

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

# SPIRITUALISM.

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## SPIRITUALISM IN THE PROVINCES.

### DOES SPIRITUALISM MEET THE REQUIREMENTS OF THE PRESENT AGE?

An Inspirational Discourse delivered by Walter Howell, at Barrow in Furness, Sunday, December 5, 1880.

#### INVOCATION.

Our Father who art in the Heavens, Thou Infinite spirit of Life and Wisdom; the Fountain of life to angels, spirits, and men: we praise Thee. We praise Thee for our Life and Being, and for the glorious realisation of the continuity of existence of man in the spiritual life. We praise Thee for the harmony, beauty, and splendour with which we are surrounded as the inherent consequence of the primary condition and existence of harmony, peace, and purity within ourselves. We praise Thee because we experience Thy beatitudes as they come from Thy inner presence; for, "Blessed are the pure in heart for they shall see Thee." We behold Thee in the varied manifestations of beauty with which we are surrounded. We ever behold Thee mirrored forth as the reflection of that inner life, that purity, corresponding to the purity of our own inner character. We hear the vibrations of spiritual music, corresponding to the harmony that dwells within ourselves. We pray to Thee, not because Thou art changeable, for deeply conscious are we of the immutability of Thy character, of Thy Divine Laws and unchangeableness of their nature. We are creatures of change, creatures of development, creatures subject to progression; as the aspirations of our souls rise towards Thee, the Sun of Righteousness and Truth, we ascend through the clouds of darkness and ignorance, through the narrow conceptions that our limited capacity bequeaths to us, into realms of higher life. Oh, inspire the hearts of Thy children in the ascending of their inner natures towards that higher realm, to that land of love where they may become the recipients of that wisdom, that knowledge, and be surrounded by those laws that exist upon the higher planes of Life. Help them to become the recipients of its beneficence, and thus in nature become changed; inspired with that inner love for the good of humanity, and by it perform

humane Christlike acts by helping the fallen and ministering to those in darkness. Let them be a light to the darkness of the present age. Let that light from the inner realm of thought aid us to bring to this age a knowledge of the glorious truth of immortality: to impart and demonstrate the evidence of Modern Spiritualism; awakening within the soul a consciousness of Thy Truth, and arousing the interior senses to the reality of the actual existence in a realm of spiritual life. Thus may humanity be raised from mere church-ian professions and creeds, and become more perfect reflectors of Thy Love and Wisdom, Thy Goodness and Truth, and glorify Thee, our Father. Amen.

#### DISCOURSE.

There never was a period in the history of humanity when the dissemination of a rational conception of religion was more needed than the present. The Church herself has become materialistic in her perceptions, and religious life seems to have been by her relegated to an external position. In her outward forms and ceremonies you behold only the form of Godliness which is destitute, or nearly so, of the power. There are truly in the Church the remains of that which is good and true, but indeed it is so surrounded by dogmas, theological errors, and creeds, as to cause it to be involved in the dim mist of mythological teaching. But religion in its purity is, of course, a divine principle of life, which has been truly declared by the seer of the last century: "That all religion has relation to life, and the life of true religion is to do good."

Recognising this, then, as the principle of true religion, is it not easy to conceive that whilst many of the professors of the churches of the present day do indeed act more nobly than their teachings, and are better than their creeds; yet all the creeds and dogmas of the churches seem to ignore the reality of this vitalising principle; and in relation to man's immortality, even the Church herself has developed those who have given birth to their doubt and scepticism in relation to man's future existence, as in the words familiar to most of you—

"A land of deepest shade  
Unpierced by human thought—  
The dreary region of the dead,  
Where all things are forgot."

Alike with the mission of Jesus is the mission of Modern Spiritualism, to bring to light the Gospel of

Life and Immortality. Not that we can, by our presence here, prove to you immortality, because even though you may believe in our conscious presence here it does not prove to you our immortality. It may prove to you the continuity of life in a realm of spiritual existence, but immortality has not yet been experienced by us, consequently we cannot prove it. Yet our present existence in a realm of spiritual life does demonstrate the existence of man's spiritual nature after his separation from the material body, the tenement of clay. Hence, then, the mission of Modern Spiritualism is to bring to light the realities of the spirit-world and man's nature as a spiritual being. You gaze upon the material tenement of clay; you behold, as you dissect it, the varied organs of the body, each for the performance of its own function, each specifically adapted to the requirements of the body; but, as you gaze on that vast machinery, as you watch that organism the question comes to you: Where is the motive power? The anatomist may know the technicalities of man's structure; he may show the various functions of the organs; he may point out the formation of the different cells, and the functions of them—how they pour their contents into the nervous system and form nerve-fibre, and how, by its operation, the muscles expand or contract.

But what is beyond? Here is the machine, but what is it that dictates to men? What is it that acts upon the material body to produce the phenomena upon the external plane of life? Man becomes conscious of a sensation, the sensation directs energy of the mind to a certain location of the body, causing a demonstration of muscular action, but what is there behind the sensation? What subtler powers are there?

Here we have got beyond the organisation of man, and when the spirit has flown, and the anatomist points out the functions of the body, you interrogate him: Where is the mind? What is the mind? Upon what is it based? Where does it reside? To this he is silent. Physiology gives no response to the enquiry but a reiteration of the query: Where?

Modern Spiritualism gives the answer to this question, and only in the light of Modern Spiritualism can there be the demonstrative proof of the existence of mind in the realms of spiritual life. You may have your dogmas, your creeds and records, but is not the demonstration higher, far more real, than mere belief or conjecture? Society yearned for a more perfect knowledge in relation to man's spiritual condition, but the decision of this important question had been left to future posterity. The Church and Science have been for the past century antagonistic or opposed to each other, and by slow degrees the Church has had to relinquish her hold before the march of scientific progress. But can the revelation of nature contradict true religion? Truth—high revelation is that which emanates from the Divine Source, and nature is the production of Divine Wisdom. Nature's revelations correspond to that which passeth from the Divine mind; and if there is to be progression for humanity you must have a progressive Science, also a progressive Religion. Now in the light of modern science, thought—whether relating to mundane existence or spiritual—has been attributed as the sole result of organisation; organisation alone being held responsible for all the phenomena of mind.

Whilst we are indebted to Dr. Gall, Mr. Combe, and others who have investigated the subject of man's material organisation and its results, we must not overlook Mesmer's demonstration of the action of mind upon mind. There is something beyond the mere tenement of clay; there is a mind-force of which the material tenement gives the expression, but, Where is the substance of which it is the shadow? Truly it is somewhat difficult for the scientific mind to investigate the continuity of nature's laws into the realm of spirit. But spiritual laws are natural. All laws are natural. If nature be a reflection of the Divine mind, and nature

is natural, then Deity itself must be natural too. Hence, then, you have in yourself the impress of Divine nature, which reflects nature's God.

But there are also in the material universe spiritual substances, or, if you like, material substances far more attenuated in their quality than the grosser forms of material objects you see around you. Every material object has a corresponding spiritual object which gives it substance from inner powers. The outward embodiments are the exterior manifestations of inner life.

Then when you come into the realm of mind you find laws with which you were not familiar upon the earth-plane of life, and you may find a difficulty in arranging a formula which shall adapt itself to your requirements, and it is somewhat difficult for the scientific man, so used to the material phenomena, to grapple with the phenomena of spiritual substances. If an Astronomer on the other side of the Atlantic were to discover a new planet or star he would communicate the fact as soon as possible to his brother astronomers on this side, at Greenwich, and they having found the exact position, would bring their telescopes to bear on the spot indicated and prove the truth of the assertion for themselves. But there are individuals investigating Modern Spiritualism who, finding the spiritual substances far more subtle than the material substances, experience great difficulty in the investigation of the subject in consequence of the mental elements available at different places not being of similar quality. Hence the formula necessary in one place is not the same as that required in another place. For some elements of mind present at one place would not be present at others, and thus could not produce the same results.

You dispute the existence of that which you, with your limited perceptions, cannot sense; but the chemist says he can solidify gases and make them visible to you. The spiritual chemist also says that spiritual substances are real entities, not mere nothings, but real: the outward shadow, of which spirit is the substance. When the sceptic says he cannot believe in spirit because he cannot see it, that is not proof that it does not exist; present the right chemical conditions and it may become visible, as in materialisation phenomena; in your own mind, seek to develop these inner senses of the spiritual nature, and that which is spiritual may be perceived. For, if man has external perceptions he has internal ones as well.

What is meant by physical perception? Do you not know that on the retina of the eye an object is impressed, and, by the nerves, conveyed to the brain? Then the mind becomes psychologically impressed. The mind does not see the object, but it sensates it; the nerves which conveyed the image are not essentially different from any other nerves. In the same way the mind receives sounds, the vibrations of the atmosphere act on the drum of the ear, and by the nerves the impressions are communicated to the brain. But let the mind transcend the mere outward avenues of relation with the external universe; let the consciousness of the mind be opened to the vibrations from the spirit-world, then man's inner sense will realise spiritual existence.

Thus, man is now a spirit as much as he ever will be, but his spiritual consciousness needs developing needs awaking, to open up the power by which he may sense vibrations from the inner life.

Man may become scientifically conscious of spiritual existence. It is a fact that clairvoyants (though not admitted by certain scientists) have discovered aural emanations surrounding the body, which indicates that there is an interior force. Thus the scientific man may have a key by which he may open up an investigation into the realm of mind. The action of mind upon mind, as explained by Mesmerism, is now generally recognised by scientific men in France and Germany, though not universally in England.

Now having laid down a scientific basis on which to build a structure, you only have to carry the same law



into the realm of spirit, and admit the possibility of the action of a disembodied mind upon one in the flesh. The illustration is familiar, of a mesmeric operator controlling his subject, as is frequently seen upon public platforms. Now it is not the mesmerist's body, but his mind that actuates the person under his influence. Let us suppose that the mesmerist dies, his body is buried, but his mind still existing, again, in the spirit-circle controls a medium. Then we have a grand demonstration, (a) that the mesmerist still exists, (b) that it is the spirit, not the body, that performs mental acts, and (c) that the spirit can exist independent of the body.

But, remember this,—scientists have sought to explain away Spiritualism by Psychology. Then there must be a cause to produce an effect. Where is the cause? Where is the mind acting upon the medium before you? Is there anyone here conscious of the action of that mind? Are there any here who are endeavouring to psychologise the sensitive before you? If an intelligence manifests, there must be an intelligence to produce the effect. If you find a medium under this influence manifesting an intelligence transcending his own, and oftentimes transcending the mind of the audience too, you ask where it comes from—Where is the cause? We answer you, if it be the combined intelligence of the audience producing the effect, Is not often the philosophy advanced beyond the audience's previous convictions? and if this be demonstrated to you, you must accept it on rational grounds, and we say, Mesmerism places for us a basis on which this philosophy of spirit-control may rest.

