MEDIUM."

We now send a goodly number of parcels of the MEDIUM, for which we charge one penny per copy, if two dozen are taken in one parcel. One dozen MEDIUMS weigh one pound, so that three dozen will go to a distance of two hundred miles for 4d., over two hundred miles the three pound parcel is 6d. If over three pounds, and less than six pounds, the rate is 6d. and 8d., or under one hundred miles, 5d., under fifty miles 3d. By this arrangement the price of the MEDIUM may be reduced as near as possible to one penny per copy.

Individual Spiritualists are having parcels in this way weekly for distribution; they find it an excellent way of spending their "tobacco money," and they can give away a good few spiritual "quids" to their inquiring neighbours. These railway parcels arrive at their destination on Friday morning, and thus give early announcement of all local meetings for the following Sunday.

The South Durham friends, Auckland Park, have commenced to send for forty copies weekly. When they can take

one hundred, we will send them carriage paid. This order was unsolicited, as we never yet have taken any step to compete with a contemporary, rob another publisher of his customers, or run any struggling traveller off the road. We wish to exist entirely on our own merits, and not by the destruction of other people's reputation.

We have a warm heart towards the Auckland district. We introduced this gospel there some sixteen years ago, when very few of the present Spiritualists knew aught of the subject. The Cause is greatly indebted to Bishop Auckland, which will bring a return blessing some day.

MR. TOWN'S SEANCES.

On Tuesday evening, the seance-room at the Spiritual Institution was overcrowded, to meet Mr. Towns on the resumption of his weekly meetings. The series has been sustained for several years, having been commenced, January 22nd, 1878 and the meetings seem to increase in popularity, as certainly they do in usefulness. Mr. Towns's faculty is developing in a very gratifying manner. His prompt replies to mental questions, as a psychological study are deeply interesting, and throw the "thought-reading" of the conjurers altogether into the shade. But there is beyond this a spiritual utterance, which goes vastly beyond the thought of the sitters, and touches keenly the deeper spiritual faculties. Mr. King, in his report, observes the firmer grasp which the spirit-world is taking; a fact which is noticeable in all directions. The sum of 25s. was collected towards defraying the "Liabilities," borne at the Spiritual Institution.

CIRCLE & PERSONAL MEMORANDA.

Rev. C. Ware will speak at Stamford, on Sunday. Then he will go on to Peterborough, and to Leicester on Sunday, 27th.

"Attempts at Truth," is the title of a series of Essays being brought out by Ly Trübner from the pen of a well-known writer on Physiological subjects.

Mrs. Nelson, of Northampton, paid her long expected visit to London this week. Those friends who were fortunate in making her acquaintance were much delighted. Numerous invitations were offered for a speedy return.

The proposed visit to this country of that veteran Spiritualist and Philanthropist, Mr. John Murray Spear, of Philadelphia, has been indefinitely postponed, to the disappointment of many of the older friends of our Cause.

Mr. Cornelius Pearson has, we hear, availed himself of the fine weather for a sojourn at Hungerford, on the Kennet, in Wiltshire—a stream famous, according to Evelyn, "for its troutes," and hardly less noted for delightful reaches of picturesque scenery so tempting to the artistic tourist.

A Phrenological evening, given by Mr. Burns for the benefit of Mr. T. M. Brown's Emigration Fund, will take place at the Spiritual Institution, 15, Southampton Row, on Monday evening, August 28th, 1882. Those who undergo delineation will subscribe a sum of not less than one shilling to the Fund. Friends who cannot attend are invited to send on a small contribution.

W. Y.—It seems the opposite of "angelic" to needlessly couch a matter of the kind in the form of a "contention." We are too broad to be either for or against anybody's form of fudge. All that Frederick Cook has said, has been said and re-said over and over again; but give any notion a nickname, and ask somebody to tread on its coat-tail, and no doubt it would give rise to injuries to be redressed, and self-righteousness to be vindicated. We have had some little communication with the "angelic" school, and know what we know. When we perceive "angelic" conduct it will strike us much more impressively than any new fangled form of Phariseism. Our kind regards to yourself, personally, notwithstanding.

MR. T. M. BROWN'S LAST MEETING.

The visit to Middlesborough has been successful and useful, Mr. Brown has gone on to Stockton and Hartlepool. He expects to reach home to-morrow.

