



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

SPIRITUALISM.

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A DISCOURSE

Delivered at Neumeyer Hall, Bloomsbury Mansions,
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MRS. C. L. V. RICHMOND

Under the influence of her Spirit-Guides, on Sunday
Evening, October 10th, 1880.

INVOCATION.

O Thou Infinite Light, Thou Divine Spirit, Thou Giver of every good and perfect gift: unto Thee we must for ever turn, to Thee our thanksgivings and praises must be for ever given; for Thou art life, and light, and hope, and love, and truth, and immortality—Thou art all. Nor the atom, nor the sun can gleam without Thy light divine, nor can the soul of man aspire to knowledge, or receive inspiration, or be endowed with gift of art, or prophecy, or divinest religion, but for Thee. O God, Thou hast manifested Thy life and love in every age: unto each nation some token has been given of Thy power, and unto every heart an inward voice that speaks of Thy presence and praises Thy name and love. May that voice be enkindled here; may that light and life divine illumine those who are present; may the nations of the earth glow beneath its divine flame, and thought assume a higher range, and truth become the guerdon that men seek. May the light of immortal love so ensphere and encircle human life that all thoughts shall be drawn from darkness, from evil, from whatever degrades the spirit and the mind,—become exalted to a knowledge of Thee and Thy love. May all ministering powers attend and speak that word of love to men. May Nature's voices be interpreted by the spirit of harmony and the truth of that divine religion revealed unto every heart kindle more and more fervently in human life goodly deeds and kindly words. May love unite Thy children together; may truth be their aspiration. May the hope of immortality be crowned with that purity that ensures the blessed state, and may all those higher truths born of the ineffable light of the spirit beam more clearly upon human comprehension, until the earth shall indeed depict that kingdom which is in heaven—until man, as the angels, shall praise Thee without ceasing, evermore. Amen.

DISCOURSE.

SPIRITUALITY, THE LIGHT OF THE AGES.

There are boasted periods of human civilisation when Intellect achieves her highest heights, and when man worships at the shrine of a material intellectuality whose glittering power and light might almost win the world to worship. Such periods were those of the highest prowess of Greece and Rome; such a period was the greatest of Egyptian civilisation, and in the remoter Orient, undoubtedly, it is true that there were culminating points of intellectual grandeur of which the feeble traditions and records now extant are but as the smallest glimmerings compared to the wonderful light. If intellect be the salvation of the world alone, and if, in this age of intellectual aspiration and material power, the mind of man is to be cultivated purely upon material propositions, and the salvation of the world from all its darkness, and longings, and sinfulness, and striving, is to be upon the exact plane of a glittering intellectual attainment, then there is some value in the propositions of the Secularist, the Positivist, the pursuers of that grade of scientific thought which gives in return for man's seeking only the atom for atom, only the ultimate matter for ultimate matter. If it be true that in all questions relating to social science, in everything that affects the good and the ill of man, there is an exact intellectual equipoise to be established, and that only to be ascertained by the measurement of human faculty through science, then indeed the glittering ages of the past may well seem to be repeated, and you are again to emulate Greece, Rome, Egypt, and other intellectual splendours. But it was in the midst of the intellectual splendours of these nations that the thought of immortality had birth. Platonism arose from a mass of material generalities, and from out the worship of the intellect the sublime propositions of Plato and of Socrates came like shining angels from the midst of the darkness that surrounded—not intellectually, but spiritually inspired and filled with divine meaning. Not the Jove of the Hellenic ages; not the deities who were worshipped in temporal shrines; not the Diana of the Ephesians; not the wonderful gods and goddesses in their material temples,—but the divine Eros, the Spirit of Love, the Absolute Divinity enshrined in the immortal nature of man—this was ultimately the goal.

The schools of thought in the time of Plato shrunk and shrivelled into insignificance compared to that system that he foreshadowed. Where are now the Epicureans? Scattered abroad, and the four winds of heaven cannot resurrect them, save in materialism and the grosser departments of human life. Where are now the Stoics, that school of philosophers that circled themselves in an armour of fine steel—that steel that was outwrought from the clanging flames and hammers of intellectual life, forged by Vulcan, curtaining the Infinite from heaven, and striking fire? died out in dust and ashes leaving nothing behind. We have a resurrected school of Stoics in the Positivists of the present day, but how different from the ancient prototype, how sentimental and almost foolish compared to the ancient grandeur of that materialism that preferred to die in its stony icy coldness, nor admit even the fine point of sentiment. The German schools of thought—how have these wrought over and over again each atom of the schools, until through Kant, through Haegel, through the long line of sophism, that transcendentalism has interwoven, you still are compelled to touch the fire of the spirit, and gleam from Goethe and Schiller, not materialism but the baptism of inspiration. How wonderful is this light, on Calvary shining clear and palpable, and illumining these dismal fields of philosophy with the sublime ardour of the simple truth that cleft in twain every form of materialism, and coursed its way steadily through the tide of human life into the very midst of the nineteenth century. Christian dogma may have builded up mountains high of as glittering generality and intellectuality as philosophy did in the ancient day; but Christian dogma is not Christian truth, and the spirit of religion hovers near the sublime cenotaph reared upon earth, and makes its presence felt and known in the loftier humanity of the nation, in the diviner purpose of the world, and in that endless longing for a new baptism of spiritual life.

Who was Krishna, who was Buddha, that, inspired with the breath of the divine life, renovated the force of Brahma through the Orient, and kindled a parallel light to that which shone in the West? Side by side as twin flames contrary to the materialism of each age Krishna cleft in twain the darkness of the East, and Jesus culminated that light in Palestine. Who was Gautama, walking from princely hall to the very level of those who beam upon the spirit that he might learn the wisdom of God, and taste of the fervour of Nirvana—not annihilation, as some will have it, but the divine essence of all rest embodied in an infinite passionless power, exalted, divine. Jesus upon Olivet breathing comfort to the sin-stricken and sorrowing world, poured out his sublime sermon that to-day reads crystal clear notwithstanding seas of Christian blood—to-day breathes balm of peace and hope of aspiration and of inspiration unto men. Jesus on the Mount of Transfiguration reveals possibilities of human nature made divine by the glorified presence of the disembodied souls—angels made perfect in the light of immortality, and revealing the truth that beyond the sense is a higher comprehension. Jesus in the tomb folded silently to rest while his spirit visited those in prison. Jesus at the resurrection reveals the power of spirit over matter and death, and Jesus in company with his beloved followers after the resurrection reveals the power of life over death and decay. What light, then, shining most clearly, has uplifted the world from darkness? Has it been the scepticism and sophism of the schools, has it been the materialism of an Egypt plunged into intellectual grandeur and power breaking her sacred shrines of worship? Has it been the schoolmen of Greece and Rome? They are not named by the side of Plato and Socrates. Has it been any of the schools of thought that may be taken out of their dark and dismal corners by some devoted book-worm, and then again relegated to their original oblivion under the light of an illumining presence which is the

spirit of truth made manifest in the hearts of men? Intellect will do much for the world. It will build cities and destroy them. It will erect institutions, churches, schools of learning, buildings, monuments, and in some age these will be demolished. It will encircle the earth with white wings of sails and with fiery engines, with electricity, and with the sun's rays, and with more matchless things that are yet to come. It will do all this, and the world will be a glittering point of thought from whence the emanations of man's mind will scintillate in space revealing the possibilities of the human intellect. Will it do this without the spirit? Is the animating life of itself intellect? Can man do aught without the inspiring presence? But for that presence would not all be meaningless? But to what end will intellect do this? Supposing it possible that the intellect could work upon matter destitute of spirit, devoid of soul, that man is a mere mechanism, that the intellectual formation is the brain, and that the only basis of thought is in its various cells: for what end shall man do this? Build the temple of earth, that it may be destroyed again; rear the grand structure of science that it may be blotted out, and hand down to future generations the glittering mausoleum of his own intellectual power. Upon the centuries will be written the epitaph, "This ends all." Poets aspire, philosophers aim, prophets foresee, seers declare, visitants reveal themselves from the world unscen by the matchless fabrication of an intellectual splendour, and then these die and be forgotten! If this were the end, the materialism of this day endeavouring to vie with the ancient splendours of intellect, you would build up a world, nations, societies, the whole fabric, upon the glittering basis of material, but there would be nothing there. What man aspires to is forsaken; what hope he has is annihilated; what belongs to truth, and faith, and love, and wisdom, is forgotten. Poets have breathed their lives and songs in vain; in vain have Parnassus and Olympus yielded the splendours of the gods; in vain upon Pindar's height has the wind blown to earth the prophecy of divine kingdoms; in vain from out the Cosmos of Plato have the words of truth been spoken; in vain did Socrates pace the dungeon cell with the mighty poison lurking in his veins to release the immortal soul; in vain all martyrs and saints, and in vain the breath of that life that kindles the hope of immortality revealed in religion's name.

There is no aim in life but in the spirit. It aspires because it loves; it forgets nothing in the great eternity of existence and all of its belongings are freighted with prophecies that come from the sublime kingdom of life; and every message of death, and every messenger of spiritual revelation is but an added promise to the world that all of its intellect is not in vain and that material splendour is but a dim foretaste of the spiritual. The loves, the hates, the aspirations and the loving kindnesses would go for nought, but that the spirit enkindles and the heart is inflamed with the divine ardour of spiritual longings. Place no confidence in that which evades your grasp, and fades away into matter; place confidence only in that which exists in spirit and being eternal cannot fade, and though matter and sense may change, itself is always the same.

Spirituality is the one hope of the world. It is that to which all minds cling. It is even the hope of the materialist, for whether he shall worship God in creed or in dogma, or whether he shall worship God in the law of nature, that still is divine, and he still has hope beyond the dust, clings to the mind beyond the clay, and believes somehow that there is no loss in the great universe of nature. We deny absolute materialism. It does not exist; it has no place in the world of human thought. It only exists in the atom which is dust, in the clay beneath you. Even the flower breathes its own life, and has germ of life that ye know not of. Therefore, even here there is a glimmering of that which shines through, and spirit

illuminates even the barren desert and dreary wilderness by that very law that science declares.