Again, but you tell us that you have material bodies raised from the floor, which is in opposition to the law of gravity discovered by Sir Isaac Newton; but has it not occurred to you that, in addition to the law of attraction there is also a law of repulsion? If a spirit acting through an organism can act through the law of repulsion, there you see a force which the law of attraction does not explain. You are aware that in the universe the centripetal and centrifugal forces—or impelling from the circumference towards the centre, and repelling from the centre to the circumference; or attraction and repulsion—are the laws that hold the universe in iron bonds, and cause vast worlds to revolve and float in an incomprehensible ocean of space. Here you have a scientific basis for these phenomena which take place on your earth.

Respecting the phenomena of materialisation and their spiritual uses: There are minds who cannot sense spiritual things, a defect for which they cannot be blamed; and to accommodate them these phenomena of materialisation have been given, to lead them to a consideration of truths for the present otherwise beyond their grasp. As in the Mosaic and other Dispensations of the past there always has been adaptation to the capacities of mankind, so Modern Spiritualism brings to man an ocular demonstration of spiritual power, acting through the laws of physical existence.

But are those who believe in these phenomena not labouring under some illusion? Well, if you attribute phenomena that take place before your eyes to hallucination, then you may be the victim of it in your every day walk as well as in a seance. Can you believe in that which you sense and which is demonstrated to your external senses if you admit the power of hallucination in the seance? for if men are labouring under hallucination in relation to spiritual phenomena, may not men also be labouring under hallucination in relation to natural phenomena?

But, say you, has there ever been among men of science any who have believed these teachings of yours? Professor Crookes, of your own day and country, believes in them; and Zöllner, of Germany, has done the same. Alfred Russel Wallace has taken a strong position on this subject, and he is one of the most advanced men of science of the day.

The Committee appointed by the Dialectical Society to investigate the matter was divided into sub-commit-

tees in the hope that they could explain the phenomena to be groundless. But when they brought their reports together and compared them, the evidences were so overwhelming and so numerous in favour of Modern Spiritualism that, though the society refused to publish them, be it said to the honour and credit of those men forming the Committee, that they took it upon themselves to publish their report, and make the results of their investigations known to the world.

What benefit is Spiritualism to science? It follows the Chemist to the laboratory and teaches him the subtler properties of matter; and that there are inner forces and other properties around him. The more subtle the force the more potent the power. When muscular power is exerted it is the mind that acts through the molecules of the brain, and the contents of the cellular formations pouring their vital fluid to the different parts exercised. The elements of the mind perform the functions of life through the different organs of the body. Mind is most potent, most powerful, hence, then, the reality of man's spiritual nature. It also follows the Astronomer as he gazes into realms of space, and beholds the beautiful order in the universe manifesting itself through divine laws. Well may he exclaim:

"The heavens declare the glory of God,  
And the firmament sheweth his handiwork."

To the Geologist it also opens up a field of enquiry for his researches. Professor Denton of America has had wonderful demonstrations and proof of the Truth of the science that every object may be so analysed by a psychometric medium that the history of every stone, through the varied processes of its formation may be brought to light. Spiritualism opens up the way to progression. It teaches socialists how to conduct the society affairs of life to produce harmony. And as you gaze upon the upheavals in society,—Nihilism in Russia, Communism in France, Socialism in Germany, Fenianism in Ireland—they point to social wrongs and oppressions. Spiritualism seeks to release and relieve all these and others from the tyrannies under which they have groaned and set them at liberty. It also brings to humanity a better legislative power in national interests, and spreads over the wide world the principles of a universal brotherhood, recognising the relationship between man and man; a universal brotherhood over which God reigneth, blessed for evermore. Spiritualism then holds forth a set of truly Christlike principles of "peace on earth, good-will towards men."

But, you say, you have spoken to us of the scientific aspect of the question, what about the religious aspect? True religion enters into all departments of life. Religion is that which deals more practically with what man does and that which is for the interests and advancement of mankind, and not the building up of pet theories. Angels of the New Dispensation enter into the temples of all forms of worship in the universe, and where there is a fire upon the altar, there they seek to inspire a corresponding fire upon the altar of each heart and draw forth love and devotion, and humanitarian feeling.

"There let it for Thy glory burn  
With inextinguishable blaze,  
And trembling to its source return  
In humble prayer and fervent praise."

Shall the Divine Father of the Universe quarrel with his children because some choose to worship him through Jesus, some through Zoroaster, Buddha, Brahma, Bacchus, or Krishna? The praises are universal, the same everywhere, but expressed under different names. The sun is no less the source of light and heat because in other lands he is designated by various names, and true love in the interests of humanity is no less so because it is recognised by different names by the various races of men. There are about three fourths of the people in the world, who know nothing of Christianity, and shall the Divine

Father of all cut these off from his love because they cannot walk when they have not had legs given to walk with? But, there has always been a light to lighten every man that comes into the world, and upon the tablets of man's heart has been written "Do unto others as you would they should do unto you." The Christ-like maxims of Jesus have been taught in all ages, but that does not undervalue them. Truth is truth. Truth of the past must of necessity be in harmony with Truth of the present day. But, in the light of Modern Spiritualism, principles are the standards by which men are judged. And as man aspires to that which is high, noble, and true, and as he seeks to perform higher and nobler deeds he must seek to become more conscious of that deific principle that dwells within him. When your senators become sin-haters, your princes, princely, your kings, kingly, and when self-aggrandisement is removed from amid the walks of life, then man's life will burst forth with all glory. This shall bring peace on earth and good-will, a recognition of man's relationship to man. As man is immortal and conjoined to the Divine through angel ministration, therefore humanity continuously drinks at the fountain of Divine wisdom. Instead of man quarrelling about God, he will feel continually an influx of that divine life which shall glorify his humanity and mirror the Divine Life, Truth and Goodness in all his actions. And as men living on the earth become more angelic, and by reason of communication more familiar with the modes of government and order that pervade the Heavens, they must live a life in closer relationship to the spirit-world, and manifest more perfectly the kingdom of God upon earth.

May, therefore, this spiritual philosophy be to you as we believe it is to all who yearn for a more rational conception of the Deity, a power of salvation that shall wrest you from all creeds and dogmas, into principles of life which shall manifest those things noble and good, and draw humanitarian Love into the interests of mankind. This shall be the coming of Christ into your midst—the reign of Christ in your hearts, "and the kingdoms of this world shall become the kingdoms of our God and of His Christ." May it be so.

## OBITUARY.

### LEFT EARTH-LIFE: MRS. S. C. HALL.

Dear Mr. Burns.—If I have delayed writing to you it is not because I am ungrateful. I thank you much for your notice in the *MEDIUM* of February 4th.

I am sadly prostrated, although I know that my beloved is in Heaven; I know also that she is by my side.

I have already had clear corroborative and emphatic evidence that it is so.

Yes; I know well that my beloved is in Heaven: but I know also, and with reverence I say it, that Heaven could not be a Heaven to her—a state of bliss—if, retaining consciousness and memory—she knew that God would not permit her to comfort me when I most needed comfort; and guide me when I most needed guidance.

That is not the way in which God rewards his "good and faithful servants."

In a word, I know that those who are called "the dead" do not die: that they are merely removed from the earth sphere into some other sphere—the first, but not the only removal; and that under certain conditions which at present we cannot comprehend, much less control, the Soul that has left earth can and does communicate with the Soul that for a while longer remains on earth.

I lack energy and strength, but I do not want faith, to go at further length in this deeply interesting and exciting subject.

I wish to add these lines from a poem—"Hereafter," which I recently printed for private circulation.

"CHANGE there will be: as flowers from branches burst:  
And I shall see thee—as I see thee now:  
But more resembling what thou wert, when first  
I kissed thy smooth cheek and unwrinkled brow:

"As in the glory of thine early prime:  
Through all thy earth life: bright at every stage:  
THE SOUL IS NEVER OLD: and knows not Time:  
GOODNESS IS BEAUTIFUL AT ANY AGE.

"Together still: if one have earlier birth  
In Paradise: divided: and yet near:  
Though one in Heaven may wait for one on earth:  
A guiding, guarding, spirit:—THERE AS HERE!"

How any thinking and rational person who believes in God and the immortality of the Soul can for a moment doubt this, I have difficulty in imagining; yet surely I may not forget that I myself had such doubt before the beneficent Master, knowing that scripture light was not sufficient for my guidance, sent to me in His mercy an additional light—that of Spiritualism—which did suffice.

I feel now more intensely than I ever did the blessing of Spiritualism.

But it is Christian Spiritualism; the light that enables me to read rightly Divine revelation, and to see how best and safest to walk in the footsteps of the Lord and Master, Christ.

It is the teaching by which she was taught—and which she taught—during the whole of her long and useful life.

It was "peace and good will" based on His precepts and example.

But on this head I will not trespass on you with details.

We were—we are—both faithful Spiritualists—and grateful Spiritualists: that is enough.

I had made this home beautiful; full of such things as would delight the eye and mind, and give the enjoyment it is fitting and right we should have, while it is our earth dwelling. But a million times more beautiful is the house that is now her home. She now not only worships in spirit and in truth, but sees the Master she loved and served: and sings with the Seraphim, among a cloud of witnesses, the merciful and loving grace of the Redeemer.

I may take some other opportunity of striving to impress on the minds of those who are yet but on the threshold of the immeasurable blessing of belief in that which is conveyed by the word Spiritualism—depriving Death of its sting, and giving not hope, but certainty that the instantaneous removal may be to a scene infinitely more beautiful than the earth dweller can conceive.

The "natural body" was laid in the churchyard at Addlestone on February 5th. It is a village in Surrey, where the happiest years of our life were spent. The coffin was of oak, grown in her native Bannow—the scene of her early Irish "Sketches;" it was an old chest, brought by her family to England in 1815. She had often expressed a wish to be buried in it—and was.

At the grave side a group of little children sang a hymn; they came from the school close by, which school she, in 1855, built. It is an infant school.

The church is clothed with ivy almost to the summit; that ivy we planted with our own hands, bringing it (in 1856), for the purpose, from all-beautiful Killarney.

Among the few friends present was Sir Theodore Martin, who brought me a gracious message of condolence from the Queen.

In the grave are the remains of her dear mother—one of the best woman who ever lived. She was of our "household" more than thirty years, and I never saw evidence of wrong thought in her.

There is room for one more in that grave; it will soon be occupied.

But I wish to lay some stress on this:—

There were no hired "mourners" at the funeral; no black banners or feathers; no black hat-bands or black gloves (what these and other paraphernalia might have cost I gave to the little children).



I followed the coffin in a plain carriage, not in one painted black with prancing black horses.

Neither have I written a letter since upon black bordered paper, or thought it would preserve a holy memory to send for tailors and dressmakers to take fittings for new black clothes.

There was an abundance of flowers and wreaths sent by loving friends, but I did not suffer them to be crushed to premature death by heaping clay upon them in a grave that was not theirs.

Before the coffin was "lowered" they were removed, and conveyed to the children's school room, to give a little more healthful joy before their natural death.

The thought to do this was given to me by our long esteemed and valued friend Mrs. Newton Crossland, in a very beautiful and touching poem written by her, entitled "the Plea of the Flowers," their prayer not to be "doomed to wither in darkness" where the "relics of our loved are laid:" it is the plea of all Nature, as well as the flowers:

"Send us to homes where poverty has sway,  
Send us to schoolrooms, and to places where  
The sick and suffering bear their load of care,  
Send us where eyes can see, and hearts can pray."