The farewell meeting will take place at Weir's Court, Newcastle, on Sunday evening, August 27th; all friends in the district are specially invited to be present.

An excellent photographic portrait of Mr. Brown may be had, price 6d. Address Mr. T. M. Brown, Myrtle House, Howden-le-Wear, R.S.O., Durham.

SOME OF THE SAYINGS OF SOME OF THE SAGES.

Mr. F. Haydn Williams, of Blackpool, allows us to reprint the following. He issued it as a Souvenir for his friends, and enclosed us a copy in a business letter:—

In all things let Reason be your guide.

In everything that you do CONSIDER THE END.

SOLON (born about 638 before Christ)

Visit your friend when he is in misfortune, rather than in prosperity.

Honest loss is preferable to shameful gain.

CHRILLO (died about 570 B.C.)

Whatever you do, do it well.

Do not that to your neighbour which you would take ill from him.

PITTACUS (born about B.C. 650.)

Great minds alone can support a sudden reverse of fortune.

If you are handsome, do handsome things; if you are deformed, supply the defect of nature by your virtues.

Be slow in undertaking, but resolute in executing.

BIAS (flourished B.C. 570.)

Pleasure is precarious, but Virtue is immortal.

Conceal your misfortunes.

PERIANDER (born B.C. 505.)

True felicity is not to be derived from external possessions, but from Wisdom; which consists in the knowledge and practice of virtue.

SOCRATES (B.C. 469—399.)

It is better to be poor than illiterate, for the poor man wants only money, the illiterate wants the distinguishing characteristics of human nature.

ARISTIPPUS (born B.C. 424.)

The only power in human nature which can acquire a resemblance to a Supreme Good is Reason.

PLATO (born B.C. 429.)

External goods, such as friends, riches, power, beauty, and the like, are instruments by means of which illustrious deeds may be performed.

ARISTOTLE (born B.C. 384.)

Respect yourself, and you will never have reason to be ashamed before others.

Blushing is the complexion of virtue.

THEOPHRASTUS (died B.C. 287.)

A wise man will live rather according to the precepts of virtue than according to mere custom.

A wise man converses with the wicked, as a physician with the sick, not to catch the disease, but to cure it.

ANTISTHENES (born about 410 B.C.)

Propriety and seasonableness are the first things to be regarded in conversation.

It is an evident proof of a good education to be able to endure the want of it in others.

True friendship is a kind of union that is immortal.

PYTHAGORAS (born about 570 B.C.)

He who subdues his passions is more heroic than he who vanquishes an enemy.

He who enjoys what he has, without regretting the want of what he has not, is a happy man.

By desiring little a poor man makes himself rich.

A cheerful man is happy though he possesses little: a fretful man is unhappy in the midst of affluence.

DEMOCRITUS (born about 465 B.C.)

A true friend will partake of the wants and sorrows of his friend, as if they were his own; if he be in want, he will relieve him; if he be in prison he will visit him; if he be sick he will come to him; nay, situations may occur in which he would not scruple to die for him.

EPICURUS (born 341 B.C.)

THE ORIGINAL STORY OF ADAM AND EVE.

Dear Mr. Burns,—In compliance with your request, I beg to submit a condensed summary of the views held by Mr. de Main's guides on the above subject.

Previous to man attaching to himself physical habiliments, in order to grapple with adverse conditions, he existed in Paradise, or the spiritual world. In that state of existence he was as helpless as a child upon its mother's knee. Although possessing within himself all the possibilities of an arch-angel, he could not possibly evolve his inherent attributes without coming in contact with matter. The nature of spirit is to yield, therefore there could be nothing in that primitive state which could resist and thus strengthen the spiritual being by practical experience, or unfold its latent powers. Matter afforded facilities for the necessary struggle, consequently, the eternal essence appropriated to itself certain elements derived from its external surroundings, and then commenced its first earthly pilgrimage. Immured in physical conditions in the lowest form of human life he became an associate of the brute beast of the forest and field. Instead of being capable of manifesting extraordinary intelligence and spiritual development, he was even devoid of

the power of communicating his wants to his fellows in verbal language. The grosser propensities were the most pronounced consideration, and he was more under the dominant influence of the impulse of instinct than the God-like attributes which he at present unfolds. To protect him from the inclemency of the weather, Nature mercifully provided him with the necessary covering until the inventive faculty was evolved, when artificial means were brought into requisition.