Spirituality, then, who will doubt? Upon this hinges all life, promise and hope. Acting from this, your life becomes luminous, your minds transfigured; you are adorned with beautiful promises and lofty aspirations: without it, your lives are aimless; you are sweeping sands into the sea; you are building upon sand; you are doing nothing but counting over and over again the pebbles of life that have no meaning—no beginning, no end. Animated by spirituality, your souls are one with the Infinite Mind, and the earthly existence becomes filled with object; there is aim in it: you are to inspire the atom with yourself; you are to make the organic form breathe that which is spiritual; you are to animate the created thing with that which is uncreated: you are to trace upon the record of life your record, as a guide to those who must journey the same pathway, and by that record they may know how far you were in the great spiritual march, and you may know how far they were. The indices are along the sands of time; the river overflows and leaves it mark there, as along the favored Nile the indices mark the rising of the flood that is to give forth blessing and verdure to the valley. You are told to cast your bread upon the waters, as the grain was cast out upon the overflowing waters of the Nile, and when they receded it yielded a hundred-fold. Such is the corn of the spirit—cast out upon the flood tides of human life, and yielding fruition, and joy, and gladness, and hope to the nations of the earth.

Every spiritual fact in the universe is a portion of the spiritual kingdom. Whosoever dreams a dream has a premonition, warning, prophecy, or gift of the spirit—has one portion of the spiritual kingdom in his or her organism. Value these small atoms: they constitute portions and indications of the great fabric of spiritual truth. As you can tell from the analysis of one tiny grain of sand how all grains of sand are composed, or as the drop of water when analysed reveals the component parts of all other drops of water; so one glimpse of the spirit is an indication of what all the spirit may be, and these glimpses come to you through the half-open consciousness of outward life, through the dull and dreamy haze of intellectual scepticism, or the inspired and clear vision of those who have gifts of the spirit fully unveiled.

How happy are they who see through the open window, and not through the narrow crevice in the prison walls of time. How happy are they who sometimes gather glimpses of that immortal spirit, and feel that that which is within them may have expression, may gain life, and fervour, and power. Upon no other basis can the world be enkindled, or enlivened, or renovated, or regenerated. Upon no basis of materiality can armaments be abolished and nations cease their striving. Social science will fail to discover the secrets of all evils that beset humanity, and crime will walk abroad into the world until you build up heaven from within, until the spirit is quickened and its powers unfolded. Fear will not quench crime; revenge will not do it. Any outward form, or barrier, or obstacle, or wall, or prison cell but serves to enhance and increase the evil. That which must be attained is a perception of the immortal in man. Convince the convict in the cell that his soul is as valuable in the light of God as yours or the angels' in heaven, and there is at once an outlet: he sees his way clear; he understands, he respects himself. Who would be good if an alien and an outcast, if "impossible to be saved"? Who could perceive the way to truth and virtue through darkness and domination? Oh, we have had enough of this!

Matter has tried its power by arms, by force, by imprisonment; by every form of devastation and ruin the world has been tried. Intellect has tried its sway, Science her appliances, Commerce her vast institutions, and these have wrought wonders; but they have not

lessened the heart-ache, they have not made one pang less in the hearts and lives of human beings who did not see the light and did not know the way.

Begin, then, first in the soul. Apply not externally, but internally, the word of Christ. Take the spirit and not the letter. Blazon no more the golden rule upon the outward walls of churches, but place it carved in light within the soul, that it may shine forth in the eye, that it gleam in the countenance, that it be extended in the hand, that it may be traced in every deed. The spirit alone must speak for spirit to be quickened, and there is no resurrection from the death of sin, and crime, and the lack of hope, without the spirit. What is it that gives the mother's love such potent power? It is because the first spirit of love is there. Not policy, not dominion of external sense, not aught that can appeal to the intellect, but the subtle sense and fine fervour that somewhere is an unfailing fountain, that which cannot be quenched, that is always reliable, to which you may turn in every hour of trial and distress, and it will surely answer. This is the love of Christ, the love of God, the love of the spirit, breathed in and through humanity and quickened by the pulses of angel pinions and ministering spirits who are your guardians. What life or hope is there without this? Grovelling in the senses, dreaming your lives away, and seeing leaves and flowers repeating themselves but to decay. If there be no quickening breath, no immortal life, no eternal splendour, then mind is not, and you are not here this night.

Oh, if this be dreaming, dream on! for surely, were annihilation true, it is better to have had the glorious dream and traced it for some fellow traveller, than to sink to the very ignominy of the death from which you cannot rise. If this be imagination, then it is such imagination as causes outward reality to tremble on the quivering pinions of despair: for out of this imagination comes the lofty reality of soul, and mind, and spirit; and every brave action, and every lofty deed, and every unselfish thought in human life has been born of this. O divine Imagination, plume thy pinions that the world may be lifted by thee from the slough of despond, and we shall hear the answer. What time the pulses of the young germs quiver in their deep and dark abode the spring-time understands, and knows that her breath will fan them into blossom and beauty. What time the young buds wait to blossom, and fruition waits in embryo within the silent chalice of the flower, the spirits and angels wait for this breath to be enkindled; for its buds and blossoms to appear in outward life; for the hope of it to endow humanity; for the love of it to kindle all your lives with flame, and encircle the world with a girdle of light like that which has been born with the seeds of the world, revealing the matchless truth of the Infinite.

POEM.

INTUITIONAL WISDOM.

(Subject suggested by one of the audience.)

"Wisdom is the mirror of the soul, and its shield":

The inspiration cometh from afar,
But like the torch of light that heaven may yield,
It breathes its glory, not in sun or star,
But in the radiant thought that cleaves apace
Matter, and finds a resting place.

The window of the soul is as the morn
That opens bright towards the eastern sky
When trembling clouds the whole bright way adorn,
And heralds to proclaim the day is nigh.
The eastern gateway of the soul is known
In Intuition's breath and matchless tone.

Towards the wondrous glory of the soul
This gateway ever turns. Its matchless light
Is traced with wisdom on divinest scroll,
Of inspiration breathing pure and bright,
Where the ancient records leave its name
Traced in their words of living flame.

O count not time, that by its dull degrees
Makes hours, and years, and seasons in their course;
But only count the thoughts that on the breeze
Are wafted in some high discourse
Of nature's altars, or voice of prayer,
That mirror the pure soul in upper air.

Nor count the dismal things of earthly state,
But see them as of finest gold the dross
When it is purified, it doth create
Its heaven. We count no gain nor loss,
But only dust and ashes on the earth;
While Intuition is of heavenly birth.

The gold of spirit, doubly tried by fire,
Through Intuition's breath may mount above,
And, from all earthly stain and low desire,
Kindle the quickening power of heavenly love.
Till Love and Wisdom in the soul complete
Shall lay Life's Victory at thy feet.

JESUS AND THE SADDUCEES.

With no wish of provoking controversy with "Nicomemus" touching the Sadducees' views, I make the following extract from Rev. W. H. Rowlandson's edition of St. Matthew's Gospel (Greek text, with English notes). Under head of "Sadducees," in a note on Matt. iii. 7, he speaks of "their doubt about (usually represented as a flat denial of) a future state, and their rejection of the order and systems of angels, the growth of later times. This seems to be all that Acts xxiii. 8 requires ('Sadducees say that there is no resurrection, neither angel nor spirit'); or that verse may denote a state of opinion similar to that prevailing now in England, in which the existence of angels and their influence in Scripture is not denied, while the idea of any communication between them and mankind now finds very little favour."

"The Bible for Young People," by Drs. Oort, Hooykaas, and Kuenen, vol. v. p. 29, says: "The worldly-minded and conservative Sadducees contemptuously rejected the doctrines which had risen since the formation of their own party, such as the belief in a resurrection and the elaborate doctrine of the angels." The Jews had borrowed the details of their angelology from the Persians. Observe still that the names of the angels, Gabriel, Michael, &c., "seven highest chiefs," are good Hebrew as though they were Jews. In fact the Jews "thought of God as an Eastern monarch," of "heaven as a royal court," of the "seven highest chiefs" "as His first ministers of state." (ib. vol. v. p. 57).

As regards the difficulty raised by the Sadducees, whether this had really occurred or not was a matter of no consequence. It was possible, and that was enough to give the Sadducees a right to regard it as actual. We must also concede that it raised an unanswerable objection to the doctrine of the resurrection as conceived by the Jews, that is to say, as a renewal under more favourable circumstances of the former life. But for Jesus the difficulty did not exist, for he had formed a far more spiritual conception of the new life in the Kingdom of God. So he struck the broad principle at once, and went to the very root of the matter in his answer, which may be paraphrased thus:

"The denial of the resurrection rests upon a two-fold misconception: upon want of insight into the Scriptures, and misapprehension of the power of God revealed in the saints, for they neither marry nor are given in marriage when they have risen again,

but live here on earth as the angels live in heaven. Such is the power of God revealed in his children, and as for the doctrine of the Scriptures about a new life following after death, have you never read the chapter of the Thornbush in the Books of Moses, where God says, 'I am the God of Abraham,' &c.? Now, surely, he is the God of the living, and not of the dead!"

It must be admitted that Jesus put a far deeper and richer meaning into the text he quoted than it originally had, but this does not at all surprise us, and, judged by the rules of interpretation and style of argument current at that time, his proof of immortality was so complete that his questioners were absolutely silenced, and his hearers were filled with amazement.

Luke, the latest of our three Evangelists, elaborates the words of Jesus (see Luke xx. 34-38). Such additions to the words of Jesus may well be justified on the principle that the exalted conceptions seized and uttered by him necessarily imply more than he himself could see, through the trammels laid upon him by the current notions of his age. If he expected the power of God to wake a new and glorious form of life in the faithful at the hour of resurrection, after the more or less protracted sleep of death, we are justified in going a step further, and rising to the hope (remember that although the author of "The Bible for Young People" is not a Spiritualist in the usual sense of that term, still his views are spiritual, and he displays a keen spiritual as well as critical insight into the Scripture narratives) that the spirit of man, educated and hallowed by God in this life, will rise at once to the higher life at the very moment of death. If he thought the bond between God and His dutiful children too close to be finally loosed by death, we accept the thought in all its fulness, and declare, not only is it impossible for this tie to be broken eternally, but it cannot be broken for a moment! God's children cannot be lifeless shadows even for a time. In a word, Jesus was defending the belief that we shall return to life, but in doing so he laid the firm foundations for the hope that we shall never die.—"Bible for Young People," vol. vi. pp. 30-32.

A. E. H.

INSTITUTION WEEK, 1880—FROM DECEMBER 5 TO DECEMBER 12.

Twelve months ago we desired our friends above all things to send us their best wishes over their signatures. Hundreds did so, and we felt it a source of strength and solace during the dark months of slander and persecution which followed. We wish all our friends could realise that they can help us even by giving us their sympathies. If every family of Spiritualists will hold an Institution Week meeting in sympathy with our work, and ask themselves seriously what they can do to promote it during 1881, we have no doubt but they will arrive at satisfactory conclusions, and be enabled to do more than ever for the Cause.