It was in the house of our friends Mr. and Mrs. Newton Crossland, some 25 years ago, the light of Spiritualism was first lit for our guidance. We did not then see it in its full light: as we did some months later, at the house of our valued friends William and Mary Howitt. But it did not become perfectly clear to us until we became acquainted with our dear friend D. D. Home—whom I have loved and respected from that time to this: never changing thought of his truth and honour for a moment—my regard for him constantly increasing.

I wish others would follow the humble example of one of whose love for the "removed" none will doubt; as little will be questioned the devoted homage to her happy memory of one to whom she was companion, friend, counsellor, and wife, during 56 years of wedded life.

Yes; if another good woman is gone from earth there is another saint added to the Hierarchy of Heaven.—Yours very truly,  
S. C. HALL.  
Devon Lodge, East Molesey, Surrey.  
(By Hampton Court) Feb. 15th.

In accordance with Mr. Hall's suggestion we add the following, which he says he wrote some time ago, and adds—"When I little thought I should draw comfort and consolation from my own lines:"

#### BELIEVE AND TRUST.

A childless widow, seemingly forsaken,  
Grave words to wrath—rebellious, fierce, and wild:  
Wrath that the gift The Giver gave was taken:  
And would not pardon God who took her child.

She had a waking-vision: saw a band  
Of happy children: there she knew her boy:  
Each held a lighted lamp in his young hand:  
And, as they passed, each sang a hymn of joy.

All but one mournful child: his solemn tread,  
And face, were gloom: his lamp—it had no light:  
When, sobbing through her tears the mother said,  
"How comes it, dear, your lamp is dark as night?"

"Mother!" he said, "you, mother, make me sad,  
Your tears put out my lamp: and stay my voice:  
I must be mournful when I would be glad,  
And silent where, in soul, I should rejoice."

Up rose the mother from her knees, and smiled:  
Her sobs were stilled: of tears remained none:  
As, bending low her head towards her child,  
She clasped her hands and said "HIS WILL BE DONE."

Out burst the lamp, with a wide-spreading light!  
Out burst, from all that group, a joyful hymn!  
'Twas as a change to perfect day from night,  
When heard and echoed by the Seraphim.

July, 1879.

S. C. HALL.

THOMAS H. ROWLEY.

One by the one the original investigators of Spiritualism in this country are loosed from the bondage of earthly life and are permitted the realization of that future state which it has been their chief pleasure while in the body to study and prepare for. These truly historical individuals, connecting those of to-day with the beginning of the Spiritual Movement in this country, when they pass from amongst us leave a void which can never be filled up.

One of these significant land-marks, lately removed, is named at the head of this notice. Though it was only of late years that we made his personal acquaintance, we had always heard of him as a staunch and intelligent Spiritualist, and one of long standing. More recently we enjoyed frequent visits from him during his sojourns in town, on which occasions he took part in the conversations at the O.S.T. School. Only a few weeks ago he dropped in and we had a long and interesting conversation. He was one of the men who gave heart and soul to the cause of truth, and to hear his fervent words and feel his warm enthusiasm was like the mystical "bread and wine" to the soul of the spiritual worker.

Little did we think it was the last of these interesting interviews. A letter from Mrs. Rowley somewhat surprised us: "My dear good husband passed to the Summer Land on the 14th instant (January). He retired in his usual health; I followed soon after. He became uneasy, a doctor was sent for. In about half an hour, after somewhat acute sufferings, he very calmly left us, extremely grieved at a loss never to be replaced.

"He was truly desirous to enjoy all the happiness he so persistently believed in. His name has been spelt out at the table, and the message has been given that he is happier than when on earth, etc. The casket was so calm and beautiful we all thought the spirit could not assume a fairer in the Home we hoped it had attained."

These beautiful memorials set forth the value of the intuition of immortality as a realisation of brightness and peace for the spirit after death. Mr. Rowley with that faith, if it can only be called such, was joyous, contented, liberal in thought, and benevolent in act, when in life. His passing away was only a slight interruption of his serenity, and the impress of his spirit was left on the clay which it had so long inhabited. Who shall say that the spirit itself is not infinitely superior to any imprint it can make on earth's material.

Desiring to be furnished with particulars of the early investigations of Mr. Rowley, we applied to Mr. Bielfeld, from whose letter we thus extract:

"Your kind letter this morning brought me the first sad intelligence of the passing away of my old and esteemed friend, Mr. Thomas Rowley. My sight failing has prevented my having more frequent correspondence with my friends. I knew Mr. Rowley before the advent of Modern Spiritualism; he was then a Socialist, and an active member of Mr. Robert Owen's Society.

"When I was first investigating the subject of Spiritualism about the year 1851, he being apprised of it, asked me if I had 'found out the trick.' He said he thought if anybody could I was the one. Some time after he again asked me if I had succeeded. I told him I had not, and that I thought it a subject that ought to be investigated, that two heads were better than one, and if it should happen to turn out a deception I had made up my mind to do all in my power to put it down, as I should then consider it a most dangerous delusion. I then asked him if he would study the subject with me. 'How long will it take,' was his reply, my answer was, 'I cannot tell.'

"We then agreed to devote as much time as he could spare to meet regularly for a month or six weeks. The late Mrs. Bielfeld turned out an excellent medium, and we sat together for a few evenings. I think it was on the second evening I placed a pencil in his hand which soon began to move, making scrawls all over the paper for some time. I then asked if the influence which guided his hand would inform us who it was. 'Progress, the Messenger,' was written; we did not then get any more information, only that more should be written. After that he wrote freely with pen and ink, and he was constantly in the habit of bringing me well composed communications on various subjects, and very neatly written. His hand would be frequently moved when at his desk and engaged in business with people around him, who did not suspect he was under any influence. On several occasions when we were alone we asked for information on many obscure passages in the Bible, and it frequently surprised us the light that was thrown upon them, and the satisfactory explanation given, all in accord with the present teachings.

"Mr. Rowley was a most agreeable companion, and a sincere friend, and never wavered in his belief in Spiritualism.

"Exmouth, 16th Feb. 1881.

"HENRY BIEFELD."

A CORRESPONDENT writes: "I have an idea that there are thousands of Good Templars who are Spiritualists or investigators." We heartily wish that all Spiritualists were out and out total abstainers from alcoholics.

## THEOSOPHY.

## INVOLUTION AND EVOLUTION OF MOSES.

*(Continued from Last Week.)*

The plan in the first chapter of Genesis refers not in particular to our earth, but gives a general embracing principle of the planetary orbs.

The word "heaven" means the proportionate sizes and distances of planets, or the science of geometry. The word "earth" means the elementary body, the substances composing those orbs.

When God said, "Let us make man in our image after our likeness," it means, firstly, astronomy. We hold that the system and order of the sun and its surrounding planets existed before man's physical structure. Also that there is an interior principle or power in existence which never extends lower than the human form. This interior intelligent principle said, "Let us make man in our image;" and to do so they would have to begin and unfold the starry heavens first, for man is constructed phrenologically on the same principles, as we understand astronomy.

The sun is the centre of our solar system, with minor planets revolving round it at various radii—our faculty of Veneration, centred in the top of our head, is the sun in us, with its attending minor faculties revolving round it. Some may say our faculties do not revolve round Veneration; we say that the forces and power of our faculties do revolve round our centre sun—Veneration, and it is by virtue of the revolving motions of our faculties, round Veneration, that we get rest and sleep. To explain this fully here would divert us away from the point we have before us. It requires to be treated in its proper place in the scale of evolution.

We will give one illustration here of the harmony between astronomy and phrenology:—

The planet Saturn has beautiful belted circles of ethers and luminous substances surrounding it at various distances. Now look at a man's ear, look at its belted zones or circles to attract the surrounding atmosphere and collect sound: the circles of the ear surround the faculty of Destructiveness, just as the belted lights of Saturn encircle that planet.

The beauty of that planet expresses in external form and uses, the internal beauty of the noble faculty of Destructiveness, placed above and back a little of the ear. It is subject to abuses, but its abuses after all are for the purpose of expressing the storm within, and thoroughly clearing out some substances which marred the harmony of body and mind.

The other planets have their corresponding faculties, but by giving one as an example the diligent student may find out for himself the other correspondences.

The personifications in Genesis are principles, and those principles are personified for the purpose of directing man to himself—"man know thyself." For man to know himself it is necessary for him to study himself, physically, mentally, and spiritually, and observe all phases of his surroundings. If we find any law outside of ourselves let us in turn look within ourselves for a higher manifestation of the same law; if we fail to discover a corresponding law in ourselves, then we will not be able to make a practical use of the external law discovered.

Genesis I, v. 26, says: "Let us make man in our image, after our likeness;" verse 27, "So God created man in his own image;" chapter II, v. 5, says, "And there was not a man to till the ground."

Those two statements will to most readers appear contradictory, but as we look at them, the first summarises the plan of creation, setting forth before the involution began, what would or should take place. Read verse 5 in full, "For the Lord God had not caused it to rain upon the earth." The unfolding motion of Cosmos had not yet begun, which is meant by "had not caused it to rain."

Let us go back again to chapter I, v. 26—"Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and every creeping thing." In this verse is stated the creative idea as expressed in the sciences of astronomy and astrology. The positive and negative planets—personifications or representations of the creative forces displayed in their respective qualities—have the control and government of plants, fishes, and animals, and every earthly formation which contains within it no spiritual quality to enable it to rise above the negative plane of psychological manifestation. They are therefore "creeping things," and require the guidance of vaster bodies of the same quality to help them onward through their evolutionary cycles till they meet and blend in unity and rest.

The "Tree of Life" is the spirit of man and woman, in the plan of which the providing care of Jehovah is particularly displayed. Each atom employed in the structure of this wonderful "tree" is duly cared for and protected: but on that account each atom has, no less, to do its part and act in carrying out the designed plan. A fixed destiny lies ahead of all, and yet full liberty is accorded in the fulfilment of that destiny.

Herein is involved the profound mystery of Free-Will and

Fatalism, which has engaged the ingenuity of thinkers of all ages: we will pause a moment to accord it a simple illustration:—

Two men are placed at the foot of a mountain, and each is provided with a small stone. Their assigned task is to carry those stones to the top of the mountain and lay them in position on its loftiest peak. In the accomplishment of this purpose they may choose any route which appears to them individually most convenient and pleasant. One of the men casts his eyes in the direction of the summit, and keeping the goal constantly in view takes a straight line upwards, and swerves not to the right or to the left till he gains his purpose. The other man thinks it would be too hard work to go straight up—he would be out of breath, and his limbs would be weary before he was half way; he will take it at an easier gradient. So he commences marching round and round, gradually ascending, or possibly descending, just as he may be in the humour for hard work or a little self-indulgence. He finds the journey long and tedious; he is heartily tired of it, and looking upwards from his oblique path the mountain peak seems further off than ever. He pauses to rest, but the sweet solace of much needed repose is sternly denied him. No one seems to urge him, yet he cannot rest: within him he feels a necessity for action which he cannot stifle. This irresistible impulse stimulates his flagging efforts, and again he assails the mountain side in more direct fashion—often longing for that rest which he feels cannot be his till he reaches his destination. Little by little the journey is accomplished, and at last worn out and exhausted he places his torn and bleeding feet on the welcome peak, and his stone is laid alongside of that previously deposited by his—formerly—fellow traveller.