Adam was not the first man that appeared on earth. He simply furnishes a representation or connecting link to bridge the chasm between the historic and pre-historic periods. It is highly probable that multitudes of people existed upon the earth's surface before humanity attained to such a high condition of enlightenment and advancement. True, there have been master minds flashing like meteors athwart the intellectual horizon, but their extraordinary achievements cannot be a reliable criterion, or indication of the intellectual and spiritual condition of man in the aggregate existing at that time. Brahma, Buddha, Vishnu, Zoroaster, Moses, and Jesus adopted the allegory as a mode of teaching, but such fabulous records are no more reliable than the works of fiction extant at this day. Man, as a whole, has never retrograded. Though certain nations have attained to a high position and their glory has been withdrawn, knowledge has never been denied to some people who were sufficiently receptive thereto, and thus the progress of the human race has been continually perpetuated.—Fraternally yours,

C. G. GYSTER.

Hunwick, Willington, Durham, 14th August, 1882.

THE VACCINE DISASTER IN ALGIERS.

To the Editor.—Sir,—The information which Mr. Blennerhasset failed to elicit from the President of the Local Government Board last August, as to this unfortunate affair, and which Mr. Hopwood again applied for a fortnight ago, but which the official chiefs of the Military Vaccination Department in France have religiously refused to disclose, has just reached me. It is contained in a communication from Dr. P. A. Desjardin, with all the circumstances of detail, to the Editor of "La Science Libre," published at Nice, France, and more than confirms the painful features of the case published in the Paris "Journal d'Hygiene." From this narrative, it appears that on the 30th December, 1880, the recruits in the 4th Regiment of Zouaves were conducted to the Hospital du Dey, Algiers, to be vaccinated according to the laws of the service. Two military surgeons operated, the vaccine being extracted from two infants under two years old, apparently in excellent health, in which the lymph appeared to be genuine and normal. Those vaccinated from one child displayed no special incident calling for remark; but the fifty-eight youths—says this medical authority, who writes from personal observation—vaccinated from the Spanish child developed in a few weeks all the characteristics of syphilis. The marks on the arm were disquieting, and the ulcerations were so threatening, that the infected youths were, some ten weeks after the operation, sent to hospital. In a month all but six were dismissed, but they were soon compelled to return, as it was discovered that the terrible disease had infected their constitutions. Dr. Desjardin further says, some had ulcers, others affections of the palate, some showed discolouration of the skin; affections of the teeth, gums, and joints also presented themselves to my observation, in addition to the usual symptoms of this dangerous and disgusting malady. I also noticed decay of the hair, eyebrows, and lashes!" Then follows a list of the names and regimental numbers of those unfortunate young men, whose health and future prospects have been blighted by this State-enforced operation.

While, on the one hand, the testimony of the highest medical authorities of Europe is adduced to show the disastrous consequences of the Jennerian practice, the leading statisticians of Europe—Herr G. F. Kolb, Member Extraordinary of the Royal Statistical Commission in Bavaria, and Dr. A. Vogt, Professor of Hygiene and Medicine, Berne University—maintain, on the other, that scientific evidence is altogether wanting to justify the supposition that it has any effect in averting or mitigating small-pox. The whole case against vaccination is treated with lucidity and ability in a work just published at Charleroi, Belgium, by Dr. Hubert Boens, B. Sc., a member of the Academy of Medicine, entitled, "La Vaccine, au Point de Vue Historique et Scientifique."—I am Sir, yours faithfully,

WILLIAM TEBB.

August 12th, 1882.

THE PRIESTS OF "SCIENCE" DEMAND HUMAN SACRIFICES.

A person "ardently interested in the pursuit of vivisection," in the course of a letter to Miss Cobbe, thus expresses himself:—"I even take such an exaggerated view as this of my side of the question, that inasmuch as I believe we shall never rightly understand our own nature till we have vivisected a human being, I would propose to hand over all murderers sentenced to death—not to the hangman, whereby their immolation becomes of no service to Society, but to the scientist—the accredited and licensed vivisector, that by becoming his subject, they might expiate their crimes in adding to our know-

ledge." By this means he hopes to solve the great riddle, "What is Life?"