The Garden treats of every branch of its subject in the most thorough manner, and is so planned as to be a cyclopedia of information on flower gardening, fruit culture, trees, shrubs, stove and greenhouse plants, indoor decoration with plants, room and window gardening, garden design, town and city gardens, and cultivation of all kinds, both for the supply of the private house, and the markets with flowers, fruit, and vegetables. The coloured illustrations, of which one is given every week, and the many engravings, are beautiful and suggestive. This journal, with a view to make it more accessible to all classes interested in the subject of which it treats, is now reduced from sixpence to fourpence per week.

JOHN CHANDLER, 70, Mark Lane.—Notice too late for last week. Free meetings, various mediums, every Sunday evening at 7.30.

A CHINESE SAGE ON HUMAN PERFECTION.

[A few words as to Lao-Tsze's opinion of the nature and characteristics of the "Superior Man," as being composed of the manly, the womanly, and the childlike.]

Some of the most remarkable sayings of antiquity as to the peculiar qualities of human excellence are contained in the Chinese classical books; notably in the works of Lao-Tsze, and Mencius.

Of these great names Lao-Tsze was, perhaps, the greatest, as being the most intuitive, the most spiritual, and the most idealistic; he possessed more than the others that faculty which is the distinguishing characteristic of the highest class of genius, which in all ages has been the prerogative of inspired Poets, Philosophers, Prophets, Saints and Sages, namely, that power which the Germans call "*Fernunft*," but for which there is no word in English by which the human soul attains to intuitive knowledge of invisible and spiritual phenomena and truths, totally independent of the lower avenues of knowledge, the senses and experiment, and the reason, intellect, or ratiocinative powers. It is best expressed in English by Intuition Faith. The 28th chapter of the Tao-Te-King, his short and only work, is as follows:—

Verse 1.—"He who is perfectly conscious of the masculine nature, and yet always preserves the feminine, that person resembles and symbolizes the great Imperial canal. And as that canal, whose waters are never dried up, brings blessings to the whole empire; so virtue will never be dried up in that man, and he will enter again into the state of innocence of a new-born child."

Verse 2.—"He who is conscious of such purity of soul, and yet never seeks to shine before men, resembles the Imperial law. And just as the law of the empire never errs, and permits not its subjects to wander from the right path; so this man will never depart from the path of virtue; and being such, he will attain to the intuitive perception of the Real, the Eternal, and the Absolute."

Verse 3.—"He who is conscious of this sublime knowledge and deep philosophy, and yet is not vain thereof, and seeks not after glory, renown or rewards, resembles a fruitful valley of the empire. And as such fruitful valley conceals abounding treasures and wants nothing from the world lying beyond its mountains, so this man is satisfied with the possession of sublime virtue and wisdom; and being such, he will return to the condition of child-like trust, simplicity, and serenity. This august simplicity flowing into all truths fertilises them, and makes them produce all that the wise man requires, by means of which he builds up his system of belief and doctrine. And out of this central truth, he leads, directs, and works for Humanity, and spreads abroad the truth without ever wearying."

With this glorification of the nature of Woman, and the moral beauty of childhood, we may compare the much later teaching of Jesus, who evidently preferred the society of women (Martha and Mary) to all other society, and who also held out the moral state of children as the model and ideal of Humanity, saying of them, "Of such is the Kingdom of Heaven," and "Unless ye be born again, and become as little children, ye cannot enter into the Kingdom of Heaven."

We would also direct attention to the opinion of the greatest modern poet, Goethe, who in his sublime closing scene of Faust (2nd part) declares that man on earth, and in the spiritual spheres, is ever attracted upwards by the ideal of womanhood, "*Das ewig weibliche zieht uns heran*," "The eternal womanly attracts us onwards."

The philanthropic Professor, F. W. Newman, who has done so much for the welfare of man by his philosophic writings, and his advocacy of the great cause of vegetarianism, also affirms that "the soul to attain perfection must become a woman." Thus Lao Tsze, Goethe, and Newman agree in the apotheosis of the soul of woman and of the child.

It has been affirmed by some naturalists that sex is the result of different grades of vitality, and that the highest grades produce the female sex. The early mythologies represent man as being the first created or evolved, and that woman appeared subsequently, as a supreme effort of the mysterious causative and vital forces of production.

To attain the highest state of human perfection, which the Chinese philosophers called the "superior man," it is evident that the feminine qualities must be united with the masculine, in order to avoid imperfection, oneness, and incompleteness; for without this spiritual marriage of the masculine and feminine, we are all incomplete.

This view coincides also with that strange legend of antiquity, alluded to by Plato in the "*Banquet*," that at first, man and woman were united in one organism, and that the separation as now existing was caused by a lapse or fall from primeval purity and innocence; and that hence each now incomplete, half individual man or woman, must go wandering through innumerable lives, on this earth or on other planets, until each finds again the dear long lost one, from whom he or she was originally separated by the primeval sin.

This same notion appears again in the writings of Swedenborg, who affirms that each man and woman in reaching the angelic state, when the purification produced by the trials of previous existences has been completed, shall there meet his or her lost

counterpart, with whom henceforward there will be an eternal union in the state of angelhood.

It is by no means clear that the esoteric teaching of Lao-Tsze upon this subject of the union of the masculine and feminine natures was not an affirmation of this same hidden doctrine.

But to return from the "curiosities of thought," let us examine more minutely the teaching of Lao-Tsze. The peculiar excellence of woman lies in her greater powers of Intuition, Faith, *Vernunft*, or by whatever other name may be called that faculty of soul, which opens up to her more easily than to man, the invisible world of spiritual truths, the real world of true Being, in contradistinction to the ephemeral world, in which man is almost always so immersed, that he can rarely free himself, so as to rise and breathe the rarer and purer air of that higher or more internal sphere.

If it be a fact that man has a superiority in intellect and reasoning power *Verstand* as opposed to *Vernunft*, Intuitive faith, which however has never yet been satisfactorily proved, woman is nevertheless richly compensated by this higher faculty of a grander spiritual knowledge through intuition, and by her facility for clairvoyance, and the higher state of the soul called "Ecstasy," that strange abnormal unfolding here on earth, while clothed with gross matter, of faculties only to be developed normally beyond the grave, and which may now be considered as dim prophecies of our future glories.

It was owing no doubt to this higher faculty being more common and stronger in women, that the ancient Greeks, and the primitive Teutonic and Celtic tribes, and probably all the Aryan tribes, always had women and mostly virgins for their Prophetesses, Sibyls, Priestesses, Seers, and Clairvoyantes.

Again, woman is superior to man in the emotional and affection sphere; and truly the intellect is but the machinery to be put in action by the emotions, for the good of humanity: the motive power that should move the human organized world is love, and intellect is the necessary fly wheel to drive the intellectual machinery, to work by and for that divine force; and love is the excellent faculty of woman. The will force is the all important quality of humanity both male and female. Now, the will which is the result and outcome of the prevailing desires, feelings, and affections, seems to be stronger in woman than in man, because the emotional part of her nature is generally stronger than it is in man; and hence, if equal rights and a proper sphere were given to women, it is hard to say to what heights they would attain.

But it is the union of the emotional with the intellectual which makes the true perfection of both man and woman, and it is this union that Lao-Tsze proclaims as the true ground of all human excellence, or as he puts it, the "continued preservation of the consciousness of the feminine with the masculine."

This is also the condition described by many eminent Thinkers and Seers, in which harmony is stated to be the result of the working together of the affections and the intellect, without friction, and without any opposition, and which consists in part, what is figuratively called in the Christian Scriptures, the "Kingdom of God," being that condition of Humanity which is held out as our ideal, in which the present combat between the affections and feelings and the intellect, between Individualism and Solidarity, shall by means of fine culture cease, and in which Humanity shall attain to the condition of peace and harmony, through this union of the masculine, the feminine and the childlike.

The canals of China referred to in the text are the most important agricultural works ever made by man, notwithstanding the inordinate boastings of modern western civilization; to them was and is owing the unexampled fertility of the Chinese soil. The symbolism of the first verse of the text, is, that the union of the female and the male qualities produces the same effect on the soul as the waters of the Great Canal do for the country; both producing fruitfulness and wealth, material and spiritual. When the blessed harmony of the desires and the intellect shall be attained by Humanity, unselfish love moving the intellectual powers, we can scarcely conceive the vast and all important changes which will be produced in society; wealth, the produce of this spiritual canal will be spread abroad everywhere, for the equal good of all, when the intellect of all becomes the machine of the higher and nobler, the sympathetic and altruistic emotions.

Water symbolises truth, and the spreading abroad of truth, like the waters of that great Imperial canal, will one day or other change the face of the earth, when the womanly quality of unselfish love shall take the place of the masculine quality of selfish individualism, which now reigns supreme, as the admitted basis of modern society, according to the gospel of Adam Smith. Society, as now organised upon the idea of self-aggrandisement, is evidently resting upon a Volcano, the internal thunderings of whose imprisoned forces we now hear continually, for the most part with terror in our souls. If these direful titanic forces can be directed and led into safe channels, it will not be by the preaching of the Smithsonian gospel, but by the moral improvement of the Individual, beginning with the richer classes, misnamed the higher classes, and through the spreading abroad of the fertilising waters of truth, sympathetic and altruistic love for the whole sentient creation.

What are the distinguishing characteristics of childhood, which give to it its peculiar charm and loveliness? Is it not innocence and faith, unlimited and unquestioning trust in the

parental love, and the to it incomprehensible but unquestioned power of father and mother to ensure its welfare? It was certainly of this innocence and this faith of children, that Jesus declared that of such is the Kingdom of Heaven. How curious to find that the so-called Christian churches make it a dogma of their belief, that children are, in consequence of the primeval fall, inherently wicked from birth: a doctrine directly opposed (like so many other Christian dogmas) to the declared teachings of Jesus, as above alluded to. But it is faith or trust in parental love and power which is the most striking quality of childhood, and it is to this that Lao-Tsze refers in the second verse.

All things on earth are symbolical of what is in the spiritual world, a doctrine of the old mystics, which has been reaffirmed by Goethe, the great apostle of light as opposed to all mysticism when in the maturity of his wisdom and inspiration, he wrote the last act of Faust (a very short time before he entered into that real world), in which he says "Alles vergänglich ist nur ein Gleichniß;" that is, "All temporary things are but symbols." And so this infantine faith and trust in parental care is the beautiful symbol of the intuitive faith and trust of the grown man and of Humanity in the love and care of a divine though altogether incomprehensible Parent and Guide.