Each of these men had a work to perform—or why should they be called into existence at all?—but each was left in perfect freedom to perform it in that manner which appeared to him the best. Such is the invariable plan of operation throughout Cosmos. Each atom has to perform its part—all working out the necessary conditions for the crowning keystone to be set in its place: "The Son of Man," or Humanity, to save all the Adam race—which is matter.

Having thrown out these few preliminary observations on the plan of creation, we will now launch forth on the illimitable ocean of Cosmos in Motion.

*(To be continued.)*

## SYMBOLS—THEIR USE AND APPLICATION.

Dear Editor,—I think it useful to record the following series of symbolic pictures which took place at our usual meeting last Tuesday evening.

At the conclusion of a Trance Address there came into the field of clairvoyant vision a large globe, with all the features of life as we find them existing on this planet: towns, and divisions of country, and the various characteristics of different nations. Then came a motley congregation of kings, with the paraphernalia of power. There was a dense mist enveloping all this scene, and confusion was apparent throughout; some of these kings appeared to pass into the mist and become lost to view, and over these spots the clouds gathered in darkness, and loud cries of pain came up through the clouds. This vision changed for another. A large globe of light was seen approaching. This appeared luminous because of the intense heat emanating from it; it was really a molten mass. It appeared to roll very rapidly, and approached what again was the earth, but the mist was all gone, and the heat was darting down on the heads of the inhabitants. Its effects were awfully apparent in the shrivelled forms that walked and ran about in confused lines, but there was a significant thing in this sight, that although the legs, arms, and body were thin and emaciated, the heads were all perfect and entire—the heat had no power to injure or affect the head. Again, another scene came, but of a grand and magnificent kind; there was perfect serenity and peace pervading all this sight,—the same globe or earth was there, but the distinctive features were all gone, and the various divisions of nations had vanished. The represented forms of the inhabitants were beautiful and pleasant; their bodies were glowing with health, and appeared radiant,—they moved in easy lines or graceful curves, and everyone seemed moved from within and not guided or controlled from without, as in the other picture. There was also a grand tableau of kings, and counting them they were twelve in number, and another one who appeared to be among them but not of them, that is, there was no stationary position for this thirteenth. Each had a beautiful crown, and I was asked to count the points on their crowns. Some had five, others six, but the most had twelve. Their garments were white and glistening, and a golden girdle encompassed each form, and a bright halo of light encircled them all. At the feet of each was a sword broken in three places, and in their right hand a white palm branch, while in the left they held a roll of paper with the Hebrew character of God inscribed on the top. My impression, which was not conveyed in the reading of the vision to the meeting, was, that the thirteenth was like the represented pictures of Jesus. While describing the vision a voice came speaking to me: "That is the Earth of humanity and its rulers which shall shortly come to pass."



Some may ask—Are these scenes of vital moment in the study of the spiritual philosophy? Well, to me they are mighty truths unfolding the action of spirit and the concentrated teaching of spiritual existence; and I would assert again that they are not only subjective, but objective realities of the truth as it is and will be. When you demonstrate the truth of Euclid by circle and triangle, you perceive the objective force of these diagrams: so, in reality, are those manifested problems of spiritual life. It is the accumulated evidence of the past and projected circumstance that uphold the spiritual evolution of the future. Many such scenes have been verified in the common occurrences of my own personal sphere of life, thus rendering to my own mind the truthfulness and practical importance of these symbolic representations; and although they are exhibited in extenso, in personal cases, the comparison does not overthrow their significance, but yields to the subject a grandeur commensurate with the field of illustration.

Spiritualists would do well to cherish the symbolical features of the seances; it is the door of entrance to spirits of a pure and aspirational nature who can, under these circumstances, convey truth of a profound and elevated character. Their utterances, which may be to the uninitiated jargon and confusion, have a sublimity and glory which cannot be compressed into the popular modes of expression. There are planes of spiritual life that cannot be disclosed through any other form, and the loftiest conceptions of Deific power are unfolded in the wording of symbols, and, as there is a prolific vitality in this mode of presenting truth, both the seer and sitters get a baptism of new life. There is a Society of Symbols in the heavens which, if reached by those attending seances, would furnish an unbroken and unwearied supply of living truth, and the prophetic nature of the teaching would lend a continual hopefulness to the doings round the communion table. But some imagine this procedure thoroughly unproductive, and that it cannot be salutary to the progress of the Cause. That is according to the presentation of their form of truth. It is often wrong to place abruptly before the outside world these symbolic pictures, but when rightly inculcated in the seance-room, and their exhilarating power understood, then their educational and elevating tendencies are felt.

We can only commend truth as far as it reaches, in adaptation, the wants and necessities of our nature; and, is it not true, that often there is presented to the mind of the Spiritualist, in the shape of spiritual food, that which the mind has outgrown? This is the case when there is a fraternizing with any Ism, or endeavour to please the narrow and restricted forms of thought so dear to church attenders.

We are all seeking, more or less, the truth and the elucidation of spiritual existence, not the certification of preconceived opinions, or the endorsement of theories which we desire to become popular in the bosoms of men. Now, to achieve these ends, by what method will we proceed, or according to what rules will we be guided? Certainly by that which is natural, pure, and most conclusive.

We are willing, then, to embrace the exposition of the soul's origin as propounded by materialists or explained by positive thinkers, and follow the physicist in the hard line of fact which traces the embryonic soul to the child and to the man, and in the supplemented philosophy of spiritual life to the angel and to the God. That is only nature in her eternal and divine revelations, but the purity or morality of the truth is of transcendent value, and when we have transmitted from ascended states in spirit-life the verification of the purifying processes of existence, then we are deeply indebted to that economy which can furnish such beautiful evidence. We say, likewise, Spiritualism holds the conclusive evidence of all reasoning, and the generative power of all thought; it is, when skillfully utilised, the masterpiece of Creation's genius, the truly incarnated "Word of God." This language may be too expressive, yet it is only tantamount to saying that in the advent of Spiritualism we find trace of the second appearing of Jesus, or a new Revelation from or of God.

What is God? the answer is plain, and suggested by asking another,—What is man? The "Being" of the one incorporates the solution of the other. The province of man's individuality and action substitutes all claims for the existence and development of the Deific power. Then, according to your solution, it may be asked, Is the indispensable requisite of a personal God, a superlative power or principle independent of man's sphere or government, disannulled? Certainly, and yet further, the very sublimated and fine feelings of love which emotional and sentimental writers on the existence of God seek to attach to every object in creation, or hang upon everything, as dewdrops on leaves on a summer's morning, are all for the purpose of substantiating a superior source, or making good, without a personal form, the existence of an outside Deity. Every sound uttered beyond the province of human action is being called in question at this present time, and the moral enunciation of God's existence, as found in the doctrines of the Church, are like old parchment scrolls—hardly decipherable.

We are certainly merging towards a beautiful point in the history of Spiritualism, and the two poles of truth which exist in the opinions and minds of men at the present day: that is—Materialism and Spiritualism—are being poised for action. But there is nothing to fear in the emergency; the enigma will

be solved, and the mutual recognition of the soul's origin by both parties is the equatorial line that binds the two antipodal regions together. Or to illustrate: like the sub-Alpine Tunnel; parties are cutting through from both sides, and meeting, they recognise they have been at one and the same piece of work. The mountain is Truth, or the nature and constitution of man. Some may think this is complimentary to neither side, and derogatory to all the ancient claims of Spiritualism, or the grand scientific basis of Materialism.

We have for years been taught that God is within and not without us, but could not appreciate the importance of the truth: that the immortality of the soul is a natural deduction, as well as an objective fact in the return of the disembodied spirit to earth. Therefore, the ancient arrangements and suppositions,—economy of an outside personal form of God—are only the awakened thoughts of man's infancy; and to think that such a form of thought is more intensely active in the present state of science and enquiry, implies a gross prostitution of the powers of the human mind. Do you forbid worship? or cancel the adoration of the Deity? The question is superfluous when the knowledge of human nature reveals its in-dwelling Divinity, and the eternity of human existence is secured by no fiat or conditional arrangement but the natural sequence of being. It is no wonder that thinking or speculative materialists fall into the meshes of Spiritualism, it is the inevitable consequence of thought.

Now, what about the symbolic pictures—spiritually produced, clairvoyantly seen,—from which we have deduced our thoughts? are they significant of this iconoclastic teaching? They certainly embody both natural and revealed truth, or the action of spirits in the body and out of it; and more, they embody enlightened natural facts as well as a pure religious element. They depict the condition of society under its old regime, which is the first vision; the war with nature and her forces, which is the teaching of the second; and the adjustment in the establishment of peace and order, which is the interpretation of the third: or, in other words, it is the symbolic utterance of the past, the present, and the future. But some minds would wish the subject brought nearer: then you have the expressed condition of your own mind in its embracing the truth. The mist, confusion, and pain, when you awake to the falsity of what you supposed was truth; the shrivelling up of old ideas, creeds, confessions, or interpretations of things; followed by the dazzling illumination of the whole seat of intelligence when the truth becomes unfolded to the mind, presenting a scene of majesty and grandeur the beneficent fruits of which are gathered in peace and quietness,—present to you the expansive nature of this reasoning and how condensed is the application of truth.

We have received a diagram which is the representation of Deity, or in Sunday school phraseology, a picture of God; it is a wonderful embodiment of all scientific and revealed truths as they relate to the constitution of man and woman, the interpretation of the symbolic picture comes only by initiation into the mysteries, or, as the reward given to all candid students, into the spiritual philosophy.

Now to conclude this letter we desire reconciliation with all parties in the study of this beautiful subject; we have no antipathy against sacred or holy things, but desire the entrance of all minds into the true domain of spiritual enquiry, and whether you accept now the above proposition or afterwards, you will not by prayer and devotion retard the inevitable termination of materialistic science or spiritual enquiry: that is—the earthly and heavenly sides of truth as operating on the earth-plane of human experience. Human force or bigotry must give way to this wave of divine action, and the implanting of these truth-germs is the great hope of the future, and prophecy better times, socially, politically, and religiously.

Kirkcaldy, February 16, 1881.

ALEX. DUGUID.

## THE DANGER OF THE DAY.

### ABSENCE FROM SPIRITUAL SIMPLICITY OF LIFE.

Public meetings for Spiritualists and others are held to set a better example to practice some self restraint and moderation in their food, as not only being far better for their bodily and mental health, but for their income also.

A large portion of our daily food is not only most unnatural and expensive, but also only procurable on horrible terms, namely, the killing of our lower fellow creatures.

It is very well known that animal flesh for human food is the cause of much drunkenness, disease, suffering, and premature death, besides being in no case necessary for either health or happiness.

The irrational idea of having our lower fellow creatures killed and cooked for Spiritualists to live on, is most disgusting, to say nothing of the great cruelty and low sensualism.