Now there are thousands of hapless victims "vivisected," and needlessly, too, with cool barbarity, under the term of "surgical operations," and yet as to what life is the vivisectioners become no wiser. If once the cutting up alive of healthy human beings be permitted by the "scientific" murderers, it would be impossible to set a limit to it; for, it would be easy to so alter the "laws" as to make "criminals" to suit any emergency, or to rid society of obnoxious persons—such as reformers or "rebels." The vivisection doctrine already causes the torture and painful death of hundreds of helpless patients annually; and some of these intended victims are rescued at the last moment, and healed by "laying on of hands."

A HARD-WORKING VEGETARIAN.

Thus writes a correspondent, enclosing a postal order, 2s. 6d. for the Spiritual Institution:—

"I have not been able to read anything for the past three months, since I have been Secretary of the Co-operative Society. I have been nearly out of my mind with work and worry: 6 a.m. till 5 p.m. at heavy physical work; 7 till 9, 10 and 11 in the evening, at secretary's work.

"I do all this work on vegetarian diet, and am surprised at my endurance, when compared with my condition on the popular diet. 'Starvation through over-eating' was my case. 'A biscuit to bed'! why, I have been up three times in the night to eat, and the more I ate the weaker and thinner I became, till in despair I adopted the opposite course: vegetarian diet, water only to drink, cold sponge bath at bed time, and soon recovered health and strength; but with diseased or bad liver. Still, I am able to do two men's work on meal bread, milk, olive oil and fruit for food, and water only to drink."

Our correspondent is a man of slender build, and his testimony is, therefore, the strongest possible in favour of the system which bears him up.

ASSISTANCE FOR MR. HAXBY.

To the Editor.—Dear Sir,—A few months since you were kind enough to insert a letter from me asking assistance for Mr. W. Haxby, the well-known medium, who was suffering from a lingering disease. This was responded to by several friends whose subscriptions amounted to a little more than twenty pounds.

No further appeal was then made on his behalf, as it was hoped his residence in the country would, at all events, so far assist in his recovery as to enable him to get about again.

I regret to say he is now in a more critical state than ever, requiring friendly help to supply even common necessaries. His long illness has drained the resources of his parents, with whom he resides, to such an extent that they are really unable to do for him what his condition needs. I do not ask those who previously contributed, but I should be glad to receive assistance on his behalf, from some of your many readers who can afford it, and deem him deserving of help in this his sore time of need.—I am, dear Sir, yours truly,

74, Acre Lane, Brixton, S.W.

JOSEPH FREEMAN.

August 14th, 1882.

PROGRESS OF SPIRITUAL WORK.

SPIRITUALISM IN THE NORTH AND THE MIDLANDS.

SHEFFIELD.

I had the privilege on Monday evening of being present at a private circle for familiar communion with spirit-friends, which was most welcome and refreshing after the exciting and very exhausting public efforts of the previous day. Mr. C. was the medium, and the meeting was held at his house, Walkley, Sheffield. He was first controlled by "Jack Marshall," the spirit of a genuine Yorkshireman, who after a humorous and hearty greeting requested us to join him in singing the hymn:—

"Welcome angels pure and bright,
Children of the living light,
Welcome to our home on earth,
Children of the glorious birth, etc."

This friend acknowledged that he had been, when on earth, too fond of drink—a drunkard in fact—and when he first controlled the medium, all that could be got out of him was, "wost tha lend us two-pence to get some whisky?" Now, however, his moral tendencies are changed, and although blunt and full of humour in his Yorkshire dialect, he is able to utter some of the most instructive philosophy. It is a grand thing to know that although the drunkard, as such, "cannot enter the Kingdom of Heaven," yet the same poor drunkard may become sober in the other life and get there after all. This is one of the greatest and most encouraging truths which Spiritualism has made known to the world, and yet the question is asked, "what new truth has Spiritualism taught?"

Our Yorkshire friend requested the writer to offer prayer, during which the medium was controlled by the spirit of a little girl called "Sally." It was interesting to hear her lisping talk. She asked us to sing her favourite hymn:—

"A little ship was on the sea,
It was a pretty sight;
It sailed along so pleasantly,
And all was calm and bright, etc."