Soon after childhood, we mostly lose this cheering faith, the material world acting upon our senses, and producing what the Hindu mystics called the delusive world of Maya, being too much with us, obscuring the inner sense for spiritual realities, and thus we wander far from the path of virtue and simplicity and peace: this gradual decay of moral loveliness is beautifully described in Wordsworth's sublime Ode to Immortality. When we have reached this stage of blindness, we become sceptical of good in either Heaven or earth, cynical, often despairing; in short we are driven into the gloomy valley of secular agnosticism, the very opposite of the blessed state of childhood. And sad though this valley is, shutting out all prospects of individual progress, yet the sublime and disinterested efforts of many of its inhabitants for humanity may well teach a lesson to Spiritualists.

With many, however, time thought and suffering, our three great teachers, acting upon the instructive and emotional faculties of the soul, and relying on the beautiful analogies or symbolism presented by nature to the intellect, bring about, sooner or later, the recovery of this lost faith or trust, and they return as little children to the loving heart of the Universal Soul Parent.

William Blake, the mediumistic artist and poet, whose works only Spiritualists can understand, in one of his strange poems thus describes his defiance to the phenomenal world to deprive him of this intuitive faith of the inner life;

"My hands are laboured day and night,
And ease comes never to my sight.
My wife has no indulgence given,
Except what comes to her from Heaven.
We eat little, we drink less;
This earth breeds not our happiness.
Another sun feeds our life streams,
We are not warmed with thy beams.
Thou measurest not the time to me,
Nor yet the space that I do see!
My mind is not with † thy light arrayed;
Thy terrors shall not make me afraid."

It is to this blessed return to our Father's House, lit by the now invisible sun to which both Lao-Tsze and Jesus refer, in their remarkable utterances, as to the necessity for man being reborn, and becoming once again a child.

It is truly remarkable to observe how the grand and open souls of all ages and of all climes, inspired by the Universal Over Soul, or *anima mundi*, have even declared the same sublime and essential truths, as the only consolation to man, ever struggling and striving upwards after the higher light, whereby to direct his path and to organise his society. This universally immanent Spirit, whom all nations have dimly, and mostly anthropomorphically ‡ adored as God, with more or less intuition of his true nature according to the amount of knowledge then current, is evidently no respecter of persons, no favourer of races, creeds, dogmas, or churches, but like the sun, his great symbol, shines alike on all, giving to all who are willing to receive, light and heat, knowledge and love.

The third verse is very remarkable, as inculcating purity of soul and humility almost in the same terms as did Jesus. "Blessed are the pure in heart, for they shall see God:" that is, that the pure intuitively become aware of the Divine law and its manifestation in the Kingdom of God. "Blessed

are the meek, for they shall inherit the earth," meaning that the earth shall be inherited by all, in solidarity, when the selfish pride of individualism shall give place to the higher qualities of humility and love. Jesus in this statement, was, so far as we know, the first to have declared the modern Socialistic doctrine that the earth belongs to all, and not to the few.

Lao-Tsze compares such a humble one to the Imperial law, evidently meaning not merely the laws of the Chinese Empire, but having esoteric reference to the true imperial laws of God, as manifested in nature and in the spirit. And further, in the second clause, he beautifully describes the effect of the perception and reception of this inner spiritual law, as enabling the pure and humble in heart to attain to and to live in the real world, the spiritual, the eternal, the absolute, of which the phenomenal earth or planetary world is but a cluster of symbols, to be recognised and used as a school and a ladder, stretching from heaven to earth, on which angels and men ascend and descend.

The same idea is everywhere met with in the Hindu Upanishads, and it lies at the base of the doctrine of Jesus, as summarised in the short sentence which esoterically contains all His doctrine: "Seek ye first the kingdom of God (the Imperial law of Lao-Tsze, and the "way or path" of the Buddhists), and all these things shall be added unto you."

In vain Xenophanes, 600 years before Christ, declared that "God is one, and neither in form nor in thought like unto men, who vainly have created their gods, and have given them their own mind, voice, and figure; just as cows and lions, if they could but draw, would draw their gods like cows and lions."

In most of the Oriental systems of philosophy or religion, this idea of a "path or way," as symbolising the true life, is very common. It appears in Lao-Tsze's system, as well as in the Buddhistic, as in the "Dhammapadam," or the "Path of Virtue or the Law," as in many others. It is interesting to find that Jesus makes use of the same symbolism: "I am the way," meaning that His doctrines disclosed the true path of life.

The Chinese word signifying "law," according to Von Platenkner, also means example, model, ideal; and thus the third verse would seem to inculcate the idea that whoever possesses the purity of soul resembles or symbolises the highest ideal or example of the Divine Man—the Christ Man, as we would say; or Buddha, as the Buddhists would speak.

The fourth verse, with its corollaries, is also very beautiful and profound. It enunciates the truth now so much forgotten in Europe, notwithstanding nearly two thousand years of so-called Christian teaching, that everyone whose soul is possessed and thoroughly penetrated with the great truth, that the sense world of earth and time is not the real world, but merely an educating symbolism of the true and inner life, can never again be the slave of vanity or of selfishness, but considers his life and all his means, not as his own, but held in trust for the benefit of humanity and himself, as one individualised atom of the great spiritual whole. It is an early annunciation of the truth taught by the Greek stoics, that "Virtue is its own reward," and that the spiritual life is the highest gain possible to man, and that if possessed of that, he is like the fruitful valley, which holds abundant treasures for all, and requires nothing "beyond the mountains" which shut in his peace and contentment.

The word in the text translated "valley," it is said, has also the meaning of "nourishment," and no doubt in the esoteric meaning of the Master, the verse hints at the spiritual bread and nourishment which such a soul ever receives from the spiritual powers. Such a one becomes sincere and straightforward in all his ways of thinking, speaking and acting and being fully possessed by the simplest and purest of all ideas, that of God as absolute truth and love, he rests ever in that sacred calm which that abiding consciousness only can produce. The whole chapter seems to display the highest ideal to which men can attain while on earth.

Lao-Tsze is one of the greatest revealers of the universal or truly Catholic religion of humanity, the idea of which is now beginning to influence in some small degree our Western civilisation, owing very much to our increasing acquaintance with the sublime philosophies and religions of the ancient contemplative East; for the saying yet holds true, "Ex Oriente lux;" from the East has ever come the highest moral and religious light, which is of far more importance than the mechanical discoveries of the West.

Lao-Tsze lived in the sixth century before Christ, and was librarian and archivist at the Court of Tscheu. Confucius was his cotemporary, although a much younger man. In the Confucian annals there is an account of a visit which Confucius paid to Lao-Tsze, which is very interesting. Confucius, in his system, represented the principle of authority in philosophy and religion, and taught that the old canonical books were binding upon every man; Lao-Tsze maintained the opposite view, that of individual freedom of inquiry, and of the continual progressive development of truth, and the consequent ever new unfolding of the faculties of the human mind and of knowledge; a doctrine which is supported by the fact of the ever-increasing size of the brain, as man advances in knowledge and sympathetic feeling; the brain being the organism used by the Spirit for its manifestations, and being subject, like every other organ, to growth in proportion to use.

Lao-Tsze is reported to have said to Confucius on this subject "Those (the authors of the canonical books) are dead, and

* In an old Persian work, the "Desatir," it is said "Whatever is on the earth is the resemblance and shadow of something that is in the sphere. While that resplendent thing remaineth in good condition, it is well also with its shadow. When that resplendent object removeth far from its shadow, life removeth to a distance. That light is the shadow of something more resplendent than itself; and so on up to the Light of lights."

† The visible sun.

‡ How strongly this anthropomorphic tendency has ever acted on man is evident from the fact that the Christian churches have made a man their God, dimly conscious as they were at the time of the origin of Christianity that public feeling required such a Deity, and that any more general abstract conception would not have carried with it popular support.

their bones are mouldered to dust, only their words remain. When the superior man gets his time he mounts aloft; but when the time is against him he moves as if his feet were entangled."

After this meeting of these two great souls, it is said that Confucius kept altogether silent for several days, as if reflecting and digesting what he had heard from the "Old Man" eloquent; and then when pressed by his disciples to give his opinion of Lao-Tsze, he said, "I know how birds can fly, how fishes can swim, and how animals can run, but the runner may be snared, the swimmer may be hooked, and the flyer may be shot by the arrow. But there is the dragon, I cannot tell how he mounts in the wind, through the clouds, and rises to heaven. To-day, I have seen Lao-Tsze, and can only compare him to the dragon." Truly, the mythical dragon was a good image of the daring flights of the sublime "Old Man" or master (which the designation "Lao-Tsze" means) into the lofty and ethereal regions of spiritualistic philosophy and religion.

China, for the most part, has followed Confucius, bowing down to the principle of authority in all things, and not accepting the progressive and fertilizing doctrines of Lao-Tsze. The teaching of individual purity, progress, and self-control, not resting on the sanction of authority, and independent of ceremonial rites, always was, and still is, difficult to follow; it is a much easier habit to be what is called pious and religious, than strictly moral and altruistic, and hence the prevailing desire to have cheap salvation through a Saviour and historic faith. The condition of China is, however, far from encouraging.

The existing followers of Lao-Tsze, the sect of the Tao-sse, like every other religious sect, has become greatly corrupted through time and change, having long since abandoned the sublime teachings of their great but now neglected Founder.

The Tao-sse, however, is not the only religious body in which the same falling away from the precepts and practice of its Founder has taken place; how great the difference has become between "The religion of Christ" and "The Christian religion" every one may judge for himself; or if he prefers authority to the serious labour of personal investigation and thought he may be well satisfied with the grand essay on that subject, by the greatest critic that ever lived, Lessing, the great Soul-freer, as he has been styled.

A. J. C.

Lucerne.

COMMENTS ON MISS HOUGHTON'S CASE.

DEAR MR. BURNS.—The account of Miss Houghton's sufferings, in last week's MEDIUM, affected me "curiously." It may be at least suggestive to some of your readers if the impressions and resolutions it occasioned are mentioned. Circumstances beyond my control force me to write over a fictitious signature, but thank God my soul has no such trammel as a name that belongs to a family of anti-spiritualists—it is all my own, and it wills to chat a while with kindred Spiritualists.