Besides, all eminent chemists assure us that no human constitution can possibly assimilate more than three or four ounces a day of dead carcasses or entrails of animals.

Public meetings on Food are held on the first and third Thursday evening in each month at the Franklin Hall, East 66 street, Oxford-street, W.

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The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 25, 1881.

### NOTES AND COMMENTS.

The full heart gives utterance for others besides itself. There are many who read the affectionate and spiritual words of the veteran litterateur—Mr. S. C. Hall, who will feel their force within, but may not have the ability to give them expression. Do not let us become too "philosophical"—let us also be sentimental, loving, and of that divine quality of love which bridges over the gulf separating the spiritual state from ours. The building of such a love-bridge is the work of man's life, and his chief comfort in old age. Attend to it.

Some there be who would construct a kind of litany, or form of spiritual service, for the interment of the casket. Do no such foolish thing. All such churchianic appliances are bars and bolts to shut out inspiration. Can your love for the departed: can your hopes of the hereafter be written for you by a journeyman scribe? As well might you take a printed formula in your pocket when you go to make love in the beginning of life. The proceedings at the many spiritualistic funerals which we have reported are suggestive, but they can never be made to take the place of our own soul's act in such an emergency. Let the full heart speak, though it should only be through a solitary tear: let the voice of inspiration be heard, even in ever such a faulty, if earnest and genuine manner.

Mr. Hall's arrangements were original and applicable, and carried out faithfully and boldly. Her Majesty who may be said to have attended by proxy, cannot fail to hear of these beautiful details. Let us all as Spiritualists be true to our convictions, and allow our ideas and impressions to have free scope, and we will not need to hire folks to talk Spiritualism; for we will act it in every outgoing and incoming of our lives.

The Discourse by Mr. Howell, which occupies the place of honour this week, is a wonderful production for one whose eyesight is so imperfect as to prevent his gathering knowledge from books. These truths and others given through the same instrument are uttered in a fervid, impassioned manner taking the spiritual feelings as well as the intellectual outworks of his hearers by storm. We think it is the bounden duty of Spiritualists to sustain generously such a useful teacher, who, because of his affliction, is prevented

from earning a living by the usual forms of worldly industry.

A very peculiar philosophy respecting the Deity runs through this number of the MEDIUM, and we desire our readers to watch it narrowly and report upon it. It is hinted at in Mr. Howell's Discourse, applied in the article on Genesis, and more clearly stated by Mr. Duguid. The aim is apparent—to find the Deity within man and not outside of him. This is a "second coming" idea, as alluded to in an article last week.

Spiritualism, this week, takes a step towards preparing for the better time which we may expect in the immediate future. The discussion at the Spiritual Institution and the "physical conditions" department, show that some minds are alive to something besides phenomena in the work of Spiritualism.

Mr. Holmes of Leicester expects to visit London in March—towards the latter end of the month. He could give the friends two Sundays, and several of the evenings during the week. His address may be found in our appointment column.

Mr. T. M. Brown will give a trance Seance at the Spiritual Institution, 15, Southampton Row, on Sunday evening, at 7 o'clock. All are invited to attend, and be seated before service commences, as disturbance must be avoided in such meetings.

### VOCAL MUSIC IN SPIRITUAL MEETINGS.

On Sunday evening a gentleman on a visit home from the West Indies, where he holds an official appointment, and who is a reader of the MEDIUM, attended the meeting at Goswell Hall. He was struck with the need for assistance in the musical department, and having been an organist, and being still a musician, he offered to aid the congregation by leading for them on the piano.

This gentleman has since called on us, and says he was surprised to find such excellent oratory associated with such primitive abilities in the way of music. He told us of great congregational successes which had been achieved through musical culture, and we hope an opportunity will be offered for our visitor to lay his views on the subject before the Movement at large.

He has also seen much of Spiritualism in the West Indies, both amongst white people and the negroes. The latter race employ it for purposes much beneath the moral plane of honest law-abiding citizens. All persons who use the power of mediumship for self aggrandisement have a little too much of the nigger in them.

### PROPHETIC GLIMPSSES.

On the Tuesday evening before the Irish members were suspended from the duties of the House of Commons, Mr. Towns held a seance at the Spiritual Institution. A visitor held a long conversation with the controlling spirit on the topics of the day. In reference to the obstruction of the Irish members, the spirit said, "Suspend them all." The visitor jocularly asked, "How—by the neck." The spirit in reply said, "Decidedly not, but they will be suspended from the service of the House if they do not mind." The prediction was fulfilled before the second half of the week was well begun.

In the MEDIUM last week, Mr. Duguid's article alludes to the danger there is of the medical trade union trying to carry a law which will put down all healers except those who belong to their school. Since that article was published he has received a circular from the Medical Herbalists calling his attention to the efforts of the doctors in Parliament in the direction to which he in his article alluded.

### WORKS ON MESMERISM.

Library of Mesmerism and Psychology, one large vol., 14s; Practical Instruction in Animal Magnetism, by Deleuze, 8s; How to Magnetise, by Jas. Victor Wilson, 1s; Vital Magnetism, by Parson, 7s; Fascination, or the Philosophy of Charming, by J. B. Newman, 4s; Mesmerism and Electrical Psychology, 18 Lectures, by Dr. J. Bovee Dods, 3s 6d; Six Lectures on Mesmerism, by Dr. Dods, 6d; Mesmerism: with Hints for Beginners, by Captain James, 2s 6d. London: J. Burns, 15, Southampton Row, W.C.



## CHINESE AND CHRISTIAN VIEWS OF DEATH.

Writing in the "Cornubian, and Redruth Times," "The Cornish Exile" says:

Why, sir, I used to observe when in China that the "long-tailed heathen," as "the blue-jackets" jocosely called them, met death unflinchingly compared to our christian selves. We were stronger than they physically and mentally; but whilst the Englishman—I mean the Christian—cowered before death, except in the heat of conflict, the "long-tailed heathen" died as calmly as a christian martyr of old. And what, Mr. Editor, do you think was the cause of this difference in the demeanour? You give it up? Very well, sir, I will at once place you above suspense. It was this:

The Christian from his youth has been taught to believe in a final resurrection. At the last day the trumpet shall sound, and the voices of the dead shall be heard, and the sea shall render up her spoils, and humanity redeemed from the sleep of death shall be marched off two deep to judgment. This is what our Christian countrymen are taught, and the worst of it is they believe it; and as a consequence they infer that they die and are buried, and are heard of no more. The "long-tailed heathen" on the other hand regard this life as a sort of necessary step to a higher state of being; and as they duly hold communion with their departed fathers and mothers; they know that there is no reality in the outward semblance of death, and yield up the natural body with all the pleasure imaginable. The Christian at the last moment prays that his rascality may be forgotten and forgiven, and then imagines himself about to go to sleep for a few millions of years: whilst the Chinaman settling himself to repose, ejaculates, "Thank God! I am going home."

## AUSTRALIAN NOTES.

A Fund is being collected in support of the widow and family of the late Mr. John Tyerman. Subscriptions may be transmitted to Mr. W. H. Terry, 84, Russell Street, Melbourne. As this notice will be read by Mr. Tyerman's friends in various parts of the world, we hope they will promptly respond.

Mr. Terry writes from Melbourne:—"We are getting very satisfactory results with Mr. Spriggs. The materialised forms are very strong, and eat and drink like human beings. Properly utilised, his mediumship will materially assist the progress of the Cause here." From these significant statements we are glad to perceive that Mr. Spriggs is fulfilling the expectations of the friends who induced him to visit Australia.

THE PERIHELIA OF THE PLANETS: A correspondent writes:—"The widest, clearest, and latest prophetic news on the Perihelia of the planets is given in the last six or eight months weekly numbers for 1880 of the "Christian Herald and Signs of the Times," 9, Paternoster Row, London.

ERRATUM.—In the last paragraph of Mr. Dobson's report of the cure of a case of tumour by laying on of hands, printed last week, for "expressed," read "experienced an unusual sensation." We hope to see much more of this kind of thing in spirit circles, and that Mr. Dobson will be abundantly successful in other cases. By these means Spiritualism may be more certainly advanced than by any other.

PRESENTIMENT OF DEATH IN A DREAM.—A young man named Davoy, who was engaged tramping stuff underground in Levant Mine, Cornwall, on Tuesday, fell into the "Platt," some three or four fathoms, on some rocks, and was killed on the spot. His father had dreamed two nights in succession that deceased was "brought home on boards," as he really was, and he warned deceased on Tuesday morning to be careful.—"Western Evening News," Feb. 17.

THE Annual Meeting of the Vigilance Association for the defence of personal liberty, will take place at the Board Room of the Association, No. 2, Westminster Chambers, Victoria Street, Westminster, on Friday next (this day) Feb. 25th, at 2 o'clock. Mr. Jacob Bright, M.P., in the chair. Mr. P. A. Taylor, M.P., Mr. Passmore Edwards, M.P., and others are expected to address the meeting. Amongst other subjects the Compulsion Vaccination Acts are expected to come up for discussion.

FASTING EXTRAORDINARY.—For the last thirteen weeks and some days Mr. Leonard Millett, harness-maker, etc., Market-place, Marazion, has been ill and confined to bed, during which time he has not eaten as much bread as an ordinary penny loaf, and no other solid during the thirteen or fourteen weeks of his illness, and it is now twenty-two days since he has partaken of anything but tea water. Although this patient has been so ill that his life was despaired of by his medical attendant some ten weeks ago, yet he has held on to the present time.—"CORNUBIAN."

## WORK at the SPIRITUAL INSTITUTION.

## THE MORAL REQUIREMENTS OF SPIRITUALISM.

On Thursday last the O.S.T. School at 15, Southampton Row, London, after hearing some instances of clairvoyance from Mrs. Prichard, went into a conversation on the motives and habits of individuals in their bearings upon spiritual work as affecting Spiritualists separately, and the movement in general.

It was regretted that in the pursuit of Spiritualism no moral guarantee was required of the investigator, or so called Spiritualist. In all religions, for "holy communion—" the "Lord's table—" which really meant intercourse of a high order with the spirit world, an intellectual preparation, a moral condition and a spiritual receptivity were necessary—at least in theory. This had been too much disregarded in Spiritualism, which was considered to be merely a phenomenal form of materialistic science by too many of its inexperienced devotees. This estimate of it arose from ignorance of the true merits of the subject. Unless Spiritualism were prosecuted on a religious basis it had better be left alone. By religious basis, was not meant any prescribed form of theological belief or ritual, other than the belief in spiritual existence, and those duties which such a belief logically inculcates. This was enough to include all spiritual knowledge, attained or as yet unattained, as subject matter for belief, and the multifarious duties of life as a ritual, the ceremonies of which, man is performing with every act of his life.

The tyro who does not know of spiritual existence is excusable. Give him opportunities suited to his station, for the acquisition of knowledge, and he will improve: but it is very wrong for Spiritualism as a Movement to take its tone from the ignorant and uncultured desires and notions of such crude novices.