She said that she had a diseased leg, and was taken to the infirmary, and that the man gave her some stuff out of a big bottle; and that the next thing was, she saw her "Uncle John" who had passed away. The meaning was that she passed away whilst under chloroform, during an operation.

The next control was that of an Irishman, and we were much amused by his quaint observations. The medium was then controlled by "Jem Tomlinson" who delivered a most eloquent and touching address, respecting the grand and beneficent purpose of Spiritualism, and the changes it was destined to soon bring about in human society and individual life. Whilst listening one could but long wistfully for such a consummation, but to us short-sighted mortals it seems "afar off." I have rarely, however, felt so deeply under the influence of a trance address as I did under that one; it was so full of holy influence and pathos.

Following this control "Jack Marshall" again spoke, and upon a topic, incidentally suggested by the sitters, said some strange and startling things relating to the realities of life in spirit-world. On his way to the circle he had seen a man holding a plough, and who with whip upraised was shouting to his team, and he declared that that man fully thought he was engaged in his familiar pursuit. The explanation of this is that when we leave the body our thoughts assume objective form; hence we shall seem to be doing that which chiefly occupied our minds and pursuits here. He had even seen in the spirit-world an orator on the platform declaiming to his audience that there was no future state, and that death put an end to our existence. Here again was a continuation of the habitual bent and tendency of the mind.

He had seen in the spirit-world thousands of poor, ragged, starving children, and thousands of brutal husbands with their fists held threateningly at the heads of their wives, and, said he, let me assure you that these are realities far more vivid and terrible than those witnessed upon the earth.

On the other hand he had seen homes where the manifestations of love and happiness and bliss were such, as when he looked on them, it thrilled every fibre of his soul with unutterable feelings, ay, he said, and such a home is that of "Jack Tomlinson" the chief guide of the medium; (brother of the one who had previously controlled) he was one whose soul was full and overflowing with divine love and sympathy.

Many other beautiful and exquisite pictures were given, which cannot be described at length, that it was indeed good to be there!

On the Sunday an invitation had been given from the platform to all sincere inquirers to attend a meeting on Tuesday evening in the Cocoa House, 175, Pond Street, when an attempt would be made to answer their questions. About thirty persons were present at this meeting, and the proceedings were of the most varied and interesting character—commencing with a genuine experience meeting, passing on to a theological and biblical discussion, and ending with a "sitting" around a table, at which prompt and powerful manifestations were produced by the spirit-friends.

We earnestly advised the company to band themselves together, and establish their position in the town, everything seeming to favour this being done.

BELPER.

Having received a cordial invitation from the Belper friends to spend a Sunday with them, I proceeded thither on Saturday. Belper is not much disfigured by those ever-smoking chimney stacks with which one is so familiar at Manchester, Sheffield, and other places in the North; neither is it overshadowed by those very lofty and precipitous hills which adorn the northern parts of Derbyshire; but is a moderately-sized quiet town, prettily situated in one of those well-wooded, fertile, and gently undulating localities which are so common in the rural districts of England. At Belper I was the guest of Mr. George Adsheed, who I am sorry to find is much invalided, having, amongst his other afflictions, temporarily lost his sight. His brother also, Mr. W. P. Adsheed, is at present confined to his bed. The interest invariably displayed by these gentlemen in the Cause of Spiritualism, and their liberal support thereof, are too well known to need any reference from me.

The Spiritualists of Belper have a neat, beautifully furnished meeting room, prominently situated; and they carry on their work without much interference from the outside world. Much has been said respecting the "conditions" supplied by the Belper friends in favour of their speakers, and as an additional testimony, the experience of the writer upon that platform suggests the thought, that if mediums and lecturers cannot feel at home there, they would scarcely do so anywhere. There was a good company present in the morning; in the evening there were not many vacant seats; and at both services there was a delightful flow of sympathy, spiritual feeling, and

hallowing influences. I was specially struck with the heartiness of the singing; although there is no instrument, there was plenty of soul music, the whole heart seemed to be engaged, and they sang "with the spirit and the understanding also." I was requested, both morning and evening, to solicit subscribers to the MEDIUM, and the speaker added a cordial personal recommendation of that paper.

At a home circle after the service, we were favoured with one of those seasons of homely and familiar communion with spirit-friends, which are so refreshing and pleasant after the more exciting and exhausting public efforts. They are like cooling draughts to the thirsty soul. The medium was Mrs. Welch, and the third control was the mother of my host. As is their custom wherever I go, the spirit-friends embraced the opportunity to utter words of cheer and encouragement to myself.