Being only a woman my dismay and terror were inexpressible on hearing of Miss Houghton's trials. But facing the bare facts so graphically given in your paper, a revulsion came, and I actually longed to be the object of such distinguished kindness as the medium received from her spirit guides. But without a breath of that *excelsior* enthusiasm that induces youths and short-haired women to rush at windmills, and up small mountains with flags in their hands crying for fame—where there is no fame—my matronly, experienced heart said just this: "Dear me, what a chance to glorify God in the fires!" That porridge was far better than a good three-fourths of the stuff we eat from the bakers' shops. But very likely I should have annoyed somebody by asking for a double allowance in consideration of my having eaten no meat, poultry, or fish for many a month.

The scant clothing would only have facilitated the operations of spirits in wafting me over the heads of my enemies. And what a fine job it would be to settle a question, involving the faith and acts of a powerful and ever-growing body of free workers for God's kingdom, and a pretence of furnishing our poor little "rogue and vagabond" of a woman who believed and practised Christ's teachings, even to healing all manner of diseases.

Let me conclude with an extract from the devotional work of Thomas à Kempis:—"Jesus has many lovers of his heavenly kingdom, but few that are willing to bear his cross. He finds many companions of his table, but few of his abstinence. Many reverence his miracles, but few follow the ignominy of his cross."

MIAMI.

[Miss Houghton has received a number of responses to the statement made last week, for which she is very thankful. She has not, however, received anything like that countenance and support which her case demands. We hope many more will make their remittances to her at 2, Vernon-place, Bloomsbury-square, London, W.C.—Ed. M.]

R. WARNES.—Your testimony comes too late in the day. It is bad policy to reserve evidence till you know what the witness on the other side has said. This has been the policy of your side throughout. "Rebargum's" first letter was intended to controvert the statement which he knew Mr. Armstrong was preparing, as his private correspondence testifies. We think you had better give it up: we can't be made to do your bidding.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the physical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together: opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerably.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

FOREST HILL.—At a circle the other evening Mr. Robson was medium. The report states the medium sketched some interesting features and ideas of spiritual life, proceeding from the successive controls through him, after which he held a spiritual, personal, and special conversation with each and everyone of the parties present. The striking peculiarity of these various dialogues consisted in the circumstance of the medium depicting very accurately—indeed most accurately—the positive physical and mental states of each person in particular; the precise state of corporeal health, with each one's respective weakness, accompanied by the right remedies to be resorted to for regaining full health and strength; the mental habits, aptitudes and capacities of each, with the proper methods for cultivating and improving the same, and in pointing out spheres of usefulness in which such gifts could be employed in the evolution of that truth—life—now growing up in humanity by spiritual manifestations. The seance, on the whole, could not but be advantageous to every one present. One idea prominently put forward amongst several others was this, that man's spiritual progress in particular, and his welfare in general would be promoted in a very marked degree if he would but cultivate the habit of saying simply and exactly what he really means, and of living, doing and being what he says; also that the measure of his mind, of his goodness, and of his spiritual state is really what he does and what he loves to do, and not what he otherwise merely says.

Mr. T. M. Brown intends, during the next two or three weeks, to visit Newcastle, New Delaval, Blyth, Choppington, North Seaton, and Ashington. Mr. Brown will go south shortly, and in the mean time will be glad to make arrangements before starting.

The foregoing was inadvertently left over last week while in type. Mr. Brown expects to be at Consett and Blackhill to-morrow to lecture and hold private meetings. He will also visit other places in the North. Address, Myrtle House, Howden-le-Wear, R.S.O., Durham.

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

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

TUESDAY.—Seance by Mr. W. Towns for Clairvoyance, &c.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 5, 1880.

NOTES AND COMMENTS.

THE whole contents of this number of the MEDIUM follow the key-note of Mrs. Richmond's discourse, which opens it. The sacred precepts of China, India, and Judea are quoted in support of that one universal faith which may be expressed in the one word—spirituality. The more spiritual the mind becomes, the less fear has it of spiritual or other evils. It is therefore only the spiritually developed who can have the taste for, or ability to succeed in, spiritual studies. The primary duty of everyone, then is to develop their spiritual nature—which means, be as human as possible, or, in other words, God-like.

IF the perfection of mankind consists, as Lao-Tze puts it, in the combination of the qualities of man, woman, and child, then our new printing office is most admirably administered, having on its establishment those elements of the human family as thus stated. It may interest our lady readers to know that the article entitled "The History of a Family Circle" in last week's MEDIUM, written by a woman, was also set up in type by a woman—the mother of the family—and it was her first essay at that kind of work. Surely we have now got at the very core of our work—that blending of qualities, leading not only to success, but to a harmony of influences which will unite the spiritual forces of the Movement into one happy family party.

Mrs. Pence, wife of Dr. Pence, Terre Haute, Indiana, U.S.A., called on us on Monday on her way home from the Continent, on which she has been travelling since May. Dr. Pence is famous in connection with the wonderful materialisation phenomena of Mrs. Stewart which have been so much discussed in the Spiritualistic newspapers of America. Mrs. Pence is a lady of superior intellectual ability, understands spiritual science well, and gives clear testimony respecting the manifestations. We were glad to see a representative from such a distinguished and distant circle, and beg of the friends to accept our good wishes.

A DEBATE ON SPIRITUALISM AT SYDENHAM

An invitation has been received by J. Burns, O.S.T., from the Secretary of the "Sydenham and Forest Hill Institute," to open a debate on Spiritualism at the Lecture Hall, Sydenham, on Tuesday evening, November 16, as the subject is occupying much interest in the neighbourhood at the present time.

THE NEW PRINTING-OFFICE.

For twelve years I have undertaken a series of labours for the Cause of spiritualism, which, from a worldly point of view, I was entirely unprepared for; and yet I have succeeded in them all beyond expectation. No combination of spiritualists would have dared to enter upon these enterprises, and yet, strange to say, the spiritualists as a body have been combined through my agency and those associated with me. The Spiritual Institution, as a manifestation of spirit-power in our Movement, has been a veritable centre of spiritual energy, of which I have simply been the instrument. Those thousands of spiritual friends in this country and other parts of the world who have aided in the work have been inspired by the same Power that urges me on, and thus we have in spirit been all united in a powerful body which has literally carried all before it.

The power of the spirit can bring strength out of weakness: that I am practically convinced of, and I take no credit to myself other than that of endurance to suffer and to persevere; but had it not been for spirit-influence I would have broken down hundreds of times. This work has been a spiritual work throughout, and I have had neither personal ambition nor worldly intention in anything that has been done.

Again a new duty has been thrust upon me: I am forced to become printer. The spirit-world admonishes me by placing before me five-barred gates and challenging me to jump over them. Without any choice or plan of my own I am forced to go forward, and all my readers know what influence on the Movement this continually progressive action has had.

During these three weeks, with faulty materials and no previous experience, we have worked day and night to get the MEDIUM into its new costume. We have succeeded, thank God,—we have succeeded, and shown our claim upon the confidence of our fellow spiritualists in our new capacity. This new move will, in the end, save me annually that balance of £200 which I am left short of for the purposes of the Spiritual Institution, so it is an important contribution to the resources of the Work.

To enable me to reap this advantage, I am obliged to go to great expense, and I must do so at once. I therefore ask my readers to help me. The MEDIUM is the greatest spiritual teacher amongst us—to manage it and enable it to effect its purpose is the major work in our Cause. Should this great task fall on to my shoulders single-handed? should not every spiritualist determine to do some little to aid in such a grand enterprise—one that will place the work on an independent footing for the future?

Those who do not choose to make donations to the Cause, and thus help me, are invited to place deposits into my hands, for which I will supply them with books, stationery, bookbinding, or printing, whenever they may give me the order. I beg of no one, but as a self-sacrificing spiritualist, I invite others to do likewise; and as a man of business, I am ready to give advantages for the use of money on a business basis. For every £1 I receive to account as a deposit I will allow £1 1s., and the depositor may have a return in goods immediately. Money I must have, as everyone must know, in entering on this new path: it is advantageous to me, and I am willing to share that advantage with those who accommodate me.

On this basis I am ready to receive sums of 5s., 10s., £1 or upwards, which I will credit in account as 5s. 3^d., 10s. 6^d., 21s., &c., giving an acknowledgement in full for the same. Of all times in the history of our Cause, this is the one making the most irresistible demand upon the enthusiasm and sympathies of spiritualists, and I solicit, in good faith, from the thousands who read this a hearty and immediate response.

J. BURNS.

Spiritual Institution, 15, Southampton Row, W.C.

Nov. 3, 1880.

MRS. RICHMOND'S LAST SUNDAY EVENING AT NEUMEYER HALL.

The last of the course of six discourses will be given by Mrs. C. L. V. Richmond at Neumeyer Hall, Hart-street, Bloomsbury, on Sunday evening at 7 o'clock. We regret to hear that Mrs. Richmond was indisposed during the week. The farewell soiree will take place at Neumeyer Hall on Saturday, Nov. 13.

HELP TOWARDS OUR NEW PRINTING WORK

From a few kind friends we have received words of encouragement and a helping hand; and as a representative of our spirit-friends, we place the letter of "Ouina" at the top. This talented spirit is the control of Mrs. C. L. V. Richmond, who gives names to people descriptive of their spiritual merits, and poems thereon. It will be remembered that Mr. Burns was named "Mountain Torrent," hence the style of address used in the following letter, received by the hand of Mrs. Richmond:—

Dear "Mountain Torrent,"—This preach you will find very (im)portant. The Guides hope you can print it at once.

I send you a gold wampum (all my own), which a kind chief gave me in Scotland to "do what I please with." "Sapphire" says it is one pound. Please take it to buy some types for your little sheet, and I wish I had one hundred to send you. I will try and influence the thinks of those who have much wampum to send you enough to keep the little sheet going.

If all Spiritualists would

Be true to Spiritualism;

and

Be kind to their mediums;

and

Be charitable toward each other,

all would go on well, would it not?

Your spirit-friend,

"OUINA."

It is worthy of remark that the handwriting of this note differs materially from the usual caligraphy of Mrs. Richmond. The "preach" alluded to is the discourse which appears in this week's MEDIUM. We have no doubt but the spirit-world will influence the "thinks" (minds) of those who will give us necessary help. We thank "Ouina," and our spirit-friends through her, for the interest taken in this work, which is at the same time theirs as well as humanity's.

The following letters have also been received; but the amounts have been in most cases sent anonymously:—

Coniston, Ambleside, October 27th, 1880.