The Spiritualist who knows anything of the matter, knows that the spiritual state is as much of a fact as the physical state; and he knows also experimentally that this spiritual state exists within himself as well as in the case of those who have passed through the change called death. The Spiritualist experiences in addition to his physical wants and functions, spiritual aspirations and intuitions, which are influenced for good or for evil by physical things as well as those denominated spiritual. In short, the Spiritualist discovers that everything he does or partakes of has a spiritual effect as well as a physical effect, and those things which are spiritually wholesome and good, are at the same time physically beneficial. Whereas those things which are spiritually questionable, are also to a certainty physically bad, and liable to bring disease and much bodily and mental suffering on the individual.

Therefore, if a man, from a spiritual prompting, obey the physical laws of his being, which are at the same time the spiritual laws, he becomes normal in his appetites, healthy in his body, and clear in his spiritual perceptions. He becomes more spiritual, less of a mere animal, and more of a man in strength of body, force of intellect, and height of aspiration.

Such a man is a Spiritualist, and is fitted to participate in spiritual communion. His influence is not only favourable to the evolution of phenomena, but he readily receives spiritual impressions, and inspirational mediums in his presence are the recipients of the controlling power of a high order of spirits.

The subject having been thus discussed, it transpired that at a recent seance at which the medium (a female) was intoxicated, several of the sitters were greatly injured by the influence, and it was remarked that though there was abundance of power present, it was of a low order. It was further pointed out that persons of spiritual development and purity were greatly averse to having to come into contact with persons under the influence of alcohol, or who are in the habit of taking alcohol into the system. The same was true of tobacco, and even gross food, showing that the indulgence in such filthy and unnatural habits unfitted man for holy spiritual communion, and if he in that condition participated in the matter at all it was to commune with spirits of a low and degrading character, which not only injured the spirits but might effect the ruin of the sitters morally and physically, if they continued to make alcohol a basis from which to build up an atmosphere in and around themselves for spirit communion.

There are two opposite classes of spirits, as there are of mortals, and every human being is placed in the midst between the two ranks. If we do not give conditions for the good class of spirits to influence us, and seek their spiritual companionship, then we are sure to place ourselves at the disposal of the evil class, and the more they commune with us through our foul habits, our morbid appetites, and our unhealthy fluids, the more power they get over us, and the further we are off from spiritual enlightenment and safety; good spirits have not the power to approach and aid us.

This basis, of spiritual law and personal purity should be made the basis of Spiritualism. The spirits had from the first initiated this course, and millions of Spiritualists have been weaned away from alcoholic drinks, given up tobacco, purified their diet, and become more chaste in their habits, through

spirit influence. Spiritualists should therefore consolidate these good influences into a principle, and only recognise as Spiritualists those who obey these self-evident spiritual requirements, the fulfilment of which is within the reach of all.

It was agreed that some form of the temperance movement should be associated with Spiritualism, and that the money now spent in drink, tobacco, and other deleterious indulgences should be put into a fund for the promotion of spiritualism. The greatest spiritual workers were the most abstemious and self-denying, but as a general rule the movement lacked that self-denial and regard for personal purity which characterised some religious bodies, and as a consequence Spiritualism was almost entirely due to the influence of the spirit world, and scarcely at all to the conduct or efforts of Spiritualists. The laxity of so called Spiritualists is no doubt the cause of the great amount of evil which disfigures the more public phases of the Movement.

A speaker warned the School against pharisaism. Temperate habits might be based upon pure selfishness, and without any spiritual good at the bottom of it. He knew men who made a fuss about breadmaking and baths, and yet he would not trust them as far as he could see them. At the same time all that had been advanced he thoroughly agreed with. He thought spirituality should be indispensably related to cleanly and temperate habits, but that these external arrangements, without genuine principle in the interior, should be strictly scrutinized, and unless the man or woman had a true heart, the external pretensions would be of little avail.

Rather than make men subscribe to any form of conduct it would be more like the good spirits to keep on exhibiting the light of truth on these matters to society: and by our good habits, our good influences, our scientific teaching and moral exhortations, gradually incline mankind towards the good principle, and having the wise and good spirits at our back in such work, we would be sure to succeed better than we expected. Many illustrative experiences were given.

## THE DIFFUSION OF SPIRITUALISM.

### WALTER HOWELL'S SIX MONTHS' WORK IN THE FIELD OF SPIRITUALISM.

It is now more than six months since my last visit to the metropolis, and though well nigh uninterrupted silence through the columns of this paper has prevailed, still there has been the accomplishment of good work through my humble endeavours in the provinces.

In the month of September last I visited the West of England, and in towns where Spiritualism was comparatively unknown I, notwithstanding the inevitable opposition of narrow-minded bigotry, on the whole met with a gratifying reception, and was enabled to do useful work for our Cause.

During October my labours were confined principally to the town of Walsall, where I received the sympathy of the general public and the earnest co-operation of my friends in Spiritualism.

In November I toured through the Yorkshire and Midland districts with like success. On this and other tours I had the pleasure of taking part with the Birmingham friends, who are quietly doing a good work.

Again in December I visited Yorkshire and Barrow-in-Furness. In the latter place I had excellent audiences, and was sustained in my work by the sympathy of many kind friends. The results of the effort will long remain.

It would serve no useful purpose to occupy space enumerating the places at which I have had the privilege of proclaiming the truths of Spiritualism. Suffice it to say that every night from September to December, 1880, with but very few exceptions, I was at work, and twice every Sunday, irrespective of the amount of the emolument.

The New Year commenced with an inspiration of hope for activity in the future and good cheer as to the spiritual fruits to be derived therefrom. I made a commencement on the Manchester platform, after which I again visited Yorkshire, where many of the societies are manifesting more enthusiastic effort than heretofore. As a special illustration, the small town of Bingley, where last August I had the honour of conducting the anniversary services, has been progressing in the work so well that the hall where the meetings were formerly held having become too small, the old Mechanics' Hall has been fitted up by the Spiritualists for their own use at considerable cost, and on the occasion of my last visit was crowded to overflowing. Mr. Illingworth's indefatigable efforts have been of signal service in nurturing it during the infantile stage of its growth. Let all such good and faithful servants take courage. The flesh may droop and falter, but the life that is beyond—the life eternal—will reward and bless all such faithful stewards.

Leaving Yorkshire at the beginning of this month, I again came southwards to the Midlands. Nottingham was the first place visited, where the reception was very enthusiastic. For

a long time the Cause in this town has been split up into sections, an apparently impassable gulf having existed between the various parties. Desirous of seeing a more perfect state of harmony and union, I visited Hyson Green, where the Christian Spiritualists have a very beautiful and commodious chapel. Last Wednesday evening, February 16, it was my privilege to occupy the platform therein, on which occasion the building was well filled, and my lecture on "Reincarnation" (subject chosen by the friends) was well received.

When we as Spiritualists can become more universal in our love of truth and of one another, we will then throw aside sectic distinctions, and see in each form of thought held by different parties some truth which may be rendered more enlightening to all by being mixed up with the truth possessed by others. Let us then, brethren, throw down the walls of partition, and, by shedding abroad the light of love held in each soul, enrich one another by that holy principle of justice and right by which in former ages the servants of the spirit held all things in common.

Again I am in London, and on Sunday evening had the pleasure of addressing the friends in Goswell Hall, taking the platform jointly with A. T. T. P., who opened the meeting with further experiences at the sittings in which he receives the "Historical Controls." He concluded by reading a very interesting communication from his guide, "Tom Paine."

The future promises a rich harvest to faithful workers in the field of spiritual truth. To those alike on the earth plane and in the spirit-spheres who co-operate with me are my warmest acknowledgements due. As an instrument I am to some extent dependent alike on the conditions supplied to me by the friends of the Cause and on the inspirations furnished by the powers above, and which are to a great extent in keeping with the conditions at disposal. Let us then—Spiritualists, speakers, and spirits—be more united. Our work is one and the same, and without this trinity being in perfect unity the possible success of our efforts cannot be attained.

I return to Nottingham to attend the tea party and social gathering to take place on Tuesday evening, March 1, on which occasion Mr. John Lamont, of Liverpool, will take part in the proceedings.

WALTER HOWELL.

5, Clayton Street, Upper Moss Lane,  
Hulme, Manchester.

## MAN'S PHYSICAL CONDITIONS.

### NATURE'S SUBSTITUTE FOR COOKING FOOD.

#### A FIRESIDE SERMON.

"Man is a cooking animal."

The words of our text point out what man is as an "animal," or in his animal nature; or shall we call it his intellectual life as dominated and perverted by his animal nature? Man in his spiritual estate, enlightening his life by the Sun of the Spirit, is not necessarily a "cooking animal."

The words of our text may be used to imply that man is the only animated creature who does cook, and the originator of fire, the agent of cookery, is in mythology a prominent hero. Fire is said to have been obtained from heaven—from within. What does all this mean?

The animal is of the earth plane, and finds in the products of the earth that which fully satisfies the requirements of its nature. Man, though living on the earth plane, is not of it. He is an exotic, transplanted for a time to the cold, sterile region of physicality, and, to remind him of his warmer native clime, he has recourse to fire, which is the symbol of the Soul!

Fire may be called the natural soul, but within man there is the spiritual soul. Fire cleanses, transforms, purifies from dross, disperses elements held in combination, forms new combinations,—in short, is the deific presence as earth's elements can best represent it, destroying old forms, reconstructing new ones, or making old materials ready for new shapes.

The globe itself has been literally "cooked" like a plum pudding, and was so long in the pot, so to speak, that it must be thoroughly "done," and ought to be wholesome and digestible. Everything around us has been the product of fire, or passed through the fire: first, the Plutonic fires of the earth's early ages; then the constructive or soul fires of the first forms of organic life.

But the cooking adapted for these lower conditions does not suit man. He must needs light a fire, make an oven, furnace, pot, or grid, and do it all over again for himself. By these means and through the aid of fire minerals and foods are manipulated, and the earth becomes more subject to man.

In the savage state man has no fire; he is almost an animal. In the barbarous state he partially realises its uses. In the civilised state fire becomes master, and whole nationalities are "passed through the fire," like the children of the olden time to Moloch, to a bloodier god, the modern manufacturing and money-making interest!

In the spiritual age fire will no longer be man's master and enslave him, putting him to toil and danger to secure it, and then oftentimes, like the snake that the woodman took in out of the cold, it turns round on him and consumes him and all his laboriously collected chattels.



In the spiritual age man will get at the secret of fire because he will better understand life and discover a newer and clearer revelation of God in having made the acquaintance of his own soul.

The soul of things is Fire—AGNI!

As man becomes spiritualised, that is, as the soul gains supremacy in his nature, the fire of combustion will be superceded by the fire of the soul, but first artificial fire must be conquered and man set free from its danger and thralldom. Artificial light and heat must soon become the possession of all, even the poorest. It will become a divine gift, without money and without price.

"And God said, Let there be light." But heat had already been at work.

The earth is being gradually subdued to man, and this is effected through the fire of the soul, and it is this inner fire which will in due course supercede the cooking of food. The grand result is accomplished already in the choice products of the earth, the grape, the peach, the strawberry, and other delicious fruits, which are only spoiled by the application of artificial heat to their already perfect condition.