OMEGA.

THE REV. C. WARE AT SHEFFIELD.

To the Editor.—Sir,—We had a very good time of it on Sunday, Aug. 5th. The Rev. C. Ware, of Plymouth, gave us three lectures in the Circus, in the morning, afternoon, and evening. The subject in the morning was—"The Vision of Elisha's servant, or our Spiritual surroundings"; afternoon—"Spiritualism and the Bible, showing the harmony between the Two"; evening—"What Spiritualism teaches concerning Life, Death, the spiritual World, and Immortality." These subjects were treated at great length in a very able manner. The audiences were calm and attentive throughout, all being careful to hear every word that proceeded from the lecturer's lips, as every sentence opened up some new ideas to their minds. It was not to be wondered at that at the end of each lecture several were wishful to ask a few questions, which were answered by the lecturer in a very able manner, or by landing the questioners further in the wonderful, and many were very wishful to know more of the subject. So it was arranged to have a meeting on the Tuesday night for inquirers, and we had about thirty present, and a very interesting meeting we had, lasting about three hours. The meetings altogether have caused quite a stir in Sheffield, and will be the means of many inquiring into the beautiful truths of Spiritualism.

W. HARDY.

MANCHESTER AND SALFORD AMALGAMATED SOCIETY OF SPIRITUALISTS.

Owing to the great success attending the Camp Meeting at Farnworth, held July 9th, it has been decided to have another, which we intend to hold next Sunday, August 20th, at New Mills, Derbyshire, to which we cordially invite all friends and those interested in the Spiritual Movement. Special arrangements have been made with the M. S. & L. R. Co., to convey us from Manchester at special reduced fares, which can be obtained at the Booking Office, by asking for the special tickets, price, return fare, 1s. 4d. The New Mills friends have kindly made arrangement for tea, but all are particularly requested to take their own provisions. On our arrival at New Mills, we shall be met at the station by the friends of the district, and the Brass Band of the Society. The Committee are anxious that as many as possible should avail themselves of the opportunity of accompanying us.

R. A. BROWN.

CAMP MEETING AND PIC-NIC TO NEW MILLS.

On Sunday next, August 20th, the above Society are taking a run out to New Mills in order to encourage our friends in that department of spiritual labour. We are trusting to our friends coming up well on that occasion, and form in procession from the New Mills Station to the place of meeting. All Manchester friends proposing going, will please assemble at the London Road Station, M. S. & L., not later than a quarter to two in the afternoon, and as the train calls at all stations on the way, we shall be glad to see any recruits from the adjacent towns. Hot water will be provided for all taking their own provisions.

OWD JONATHAN.

MIDDLESBOROUGH.—We had Mr. T. M. Brown again on Sunday night, when he delivered a very interesting discourse. His subject was—"Spiritualism, its teachings and influences." The audience was very attentive, and we believe he gave general satisfaction. We have passed through a rather dark cloud lately, but I believe the bright sunshine of brotherly love is beginning to show itself in the distance.—HENRY GOODCHILD, SEC.

GATESHEAD.—On Sunday morning last, the platform was occupied by Mr. D. S. Nicholson, of Gateshead, and Mr. Moss, Low Fell, (trance mediums), when any able addresses were delivered by their respective guides. The subject chosen by the audience for the guides of Mr. Nicholson, was "The highest aspects of Spiritualism," and it was dealt with in very clear and precise manner and gave entire satisfaction. In the evening Mr. Joseph Hall delivered a lecture, the subject being "Christ and his mission," it was listened to with every attention.

SUMMER.—AN ODE TO NATURE.

O Nature! enchanting Nature! time cannot e'er efface,
The lovely charms thou dost emit to all the human race;
The mountains, hills, and valleys, their lofty voices raise,
In one harmonious anthem of gratefulness and praise.

The verdant fields now cloth'd anew with carpet rich and rare,
Each blade of grass so wisely form'd with providential care,
The corn so ripe in yonder mead, with head uplifted high,
Wafting its song of gladness when breezes o'er it fly;

The lovely trees all decked with flowers of bright and varied hue,

Sweet images of heavenly love unfolded to our view;
The mighty sea, the river, the streamlet running clear,
All themes for meditation, and whisper—God is near.