Dear Mr. Burns,—I now enclose P.O. order for one pound. I am not a rich man, or I would have sent you more, but it will help to buy a small portion of new type. I should be most happy to see all who are interested in Spiritualism come forward according to their means and give you a helping hand to purchase a lot of new type that would be sufficient for your purpose.

Truly yours,

JAMES STEPHENSON.

High Hope Street, Crook, October 28th, 1880.

Dear Burns,—In haste I send my mite. If I had as much as some you should no longer be in difficulty. God bless both you and Mrs. Burns is the prayer of

WILLIAM LOBLEY.

The following subscriptions have been received on behalf of this purpose:—

"Ouina" ...	...	...	1 0 0
James Stephenson ...	...	...	1 0 0
G. W., Brighton ...	...	...	0 2 6
Two Friends in Liverpool	}	...	0 4 0
"She hath done what she could"		...	
From Cowes ...	...	...	0 2 0
For Type ...	...	...	0 2 6
Coin Put in Letter Box ...	...	...	0 5 0
F. G. R. Lovett ...	...	...	0 2 0
"Starlight" ...	...	...	0 2 0
London, W. post-mark ...	...	...	0 2 0
W. Lobley ...	...	...	0 1 0

We cordially thank these true friends. The amount, though small, has been indispensable; and so we live in faith that whatever is absolutely required for spiritual work will come at the right time.

OBITUARY: BARONESS CATHARINA VON VAY

Mr. ED. GRAF writes:—A memorial card, which I received a few days ago, dated, Budapest, 14 October, brought the sad news of the decease, after a protracted illness, of the Right Hon. the Baroness Catharina von Vay at the age of 72 years. The deceased lady was mother-in-

law of the Baroness Adelma von Vay, and like the latter a prominent spiritualist and writing medium, whose loss will no doubt be most sincerely felt by our continental co-religionists.

"BUT RATHER SEEK YE THE KINGDOM OF GOD."

A passage well worthy of our notice as Spiritualists, in conjunction with those two other passages which tell us that the "kingdom of God is within us," and "is not meat and drink, but righteousness (justice) and peace and joy in the Holy Ghost" (i. e. in the manifestation of the Divine Spirit, differentiated through angelic media). Here is no mention of any "church," and if any proof were clearer than another to show the interpolations in and late origin of the Gospels, I take it to be in the fact of passages like Matthew xviii. 15-17. Compare also Acts ii. 47. These very passages betray a state of affairs remarkably parallel to that we find existing in our Movement at the present time, the desire to found or rather the actual founding of a church or body of "elect" persons. Now what does the word "church" signify? It signifies a body of *ekklesiai*, men "called out" from among others. Was not this very founding of churches, this erection of a churchal and sacerdotal system one of the very greatest errors into which the primitive Christians fell? And did it not afterwards prove a terrible bar to all progress? Witness the effect of ecclesiasticism upon the nation of Europe in the Middle Ages. Cannot our brothers in the spiritual Cause see that the church and priest system is an effete system, is an "old bottle," in which the "new wine" of true and fervent inspiration cannot be pent? "The wind bloweth where it listeth," &c., and the real spiritualism knows nothing of despotism nor of sacerdotalism under any specious guise whatsoever. Nor is it to be supposed that a high-sounding name or the formation of a new spiritual society will inaugurate any triumphs for our Cause, but empty and nominal ones, with which we can well dispense. "Still waters run deep." I believe more in the lasting effect of quiet efforts than in the eloquence that takes by storm the unwilling, half-persuaded soul. A subject which, if truly and sincerely studied and embraced, will alter the whole tenor of his future conduct, and mould his thoughts and actions anew, is not to be mastered nor grasped in one short hour, during which a man may listen to a trance discourse through a medium of whose antecedents he, as an outsider, can know nothing nor form any certain opinion. That interest may be aroused thereby in some cases, that inquiry may be excited, that good may result, I, for one, would not deny, but to the "spiritual church," in as far as it holds to the "church" system, none of the good results will be due. "Be ye separate" seems certainly the best advice to all true spiritual workers in the event of the formation of any new clique in connection with spiritualism, and the Editor of the MEDIUM's advice and remarks on p. 681 appear to me to furnish a most excellent and concise summary of the sure tendencies of a misguided section of spiritualists, about to make to themselves an idol harmful as the golden calf of the Israelites of old. Happy will they be if they break it in time, ere its ashes be mingled with the water they have to drink—before the evil influences of hostile feeling which it will leave behind after its collapse poison, as it were, the very sustenance of their spiritual life! "CAMBOR."

THE COMMUNION OF SAINTS.

As to the Saints at rest. It is surely well to remember them. Our Church, in her observance of Saints' days, would at least lead us to recognise and dwell upon the holy ones who shine out most brightly in the "cloud of witnesses." But our thoughts of Apostles and Martyrs and Confessors must always, however full of reverent admiration, lack something of personal affection. If there were none but such in the world unseen, it would seem farther off than it does. No, thank God, we have *our own* there. As life goes on, the "store" grows. Oh! do not let us try to forget, as some do. If we can speak of them simply and naturally, surely it is better, wholesomer, than that chill silence wherein many will bury their dead over again. Let us think and speak of them as still living unto God, still one with ourselves. It will strengthen faith, and help us in the realisation of the unseen.—The Bishop of Bedford, at Leicester Church Congress.

SPIRITUAL LESSONS FROM FORS OLAVIGERA.

VI.

What is the maxim which an aspiring youth is urged to learn by heart when setting out in the career of trade? It fits into a nut-shell:—"Buy in the cheapest market, sell in the dearest."

Would the quality of our Spiritualism be lowered, or its propaganda hindered, if we as a body bestirred ourselves to look beneath the surface of what is called "business," and tried to find some more wholesome rule than "Take care of number one" to guide us in commercial dealings?

In a correspondence with a friend, himself a tradesman, and a committee-man in a society of Spiritualists, I have been struck lately in noticing how distinct and hard the boundary can be preserved in thought between the domain of morals and the domain of "shop." It looks as though it had been settled by us, as well as by some in the larger world of church-goers, that "business is one thing and religion is another."

My friend, like many others, does not lack the instinct, strong though vague, which tells him that trade, as it is now followed, is not a very creditable outcome of so many centuries of Christianity. He detests the whole thing, and "at heart," as he always declares, he is in full accord with some pages of protestation that have gone from my pen to him. At heart! Yes; but what is the good of that whilst the ideas remain so confused as to allow of the old practices being retained to be carried across the Atlantic. Note the case. He purposes emigration (England having grown so abundantly prosperous that he can find no way of earning a living here), and with a view of working his way eventually to a peaceful life on an agricultural holding in Canada, one of his latest schemes was to follow the advice of a travelled and experienced friend. He would first land and settle at the large town of X—, there lay out his little capital in hardware, take this to the districts lying within a short trip up the river, there dispose of his wares at a profit, fill his baskets with eggs, for which he would pay threepence a dozen, and, returning to X—, sell the same at one penny each. An honourable and useful livelihood, all this, until we read the end of his programme. He expects to thrive so well by this traffic that he will do as his adviser did: he will "coin money."

I not only believe, but (if that amounts to any more) I am thoroughly positive, that there is an almost universal indolence of thought—not to mention at present what there may be of worse—in this direction; and some of our wisest counsellors seem to be straining their best powers in vain in the endeavour to warn their fellows that in trade—pursued as a means of growing rich on profits—we have one of the poisonous elements which ultimately will, almost to a surety, lay this proud nation in the dust.

Is it not axiomatically plain that where a dealer acquires wealth by exorbitant prices, he must be seizing more than his honest share? And where the commodity is an article of food, how is he going to face hungry people who, but for his extortion, might (as in the foregoing instance) have purchased five eggs in place of three? Are eggs and egg-spoons made mainly for the delectation of the trafficker? With us the system has so rounded itself that a vast population is regularly trained to be placed at the best posts of advantage, where they dexterously snatch sometimes half the value of all the good or bad things as these pass from the producer to the consumer. The bigger the fortune amassed by the vendor, the better we think of him; the people are of no account who have paid their money and got the worst of it.

Not that merchants, down even to the smallest shop-keeper, have no fair place in the national hive. This we have already agreed upon; but no one with intelligence enough to read these printed words should need to have it pointed out that this class is of value in the community up to the measure of service it fulfils, and not one degree beyond that. That the vending department is over-manned is clear at one glance. If in the same street we have a shop for selling (not making) boots at number 10, and another at number 18, and if the proprietors of these can easily serve all customers, and clear £200 a year each, what need is there for that boot-shop just opened at number 14, which nobody can reach without first passing one of the other two? There stands the new man complaining that trade is dull, and amongst us we feed him and his, and the smoke of his chimney helps to thicken the town smudge; whilst all the time the neighbourhood would be the gainer by transporting him beyond the suburbs, keeping him in ornamental idleness to the extent of his present income of profits (numbers 10 and 18 to be main contributors); whilst for his useless shop, it could better be swept away into the rubbish carts, once more to let the plot of earth grow green, and make a free passage for the winds.

But let not a man of us wax wroth at the superfluity of trade, until he has first cleansed his soul of all cravings to share in its winnings. Commerce at its best is good and laudable, but its double chances often involve double temptations. Commerce at its worst must indeed be bad. The *Argus*, a Liverpool paper, lately held up our methods for condemnation by comparison with some customs of the Esquimaux, remarking:—"Such morality as this puts to shame our system of *careal emptor* in trade; our bankruptcy system in commerce, and all the other loose methods of tampering with fraud, which amongst us obscure the popular appreciation of Touchstone's aphorism,

"that to have is to have." Of another heathen, the Pagan, it wonders "how far his code of morality is less or more right, than that of the bumrarses and merchant fishmongers who cause cargoes of fish to be destroyed in order the more readily to make a profit out of the remainder." And this brings us round easily to Mr. Ruskin's book once more.