It was the human soul that produced all the food which he now partakes of. Till man came upon earth and psychologised the soil, the atmosphere, and their products, there was no human food, and as man advances in development, so does his food, as produced by the earth and the air, keep pace with him.

The best and most spiritual natures should be engaged in the cultivation of food. The holiest, most refined, and most loving of men and women should be made familiar with the cornfields and the orchards. The true worship of God should take place on the "Barley rigs sae bonnie" and under the fruit-laden trees!

We want not these ultra-scientific chemists with their manurial abominations endowing the Staff of Life with disease, immorality, and pestilence. It is love in the heart, not chemical science in the head and in books, that causes the desert to blossom like the rose and man to rejoice in the goodness of God.

Your preacher wandered forth into the fields, and as he passed a little farm-steading the goodwife shouted to Jack, "Go for the cows; it is nearly milking time." The cows heard her voice, and began to come home of themselves. This dairy-woman's stock, though raised from the common breed of the country, was of a superior quality. Her heifers would realise £20 a head when those of her neighbours would only bring £10. She was not skilled in zoology, chemistry, or political economy, but she was a good, loving woman, full of soul and the divine fire of life, and these qualities of hers became incarnated in her stock. The flavour of her cheese and butter was famous in all the barouy. It was the flavour of a good woman. Praise be to God for such!

Adam was a gardener. The myth illustrates the truth set forth in this sermon. He had to improve the products of the earth by the spiritualisation thereof, that a more spiritual creation might dwell on the planet. Adam is wanted nowadays as much as ever.

Your preacher knows a gardener, a lineal descendant of the first gardener, no doubt. He is an extraordinary man. He lays his hands on the sick, and the most painful diseases fly at his touch. He dwells in a beautiful garden, and into his sphere infiltrates the life essences of thousands of rare plants and choice fruits, the excellencies of which are also derived from his own soul. He therefore administers "herbal" remedies in the spiritual form. As he heals and modifies the conditions of sinful and suffering men so he improves the state and development of plants. Wonderful are the new varieties of flowers that spring out from the earth under his management. His soul's ideals become inveterated in floral characters! From a raisin he picks a seed, places it in the earth, and in due course he has a new variety of the vine bearing fruit of surpassing excellence.

Time fails to set forth all the applications of the new truths, not found in the text, but which will be made clear to all as the divine texts of the Book of Life become unfolded by the opening of the eyes of men's own souls. Amen.

#### THE REVOLT AGAINST VACCINATION.

FROM MR. W. TEBB'S ADDRESS AT THE PARIS INTERNATIONAL ANTI-VACCINATION CONGRESS.

The revolt against compulsory vaccination is deep, widespread, and increasing. It is no exaggeration to say that the opponents in numbers far outweigh its supporters, which last are mainly confined to a powerful interested medical profession and those who can be influenced by that profession. It has been my opportunity to travel in every part of England, and to inquire among the mechanics, farm labourers, and working classes generally, who form the bulk of the population, and those almost universally condemn vaccination as a baneful and disgusting practice to which they assent only under compulsion; and in justification of their objection they generally refer to the child of some friend, neighbour, or relative, or sometimes their own, who has been maimed for life or killed outright by vaccination. Dr. Warner, of Ryde, says from his own experience

such disasters are often met with in the London hospitals, and he should not believe any medical man who testified to the contrary. A respectable working tradesman in my own parish of St. Pancras, London, told me a few weeks ago, with voice trembling with emotion, that he had lost three children through vaccination, and that he had four children in good health, without blemish, unvaccinated. He begged me not to mention the fact, as the vaccination prosecutions if begun would ruin him. The births of his children were not registered—an expedient adopted by thousands of parents in the metropolis every year in order to escape vaccination prosecutions. Public opposition to vaccination in some towns is reflected on the Magisterial Bench, and in Leicester, Boston, Bedford, Gloucester, Keighley, and other places, magistrates, although feeling bound to administer the law, take care to impose upon anti-vaccinators the smallest possible penalties, such as 6d and 1s, and in Ireland large numbers of objectors have been fined only 1d! Some magistrates, like Lord Clifton and Sir J. Clarke Jervoise, have vacated their positions on the bench rather than put such a tyrannous law in force. In the town of Leicester the entire Board of Guardians petitioned the Government to be relieved from the odious task of prosecuting their non-vaccinating fellow-citizens, and only a few weeks ago a memorial was presented by the Guardians of Staleybridge, likewise showing the dangers of vaccination, and asking what credit, if any, is due to vaccination in controlling small-pox.

#### DOMESTIC LIFE IN JAPAN; THE HINDOO YOGEES.

MR. Editor,—I have been reading a book lately "La Japon de nos jours," by Georges Bousquet, in which there is a great deal about domestic life of the Japanese, I should be happy to lend it to your correspondent who wrote about Japan (MEDIUM, February 4) if she reads French.

There is one thing which bears a little on the subject of which she speaks, I will translate it:

"If they have not adopted Polygamy, the Japanese have an institution much like it. The husband can introduce into the house, under the title of servants, one or more 'mekaké,' according to his rank. The mekaké is in theory a domestic, and, to save the amour propre of the legitimate wife, it is she who often makes this gift to her husband."

I am tempted to copy another remark which bears on what was said by your Hindoo correspondent in the same issue, who seems to recommend Quietism, which is but a return to monkish asceticism. Speaking of Buddhists, Bousquet says, "Thus glorifying pureness of heart, but condemning active virtue, and passing in silence the charity which it ignores; the moral Buddhist in trying to people the world with ascetics, would only cover it with idlers. It is not with impurity that man detaches himself from the natural objects of ambition. Without doubt, instinct, stronger than doctrines, would lead him to seek riches and prosperity; but those benefits of a superior order which are but the ornaments of life glory, liberty, the joy of great duties accomplished. What good would their attainment be, if the life which they should embellish is itself but a short time of trial, and if their pursuit must turn us from the grand final result and true wisdom? The believer bends under the weight of existence, waiting for nothingness as a deliverance, and abandons himself without a struggle to fatality."

I have lived in India, Mr. Editor, and I cannot believe in the holiness of the devotees. The Fakirs are ignorant, insolent, and loathsome. The Yogees who are supposed to give themselves up to meditation, are merely ignorant and superstitious men. There may be, there probably are, exceptions, but from a religion whose high morality and spirituality is lost and buried under a mass of degrading superstitions—what holiness can be expected? A man who thinks, or is supposed to think, incessantly of one subject, even the highest, only stultifies himself, he cannot evolve out of his own nature anything which that nature does not contain. The proof is in the result. The Yogees or Suniassis, do nothing to make the people better. They receive gifts, and strengthen the dark superstitions which prevent India from rising.

Yours truly, W. G.

#### SPIRITUALISM IN CORNWALL.

Frequent articles on Spiritualism appear in the "Cornubian," a weekly paper published at Redruth. A column is devoted in last week's issue to report of a debate on Spiritualism, before the Young Men's Debating Society. The opener believed in the phenomena, but occupied his time with reciting the usual baseless objections to the subject. Mr. Jenkin, Editor of the "Cornubian," made a most intelligent speech on the true principles of Spiritualism, reading from the MEDIUM and other publications. The Chairman's remarks conclude the report:

"Dr. Hudson, in his very able and instructive review of the whole matter, mentioned the significant fact—nearly all the leading scientists of the day were spiritualists. He unhesitatingly admitted the phenomena, but thought the connection of spirits therewith was not proven; and he advised a suspension of judgment pending a further enquiry."

Mr. Jenkins called upon us when he visited London a few months ago. He is an earnest investigator, and opens his columns freely to the discussion of all progressive subjects.

## QUESTIONS AND ANSWERS.

## QUESTION.

Mr. Samuel Sleight, Walsall, asks :

"Can you, or any of your readers, give a satisfactory reason for the placid smile that comes over the features shortly after death?"

"Bishop Thorold says, 'We all know that the majesty of the face in death arises from physical causes.' I am at a loss to understand this, and should be glad of any information on this subject."

## ANSWER.

The face does not always present a majestic appearance after death, but in many cases quite the reverse. The statement of the Bishop is vague, and needs explaining. It appears to us more like the doctrine of a Materialist than the judgment of a Spiritualist.

The question may be seen answered in the obituary notice of Mr. Rowley, published this week on another page. The face is the infallible index of the emotions. These, as affecting the face in death, may be either habitual or transitory. Pure and lofty emotions entertained through life will leave their impress on the features at death. A transitory emotion is often experienced by the dying, just after they have lost the power of speech. Their spiritual perceptions having been liberated by the change through which they are passing, they obtain a view of the spiritual realities that await them, and hence the "majesty" of the face which has left on it, as the last expression towards earth, the imprint of an ecstasy which is not mundane but spiritual. Under such circumstances the face looks really more like the man after death than when in full health, for then physical influences did much to mar the outward expression of the spirit.

## ANNIVERSARY AT WALSALL.

To the Editor.—Dear Sir,—The Walsall Spiritualists' Society has held its anniversary commemorating the opening of the public room for meetings and also the passing over of the local medium, Mr. Daniel Holmes, which was the cause of entering into public work. Mr. F. O. Matthews was staying with us at the time. We held a Spiritualist funeral, and on the following Sunday held a flower service, which caused such a concourse of persons to attend that we resolved to continue Sunday meetings. We have struggled on now for two years, and hope to be able to continue until we have become an established power for truth and progress.

So on the 6th of February our anniversary meetings were commenced with the services of Mr. E. W. Wallis, of Nottingham, who gave us two discourses. Morning—subject, "Conscience: the Realm of its Operations, and Value of its Decision." Evening—subject, "Spirits: their Nature, Powers, and State of Existence." Both subjects were very well handled, and gave much satisfaction to very full audiences.

During the week the friends went to work in right earnest, and tastily decorated the room, as February 13 was considered the special day. Mr. R. Harper, of Birmingham, kindly gave his services for an evening lecture on "Somnambulism," which was well attended and well received.

On the Monday evening we held a coffee supper, commencing at eight o'clock with singing and dancing. About half-past nine seventy persons partook of the refreshments provided with hearty relish, after which the amusements of the evening were again resumed, games being instituted for those who did not dance and for the children. Oranges and apples were handed round at intervals, and all ended at a late hour, the friends having much enjoyed themselves.

On Sunday, February 20, Mr. J. J. Morse kindly gave his services for what we call our concluding special services. His morning subject was "Prayer: its Philosophy"; evening subject, "Sinners, Saints, and Saviours." The lectures were well received and much appreciated. In the evening there was a large company, and many hope it will not be long before he pays another visit.

Mrs. Groom, of Birmingham, has kindly consented to give a trance address on Sunday next, February 27, in the evening, when we hope we shall have a large meeting.

THOMAS BLINKHORN, Secretary.

## AN URGENT CASE OF NEED.

A widow lady who once occupied a good position in society but through ill health and advancing years, urgently require, ready money, desires to sell two elegant crystal decanters richly cut, which cost four guineas, once the property of her mother, also half a dozen antique glasses. A reasonable offer will be accepted. The articles will be shown by Mr. Coffin, portmanteau, bag and leather case maker, 13 Kingsgate street, High Holborn, first street East of Southampton Row.