Oh, lovely Mother Nature! no painter can portray
The grandeur of the setting, or early morning ray;
No poet, howsoe'er inspired with light may be his pen,
Can tell the wonders of its beams, or half its blessings ken.

The moon so gently rising o'er the summit of the hills,
With joyous adoration the lonely traveller fills;
So peacefully she shineth 'mid the darksome night,
Oh, wondrous Love and Wisdom that shapes its course aright.

The broad expansive ocean the rich and fertile land,
The sea-weeds and the shell-fish all bedded in the sand,
The sturdy oak, the lofty elms with ivy clinging near,
Breathe messages of heav'nly love unto the list'ning ear.

The forest with its many trees, the sweet refreshing showers,
The palm trees, and the fruitful vine, the essence from the flowers,

The birds singing so sweetly, the warming radiant sun,
The humming birds, the busy bees, the rivers flowing on,—

All, all are nature's voices, e'er speaking to the heart,
Teaching of our Father's Love, and cheering thoughts impart
Of many glorious mansions prepared in spheres above,
Fashioned by God's almighty pow'r, ordained by His Love.

E. L. W.

SOWERBY BRIDGE.—On Sunday, August 27th, Mrs. E. H. Britten will deliver two orations in the Town Hall, Sowerby Bridge: Afternoon at 2.50, subject, "Immortality Demonstrated," evening at 6.30, subjects to be chosen by the audience. Tea will be provided for friends from a distance. All friends are cordially invited from the surrounding district.—H. GATKROGER, HON. SEC.

WALSALL.—On Sunday last Mr. J. J. Morse, of London, gave two addresses in our rooms. Morning subject, "The spirit-circle, its laws and lessons," when a fair audience was highly instructed and gratified, with the very plain and yet sublime method of elucidating the laws and conditions of the spirit-circle. The evening service attracted a full house, when the guides of the medium addressed us upon the subject, "The Bible God," which was chosen by a Secularist, and evidently gave great satisfaction to the Secularists, and many Christians that were present, some of whom said they never saw God in such a light before. We hope to be able to have another visit from Mr. Morse, for we feel sure that addresses such as were given on Sunday last, cannot fail to enhance the prosperity of our Cause.—J. TIBBITTS, Junction Street, Walsall, August 15.

One of the mountain-tops of Time
Is left in Africa to climb.

Just published, in 2 vols, imperial 8vo. cloth, price 36s.

A BOOK OF THE BEGINNINGS. By GERALD MASSEY
Beautifully printed, on special paper, by Clay, Sons and Taylor.

Containing an attempt to recover and reconstitute the lost Origin of the Myths and Mysteries, Types and Symbols, Religion and Language, with Egypt for the Mouthpiece and Africa as the Birth-place.

Contents of Vol. I.: Egypt—Comparative Vocabulary of English and Egyptian—Hieroglyphics in Britain—Egyptian Origin of Words—Egyptian Water-Names—Egyptian Names of Personages—British Symbolical Customs identified as Egyptian—Egyptian Deities in the British Isles—Place-Names and the Record of the Stones—Egyptian Type-Names of the People.

Contents of Vol. II.: Comparative Vocabulary of Hebrew and Egyptian—Hebrew Crucifixes, with Egyptian Illustrations—Egyptian Origin of the Hebrew Scriptures, Religion, Language, and Letters—Phenomenal Origin of Jehovah-Elohim and Shadai—Egyptian Origin of the Exodus—Moses and Joshua, or the Two Lion-Gods of Egypt—An Egyptian Dynasty of Hebrew Deities, identified from the Monuments—Egyptian Origin of the Jews, traced from the Monuments—Comparative Vocabulary of Akkado-Assyrian and Egyptian—Egyptian Origin in the Akkadian Mythology—Comparative Vocabulary of Maori and Egyptian—African Origin of the Maori—The Roots in Africa beyond Egypt.

WILLIAMS & NORGATE, 14, Henrietta-street, Covent Garden, London;
and 20, South Frederick-street, Edinburgh.

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SOUTH DURHAM DISTRICT ASSOCIATION OF SPIRITUALISTS.