In *Fors* (XXXVIII.), we find printed a law of the Florentines, as far back as the 14th century, which Mr. Ruskin will, so far as he is able, adopt as an English law for the 19th:—"No person whatsoever shall buy fish, to sell it again, either in the market of Florence, or in any market in the State of Florence." This, we learn, is "one of many such laws entirely abolishing the profession of middleman, or costermonger of perishable articles of food, in the City of the Lily," and thereby hangs a tale. "Here," continues Mr. Ruskin, "is a pleasant little account for you by my good and simple clergyman's wife. It begins:—

"The poor fishermen who toil all through these bitter nights and the retail dealer, who carries heavy baskets, or drags a truck so many weary miles along the roads, get but a poor living out of their labour; but what are called 'fish salesmen,' who, by reason of their command of capital, keep entire command of the London markets, are making enormous fortunes. When you ask the fishermen why they do not manage better for themselves at the present demand for fish, they explain how helpless they are in the hands of what they call the 'big men.' Some fishermen at Aldborough, who have a boat of their own, told my brother that one season, when the sea seemed full of herrings, they saw in the newspapers how dear they were in London, and resolved to make a venture on their own account. So they spent all their available money in the purchase of a quantity of the right sort of baskets, and, going out to sea, filled them all—putting the usual 500 lovely fresh fish in each,—sent them straight up to London to the charge of a salesman they knew of, begging him to send them into the market and do the best he could for them. But he was very angry with the fishermen, and wrote them word that the market was quite sufficiently stocked; that if more fish were sent in, the prices would go down; that he should not allow their fish to be sold at all; and, if they made a fuss about it, he would not send their baskets back, and would make them pay the carriage. As it was, he returned them after a time; but the poor men never received a farthing for their thousands of nice fish, and only got a scolding for having dared to try and do without the agents, who buy the fish from the boats at whatever price they choose to settle among themselves. When we were at Yarmouth this autumn, the enormous abundance of herrings upon the fish-quay was perfectly wonderful; it must be, I should think, 200 yards long, and is capable of accommodating the unloading of a perfect fleet of boats. The 'swills,' as they call the baskets, each containing 500 fish, were side by side, touching each other, all over this immense space, and men were shovelling salt about, with spades, over heaps of fish, previous to packing in boxes. I said, 'How surprised our poor people would be to see such a sight, after constantly being obliged to pay threehalfpence for every herring they buy.' An old fisherman answered me, saying, 'No one need pay that ma'am, if we could get the fish to them; we could have plenty more boats, and plenty more fish, if we could have them taken where the poor people could get them.'

We brought home a hundred dried herrings, for which we paid ten shillings; when we asked if we could buy some lovely mackerel on the fish quay, the fishermen said they were not allowed to sell them there, except all at once. . . . When I told our fishmonger all about it, he said I was quite right about the 'big men' in London, and added, 'They will not let us have the fish under their own prices; and if it is so plentiful that they cannot sell it all at that, they have it thrown away, or carted off for manure; sometimes sunk in the river. If we could only get it here, my trade would be twice what it is, for except sprats, the poor can seldom buy fish now? I asked him if the new market was of no use in making things easier, but he said 'no'; that these salesmen had got that into their hands also, and were so rich that they would keep any number of markets in their own hands. A few hundred pounds sacrificed any day to keep up the prices, they think well worth their while?"

Says Mr. Ruskin, "What do you think of that, by way of free trade, my British, never-never-will-be-slaves, hey? Free-trade; and the Divine Law of Supply and Demand; and the sacred necessity of competition, and what not?—and here's a meek little English house-wife who cannot get leave, on her bended knees, from Sultan Costermonger, to eat a fresh herring at Yarmouth! and must pay 1½d. a-piece for leave to eat them anywhere;—and you, you simpletons,—fishermen, indeed!—cods' heads and shoulders, say rather—meekly receiving back your empty baskets: your miracle of loaves and fishes executed for you by the costermongering Father of the Faithful in that thimble-rig manner!"

Truly there is something materially, as well as spiritually wrong wherever fortunes are made by sharp practice such as that. We may for the moment be excused for not at first caring much about finding other occupation for the "big men" after we had eased them of their present function. Fish being a tolerable adjunct to our list of foods, the primary need is that we feed the hungry.

"But what is to become of the middleman?" Mr. Ruskin addresses himself to that question in vol. 7, saying: "If you really saw the middleman at his work you would not ask that twice. Here's my publisher, Mr. Allen, gets tenpence a dozen for his cabbages; the consumer pays threepence each. That is to say, you pay for three cabbages and a half, and the middleman keeps two and a half for himself, and gives you one. Suppose you saw this financial gentleman, in bodily presence, toll-taking at your door,—that you bought three loaves, and saw him pocket two, and pick the best crust off the third as he handed it in; that you paid for a pot of beer, and saw him drink two thirds of it, and hand you over the pot and sops,—would you ask then, what was to become of him?"

To turn once more in search of light from the heathen, we find that, in India, also, long years gone by, the necessary measures were adopted to check the antics of the too-enterprising middleman who might seek to turn an honest penny by making bread dear. *Fors* (LXXXI), quoting from the *Monetary Gazette*, says:—

"The sultan, Ala-ud-din, fixed the price of grain, and received it as a tribute; by this means, so much royal grain came into Delhi, that there never was a time when there were not two or three royal granaries full of grain in the city. When there was a deficiency of rain, the royal stores were opened; corn was never deficient in the market, and never rose above the fixed price. If the rains had fallen regularly, and the seasons had always been favourable, there would have been nothing wonderful in grain remaining at one price; but the extraordinary fact was, that though during the reign of Ala-ud-din there were years in which the rain was deficient, yet, instead of scarcity, there was no want of corn in Delhi; and there was no rise in the price, either of the grain brought out of the royal granaries, or of that imported by the dealers. Once or twice, when the rains failed to some extent, a market overseer reported that the price had risen half a jital, and he received twenty blows with a stick."

A remedy for sharp trading may some day be developed in the progress of the co-operative movement which, by the way, is the main characteristic of the future dispensation as anticipated by John Stuart Mill, as well as by, perhaps, most of our political prophets, old and new. Mr. Ruskin's design when carried out might also be called communistic—though that word has taken on an ugly appearance of late—but we will try to get an inkling of his plans in the course of these articles, after having examined a few more of the topics which he expounds so attractively.

Meantime, how many amongst us will make an effort to shape ourselves in accordance with the changed conditions every day becoming more imminent; to cast each his grain of good into the great stream whose tendency no man with open eyes can help but see? The inspired word, pronounced more clearly than ever before in the history of this country, is "Renunciation."

And especially as relating to the subject of this present article, who that holds any control over trade practices will use such power as he may possess in the direction that should most befit the term, Spiritualist?

Following up at a hazard, and with all deference, that last-mentioned business of "corn;" who amongst us that is a baker—besides making all reasonable provisions for his own interests (which he has every right to do)—will aim none the less at giving the fullest possible value in food in return for price received? Who will advise the customers (but I doubt if you know, yourselves, all of you) that there is no more nourishing and wholesome bread produced in all the world than that which has been made in all ages by simply pounding the grain of wheat, even though it be with a stone, by hand, and straightway making dough of the entire, undressed meal? Tell the poor people, whom vegetarians cannot reach, and who have never, perhaps, given the matter a thought for themselves, that to produce the pale, refined, hard-to-be-digested loaf to suit their fancies, the very best elements of the grain have been abstracted, so that the hungry do not receive full worth of their money, even when you are willing to offer it to them. Tell them, briefly, that the superfine bread of to-day differs from that of the good old times, just as so many other things have changed from good to bad, and from bad to worse; its old-fashioned, homely virtues have been sacrificed for the sake of appearance; the substance has gone and the show remains; the loaf, in short, is "civilised!"

PICROR.

SOUTH DURHAM DISTRICT ASSOCIATION OF SPIRITUALISTS.

To the Editor.—Dear Sir,—On Sunday last, Oct. 31st, at 2.30 p.m., a conference was held at the house of Mr. Eales, Auckland Park, to take into consideration the best means of utilising the Mediumship existing in the district, so as to bring the subject of Spiritualism more before the public, and also to assist of further development. Several meetings have been held during the past few weeks for the same object, which have resulted in the formation of a District Committee and the questions now rose how to commence the work. Halls are not easily procured, so that our work is mostly carried on in private dwellings which are rather inconvenient for public meetings. After a good deal of discussion it was ultimately agreed to draw up a

plan of circles, and willing workers for the cause, who are able to address a meeting, and to interchange speakers, and thus work in harmony together. We think it will develop to a great extent those that have already begun the work, and at the same time assist in the development of others, and by the introduction of friends into the movement, will act as a powerful force in spreading a knowledge of Spiritualism. It is also our intention to form Sunday Schools and a circulating library in the district in connection with the society, but our work is limited a great deal according to our means, and should any sympathising friend wish to assist us in these our endeavours, such assistance will be thankfully received, and duly acknowledged. At 6.30 a public meeting was held, Mr. Hills presiding, when able addresses were given through Mr. Howwood, Byers Green, Messrs. Mansfield Dunn, New Shildon, which gave satisfaction to all present, and we hope will also prove beneficial to those that had them.

I remain, sir, yours Fraternally,
JAMES DUNN, Sec.,

68, Simpson Street, New Shildon.

THE NEW WORK AT OLDHAM

To the Editor.—Dear Sir,—The opening meetings in our new rooms on Sunday, Oct. 28, were quiet a success, and last Sunday our old friend Edward Wood, the Medium, delivered two excellent addresses. Next Saturday we intend to have a tea party and entertainment. Tea on tables at half past four, tickets for tea and entertainment 8d.

On Sunday Mr. J. B. Tettow, of Heywood, will be with us at half past 2 and 6 p.m., at 176, Union Street, Oldham.

Yours very truly,

6, Fielden Street, Oldham, Nov. 2.

J. WOOD.

GOSWELL HALL, 290, GOSWELL ROAD, NEAR THE ANGEL, ISLINGTON.

On Sunday morning last Mrs. Richmond again visited the above hall, and her guides were asked questions which were admirably answered, with which all were delighted.

Mr. F. O. Matthews had a very good meeting at half past 2 o'clock; his guides gave a trance address and tests.

In the evening Mr. Morse gave a trance address to a good audience.

On Sunday morning next, November 7th, at 11 a.m., the usual conference will be again resumed.

Mr. F. O. Matthews will again meet the friends at half past 2 o'clock.

In the evening Mr. Pearce will give his second lecture on "The Great Pyramid of Egypt" (his diagrams now being completed) at 7 p.m.

W. TOWNS, Secretary,

1, Albert Terrace, Barnsbury Road, N.

SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS.

A Discourse by J. BURNS, of the Spiritual Institution, London,

Delivered at Doughty Hall, Bedford Row, London, on Sunday Evening, April 18, 1875,

In reply to a Sermon entitled "THE RELIGION OF GHOSTS," by the Rev. DR WITT TALLMAGE, D.D., preached at the Tabernacle, Brooklyn, New York.