There will be a district meeting at Shildon on Sunday, August 27th, when Mr. Scott, of Darlington, and other speakers will be in attendance. We hope to see a good number of friends present. Tea will be provided for strangers at 6d. each.
GEO. TYRRELL, Sec.

GOSWELL HALL SUNDAY SERVICES.

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

We had a very interesting seance last Sunday morning with Mr. and Mrs. Herne, consisting of an impressive address from the guides of Mrs. Herne, with a striking contrast in the control of "Sunshine," a merry little spirit who seemed very pleased at being allowed to control. Mr. Herne was controlled by a Doctor who went round to several of the sitters and magnetized them. The seance concluded with an address from Mr. Swindin expressing the thanks of the meeting to Mr. and Mrs. Herne for their kindness in attending.

In the evening we had a very good address from Mr. Goss, dealing in a scientific manner with the formation and original condition of the earth and its inhabitants.

Next Sunday morning will be devoted principally to healing. Mediums or other healers are kindly requested to attend and assist in the proceedings. In the evening Dr. Nichols will lecture on "The prospects of Spiritualism."

R. W. LISHMAN, Corres. Sec.

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

Sunday, August 20th, at 7 p.m. prompt, Mr. J. Veitch on "Joan of Arc, the Historical Medium."

Monday, at 8.30—Comprehensionism—An address by Mr. J. Murray: "The Dignity and Destiny of Man." These meetings are growing in unusual interest and instruction.

Tuesday, at 8.30, a lecture by Mr. Wilson, "The Green Ray, or the World as Comprehensionists."

Wednesday, 8.30, a Developing Circle.

Thursday, at 8, a Seance expressly for the Development of Physical Phenomena, commencing August 24. Persons desiring to join this circle may know all particulars before the Sunday evening meeting—say, from 6.15 to 6.45 from the Sec. Mrs. Cannon having intimated her desire to retire for a time, the friends who attended regularly wish to continue the seance.

Friday, 8.30 to 10, the Secretary attends to speak with any one and supply literature.

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

Mr. MacDonnell purposes giving his Experiences in Spiritualism on Sunday, August 27th, at 7 p.m. This will be an evening of thrilling interest; those who wish for seats must be there early. Doors open at 6.15.

J. M. Dale, Hon. Sec.

PLYMOUTH.—RICHMOND HALL, RICHMOND STREET.

On Wednesday, Aug. 9th, the writer gave a selection of readings from A. J. Davis's "Memoranda."

Mr. E. Micklewood gave an address on Sunday evening, 13th inst., based on the words, "What God has cleansed that call thou not common," Acts x., 15. There was a good congregation present.

Mr. J. J. Morse will deliver two trance orations on Sunday next, 20th, subject in the morning, at 11 o'clock, "Spiritualism, its naturalness and usefulness," and in the evening, at 6.30, "The future life, what is its character." As this is the first time this friend has spoken here, I hope large audiences will greet him, as an appreciation of his work and a sign of welcome.

A Social Tea of members and friends to meet Mr. S. C. Hall, will be held on Wednesday, 23rd inst., at 6 p.m. Besides the guest of the evening, Mr. J. A. Rowe, better known as "The Cornish Exile," is expected to be present, together with other friends. Tickets one shilling each may be obtained of me at any time. I have no doubt that the Spiritualists of the locality will gather in large numbers to meet "a worthy and honourable man."
R. S. CLARKE, HON. SEC.

4, Athenæum Terrace, Plymouth.

Bristol readers of the MEDIUM are desired to attend a meeting on Monday, 21st inst., at 8 p.m., at 14, Beaumont Terrace, Stapleton Road, for the purpose of devising some unity of action among local Spiritualists, with the object of forming a developing circle and promoting a knowledge of the principles of Spiritualism. Friends unable to attend will perhaps communicate to Mr. C. W. Young as above. [There are two kinds of spiritual work: inner and outer. To promote the former, institute as many small domestic circles as possible, and keep them select; each circle being a perfect, self-reliant organization in itself. For outer work these circles may unite together with others to distribute literature, hold public meetings and other means of "promoting knowledge," but do not mix up the two kinds of work—keep them distinct.—Ed. M.]

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On Sunday evening, the 13th inst., the platform was occupied by local mediums, when two short trance addresses were given, there being a fair audience present. After the close of the service a few tests were given by one of the mediums.

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