PRICE TWOPENCE. 13 copies, post free, 1s. 9d.; 100 copies, 10s., carriage extra, 1,000 copies, £4, carriage extra.

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LONDON: J. BURNS, PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, W.C.

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PART I.

Overture	"Der Calif von Bagdad"	Boieldieu
	The Misses Ward.	
Song	"The bend of the river"	Blumenthal
	Miss Clementina Ward.	
Song	"When in the early morning"	Gounod
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Solo (Concertina)	"Rigardon" (A.D. 1683) Arranged by H. Roe	
	Mr. John C. Ward	
Song	"The Guardian Angel"	Gounod
	Miss Ada Earce.	
Song	"The Message" (by request)	Blumenthal
	Mr. John C. Ward.	
Duett	"Una sera d'amore"	Campana
	Miss Ada Earce and Mr. E. Teitkins.	
Song	"Oiseaux legers"	Gumbert
	Miss Katherine Poyntz	
Duett	"Tell me where is fancy bred"	Sir John Stevenson
	The Misses Ward.	

A SHORT ADDRESS BY THE CHAIRMAN, WEBSTER GLYNES, ESQ.

PART II.

Trio	"This magic wave scarf"	Barnett
	Miss Katherine Poyntz,	
	Mr. E. Teitkins and Mr. John C. Ward.	
Song	"Apprenticed"	M. Lindsay
	Miss Kathleen Hunt.	
Solo (Pianoforte)	"Polonaise in A"	Chopin
	Miss Clementina Ward.	
Song	"The old house at home"	Loder
	Mr. John C. Ward.	
Cavatina	"Should be upbraided"	Bishop
	Miss Katherine Poyntz.	
Song	"Good night, beloved"	Balfe
	Mr. E. Teitkins.	
Song	"The beating of my own heart"	Macfarren
	Miss Evelyn Ward.	
Solo (Concertina)	"Serenade"	G. Regondi
	Mr. John C. Ward.	
Song	"The Kerry Dance"	Molloy
	Miss Ada Earce.	
FINALE	"The star-spangled banner"	America.
	CARRIAGES AT TEN.	

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PROGRAMME.

PART I.

Pianoforte Solo	"Battle March"	J. Pridham
	Miss A. SPAREY.	
Song	"Never Again"	F. H. Cowen.
	Miss FLORA HAMILTON.	
Song	"Sweethearts"	Sullivan.
	Mr. K. SMITH.	
Duet	"To the Woods"	
	The Misses GILLAM.	
Song	"The Anchor's Weighed"	Braham.
	Mr. L. G. FREEMAN.	
Song	"The Ballad Singer"	Linsley.
	Miss M. A. SPAREY.	
Recitation	"Candle's visit to Greenwich Fair"	
	Mr. E. FURSE.	
Song	"Let me Dream Again"	Sullivan.
	Miss BESSIE FREEMAN.	
Song	"I Fear no Fog"	Pineuti.
	Mr. PRESLEY	

PART II.

Song	"Darby and Joan"	Molloy.
	Miss FLORA HAMILTON.	
Song	"Tell me Mary, how to Woo Thee"	Hodson.
	Mr. K. SMITH.	
Duet	"When the Wind Bloweth in from the Sea"	
	The Misses GILLAM.	
Song	"Good-bye, Sweetheart, Good-bye"	Hatton.
	Mr. MING.	
Song	"Waiting"	Millard.
	Miss M. A. SPAREY.	
Recitation	"The Schoolmaster and his Apples"	
	Mr. E. FURSE.	
Duet	"Love and War"	T. Cooke.
	Messrs. L. G. FREEMAN and PRESLEY.	
Character Song	Sir J. Porter, K.C.B. (H.M.S. Pinafore)	Sullivan.
	Mr. F. GUY.	

Dancing to commence at 10. M.C.—Mr. D. McKELLAR.

JOSEPH FREEMAN, Esq., will preside.

Doors open at 6.30 p.m., to commence at 7 p.m. promptly.

CAREER OF RELIGIOUS IDEAS:

THEIR ULTIMATE—THE RELIGION OF SCIENCE.

By HUDSON TUTTLE.

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CONTENTS:

RELIGION AND SCIENCE. First Religious Proposition—Dependent Propositions—Results. First Scientific Proposition—Dependent Propositions—Results.

Chapter I: INTRODUCTORY—The Power of Religion—What is Religion? Answer of the Persian, the Chinese, Moslem, Jew, Hindoo, Christian, Mother Church, Protestant—What is the Church?—Gospel Religion—The Authority of the Church Defined—The Church and Education—Knowledge the true Saviour.

Chapter II: WHAT IS RELIGION?—The First Germ of Religion—Man's Primitive State—Dawn of the Religious Idea—The Savage has no Religion—Religion, its Ultimate Analysis.

Chapter III: HISTORICAL REVIEW; FETISHISM—Universality of Fetishism—It is the Cradle of Theology—Worship of Rocks, Trees, Streams, &c.—Christianity is full of Fetishism—The Jews were Fetish Worshipers—Moral Influence of Fetishism—Fetishism evolves Polytheism.

Chapter IV: HISTORICAL REVIEW; POLYTHEISM—Early Anthropomorphism—Origin of Polytheism—Ignorance the Paradise of Priestcraft—Influence of Priestcraft on Progress—Morality of Polytheism—Religious Influence of Polytheism—Sacrifice and Worship of Polytheism—Dualism and Pantheism—The Origin of Man.

Chapter V: HISTORICAL REVIEW; MONOTHEISM—Character and Tendencies of Judaism—Moral Influence of Monotheism—Monotheism a Development of Fetishism—Human Sacrifice and Object Worship—The Nightmare of Religion—Human Ideas of God—Persecutions by Christians—Christian Fanaticism and Cruelty—Civilisation Repressed by Christianity.

Chapter VI: VALUE OF THE OLD AND NEW TESTAMENTS AND SACRED BOOKS AS AUTHORITIES—Antiquity of the Bible—Lost Jewish Scriptures—Origin of the Apostolic Records—Transmission and Translation of the Bible—Numberless versions of the Bible—Genuineness of the Bible—The Right of Private Judgment.

Chapter VII: MAN'S MORAL PROGRESS DEPENDENT ON HIS INTELLECTUAL GROWTH—Ethical Position of Protestantism—War between Science and the Bible—Ethics are Independent of Revelation—The Bible an Imperfect Moral

Code—The Same is true of other Sacred Books—Futility of Missionary Efforts—Growth Required, not Conversion—Religion Organically Opposed to Progress—Influence of Christianity on Learning—A Thousand Years of Mental Darkness—Christianity and Human Liberty.

Chapter VIII: THE GREAT THEOLOGICAL PROBLEMS; THE ORIGIN OF EVIL, THE NATURE OF GOD, AND THE FUTURE STATE—Evil is Imperfection—Various Conceptions of Evil—It can only be Overcome by Growth—Various Ideas of God—The Vanity of Theological Speculation—Early Ideas of Immortality—Biblical Ideas of Immortality—Immortality a part of Nature's Plan—The Future Life a Scientific, not a Religious Question.

Chapter IX: MAN'S FALL, AND THE CHRISTIAN SCHEME FOR HIS REDEMPTION—Popularly viewed, Creation is a Gigantic Failure—Christian Views of Salvation—Cramping Tendency of Christian Doctrines—The Vast Antiquity of Man—Did Man ever Fall?

Chapter X: MAN'S POSITION; FATE, FREE-WILL, FREE AGENCY, NECESSITY, RESPONSIBILITY—Man and his Circumstances—The Doctrine of Necessity—Man's Free Agency—Man's Responsibility—Morality Dependent on Physical Conditions—The Individual is Accountable to Law.

Chapter XI: DUTIES AND OBLIGATIONS OF MAN TO GOD AND TO HIMSELF—Man can do nothing for God—To serve God is to obey law—Man acts for his own sake, not God's—The Nature and Efficacy of Prayer—Respective Merits of Faith and Knowledge—Intelligent Action is True Religion—True Holiness is Obedience to Law.

Chapter XII: THE ULTIMATE OF RELIGIOUS IDEAS—Society is at present a system of Organised Hypocrisy—Religious Observances will be Superseded—Final Conflict of Reason versus Superstition—The Ultimate Triumph of Knowledge.

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On Sunday Mr. Macdonnell discoursed on "Predestination." The hall was full to overflowing, and a most interesting meeting was the result, bringing out many useful ideas by the questions and criticisms which Mr. Macdonnell invites.

On Sunday next, at 7 prompt, Mr. Macdonnell will speak on "Baptism."

On Monday, at 8.30, Mr. Wilson will lecture on "Community." This will no doubt be important, as was his last address.

On Tuesday, the 9th, at 8.30. prompt, Mr. Tindal will read a paper on "The Possibility of High Spirits Controlling and Communicating"; after which, a discussion, in which Mr. Whitley, Mr. Hunt, Mr. Hocker, and others will take part.

On Friday, Nov. 5, Mr. F. O. Matthews will give a seance at 8. Admission 1s.

Sunday morning, at 11.15, a seance for healing, free.

Saturday, seance at 8, as usual. Admission 6d.

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MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.
(No time or place given.)

Plan of Speakers for November:—

Sunday, Nov. 7.—Mr. Croft, Manchester.
— 14.—Mr. Cross, Macclesfield.
— 21.—Mr. Tetlow, Heywood.
— 28.—Mr. Brown, Manchester.

Mr. Wallace, President; R. A. Brown, Secretary, 33, Downing Street, Manchester.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.
Temperance Hall, Grosvenor Street.

President: Mr. R. FITTON, 44, Walnut Street Cheetham, Manchester.
Secretary: Mr. W. T. BRAHAM, 392, Stratford Road, Manchester.

Plan of Speakers for November:—

November 7.—Miss E. A. Hall.
— 14.—Mr. Cross, Macclesfield.
— 21.—Mr. Tetlow and Mr. Harper.
— 28.—Mr. Howell.

A Society for the free distribution of spiritual literature in connection with the above association. Literature and donations thankfully received. Miss H. Blundell, 5, Summer Villas, Stratford Road, Manchester, treasurer.

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APPOINTMENTS.

Nov. 7 and 8.—Nottingham. Nov. 11.—Sheffield.
Nov. 10.—Belper. Nov. 14 & 15.—Glasgow.
Nov. 21 and 22.—Newcastle-on-Tyne.
Nov. 28 and 29.—Yorkshire District Committee—visit.
Dec. 5 and 6.—Nottingham.
Dec. 12.—Midland District Committee's Conference, Birmingham.

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