The advertiser is an excellent needlewoman, and would be glad to receive engagements in families to do mending, etc.

## WHITWORTH SOCIETY OF SPIRITUALISTS.

The members and friends of this society held a Tea Party and Entertainment in their room Facit on Saturday the 19th. instant. About 130 sat down to tea, the tables being presided,

over by gentlemen who fulfilled their duties satisfactorily.

After tea an entertainment was held, presided over by Mr. E. Clegg president, who spoke of the advantage of spiritual culture in a short pithy address. Several friends from surrounding districts gave their experiences as Spiritualists, among whom were Mr. J. Dearden of Littleboro, Mr. J. Sutcliffe, of Rochdale, Mr. Cropper of Smallbridge, Mr. Wood of Oldham, and Mr. Tetlow of Heywood, who also addressed the meeting, under influence; Mr. Whatmough of Rochdale gave a few clairvoyant tests. The proceedings were interspersed with songs, readings, recitations etc, by various friends, among whom we may mention Mrs. and Miss Yarwood of Heywood, Mr. Parsons and Mr. and Mrs. Firth of Rochdale. Several clairvoyants said the surroundings were most beautiful. A very pleasant evening was spent, breaking up shortly after ten o'clock.

Mr. Wood of Oldham will give two addresses on Sunday Feb. 27th, at 2.30. and 6. p.m.

E. CLEGG.

## GOSWELL HALL, 290, GOSWELL ROAD.

(Near the "Angel," Islington.)

Last Sunday evening A. T. T. P. gave a very interesting address and read a communication from "Tom Paine." Mr. Howell afterwards gave a very powerful trance address, which seemed to electrify the people.

Next Sunday morning, at 11, conference.

On Sunday evening next, Mr. Morse having kindly offered to give a trance address for the benefit of the funds, the committee request that as many of the friends as possible attend, as funds are urgently required to carry on the meetings.

We thankfully acknowledge one quarter's subscription of 10s. from Mrs. James.

W. TOWNS, Sec.

Temporary Address—

126, Liverpool Buildings, New Station Road, Highbury.

## QUEBEC HALL, 25, GREAT QUEBEC STREET.

On Sunday, Feb. 27, at 7 p.m., Mr. Iver Macdonnell will discourse on "The Churches and Females." Seats free; it is useful to be early to secure them. Mr. Macdonnell's words and work are telling—arousing the minds of the people. I trust the seed is all falling into good ground.

On Monday Mr. Wilson will read a paper on "Treatment of Animals" at the meeting of Comprehensionists.

Wednesday, March 2, at 8.30 p.m. prompt, Mr. F. O. Matthews will hold a clairvoyance seance. The first of this series was a most remarkable one; persons that the medium had never seen before and were never in the hall until that night, had correct tests. I trust these meetings will be useful to humanity.

The seance on Saturday at 8 as usual. Mrs. Treadwell, medium. Mr. Hancock is present half an hour previous to speak with strangers. Admission, 6d.

J. M. DALE, Hon. Sec.

## LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

Last Sunday morning we had an excellent meeting, both in numbers and general feelings of harmony.

In the evening the hall was well filled, though the night was a most wretched one as far as the weather went. Mr. Matthews thanks the friends for their kind attendance and help in his undertaking.

Sunday, Feb. 27, at 11 a.m. meeting for general inquiry and development of mediumistic powers.

In the evening, at 7, Dr. T. L. Nichols will occupy the platform and relate his experiences in Spiritualism for twenty-five years. All are invited, especially non-Spiritualists.

11, Torrington Square, W.C.

F. O. MATTHEWS.

## LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday, Feb. 20, Mr. E. W. Wallis, of Nottingham, delivered two trance addresses. The attendance in the morning was good; subject, "The Value of the Bible as a Guide to Humanity." In the evening the attendance was much larger to hear the discourse upon "What will be the Influence of Spiritualism upon the Religions of the World."

The committee of our society have granted the use of the hall to Mr. Holmes on Thursday next, Feb. 24, at 8 o'clock in the evening to give a short address to the public of Leicester on the persecution he has to suffer on account of Spiritualism. I am sorry to say that he has got notice to quit his house because of his investigating Spiritualism. He also takes the platform next Sunday to give two lectures, morning and evening, for the benefit of the society.

56, Cranbourne Street, Leicester.

R. WIGHTMAN, Sec.

Feb. 21, 1861.

STAMFORD.—Mr. T. M. Brown sends a cheering report of the spirit being manifested by the friends at this place, and of the good work that is being done. Mr. Chapman has provided a beautiful place which is the scene of excellent meetings.

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## HYMNS AND TUNES FOR SPIRITUAL CIRCLES AND MEETINGS.

## HYMN No. 9 in the "SPIRITUAL LYRE."

DIJON.  
*Cheerful.*

7.7.7.

GERMAN EVENING HYMN.



God is love, his mercy brightens All the path in which we rove;



Bliss he wakes &amp; woe he light-ens; God is wisdom, God is love.

2 Chance and change are busy ever  
Man decays and ages move;  
But his mercy waneth never:  
God is wisdom, God is love.

3 Even the hour that darkest seemeth  
Will his changeless goodness prove;  
From the mist his brightness streameth;  
God is wisdom, God is love.

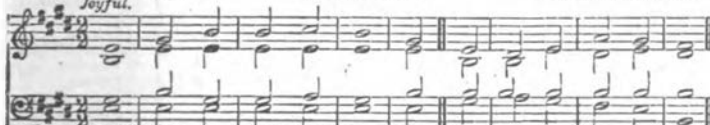
4 He with earthly cares entwineth  
Hope and comfort from above:  
Everywhere his glory shineth;  
God is wisdom, God is love.

## HYMN No. 96 in the "SPIRITUAL LYRE."

MISSIONARY.  
*Joyful.*

7,6,7,6,7,6,7,6.

DR. LOWELL MASON.



Hark! hark! from grove and foun-tain Our joy-ful songs re-sound,



And ev-'ry rock and moun-tain Re-e-choes them a-round.



The dark-ness earth for-sak-ing, Be-fore the day flies fast,



And man, re-deemed, is break-ing From Er-ror's chain at last.

2 The light from God above us  
Is beaming in our eyes,  
And angel-friends who love us  
Are whispering from the skies;  
They speak in accents tender,  
And bid us weep no more;  
For, clad in robes of splendour,  
They tread the heavenly shore.

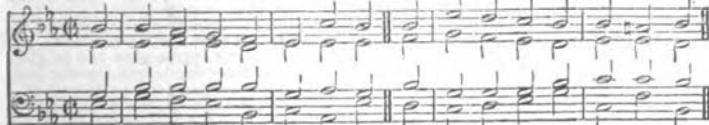
3 They tell us of the beauty  
That shines in that bright sphere;  
They teach us of our duty  
To love each other here.  
Oh, Father! guard and guide us;  
When death shall close our eyes,  
Thy angels standing near us,  
Shall lead us to the skies.

## HYMN No. 39 in the "SPIRITUAL LYRE."

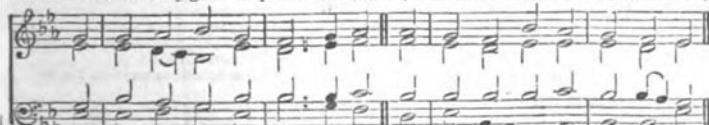
MELCOMBE.

L. M.

S. WEBER.



For all thy gifts we praise Thee, Lord, With lifted song and bended knee;



But now our thanks are chiefly pour'd For those who taught us to be free.

## REMARKS ON THE TUNES.

"Melcombe" is introduced at the foot of the column this week; it is well suited to the words printed under it. It is an old tune, well known and easily sung, and is well adapted for elementary study.

The time is easily mastered—four beats to each bar. In each bar there are four minims, three of which appear in the last bar of each line, hence there is an odd one carried over into the succeeding line to make up the bar. This is the reason why a single note precedes the first bar. There are no pauses in it throughout, the one couplet gliding into the following couplet in a brisk, energetic manner. This indicates the spirit in which the tune should be sung. It is eminently a "progressive" melody, and is wedded to bold aggressive words, breathing an irresistible and somewhat defiant mental attitude. The singing should therefore be done in a somewhat quick, pronounced, and emphatic manner. To drawl it works mischief. Indeed it would be more in keeping with the movement if it were written in crotchets instead of in minims.

A peculiarity appears in the third line of each verse, where, instead of two minims, one minim, a dot and a crotchet are given as an equivalent. Now, a crotchet is just half the length of a minim, so that the music appears to be half a minim short. This is made up by the dot, which extends the minim one-half, thus making up for the crotchet wanted. In singing, then, instead of making a tone of the same length for each beat, make "chief-" a half longer than the other minims, and "-ly" will be sung quite short—half the length of the usual syllables. Those who overlook this peculiarity and sing along as if all the notes were of the same length, destroy the expression of the tune and jar harshly upon those who sing it properly.

We may give one word of direction to audiences in respect to their conduct in the singing of hymns. We have observed at Doughty Hall, when Miss d'Arcy and Mrs. Ward led the music, that notwithstanding the degree of quickness with which these ladies might play over the tune before the singing began, the audience failed to keep up the same time, but, led by a few rough voices, drawled in a distressing manner, and as a consequence led their leader. An audience should attentively follow the leader while playing over the tune, and catching the time accurately commence singing in accordance therewith. Too often the audience is listlessly looking around while these preliminaries are being performed, and have no more idea of the tune or the wishes of the leader respecting it than if it had not been played over to them. Follow the music, sing as it were to oneself, and the correct details of even a new tune may be readily mastered.

An audience should endeavour to sing in sympathy. Some treble voice or instrument—the female voice is best—should lead, and however weak that leading voice may be all other voices should aim at sustaining it—singing in sympathy with it,—and not sing it down by noise that has no kindness towards the leading voice. A musical mind, whatever the quality of the voice may be, always uses it in sympathy with the effect sought for, or does not sing at all. "Silence is golden" compared with the efforts of some who make themselves heard in meetings. Unsympathetic, inharmonious singing creates an unsympathetic, inharmonious feeling in the audience, and those who would give the congregation spirituality and tone are kept away.

## HYMN No. 39 (continued).

- 2 For when the soul lay bound below  
A heavy yoke of forms and creeds,  
And none thy word of truth could know,  
O'ergrown with tares and choked with weeds;
- 3 The monarch's sword, the prelate's pride,  
The church's curse, the empires ban,  
By one poor monk were all defied,  
Who never feared the face of man.
- 4 Half-battles were the words he said,  
Each born of prayer, baptised in tears;  
And routed by them, backward fled  
The errors of a thousand years.
- 5 With lifted song and bended knee,  
For all thy gifts we praise Thee, Lord,  
But chief for those who made us free,  
The champions of thy holy word.

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Magnanimous <b>FRATERNITY.</b> Doing good <b>FREEDOM.</b> Morn of Spiritual <b>FRIENDS.</b> Memento of Transient Angel <b>FUNERAL.</b> Aged sire Born anew Brother Budding life Come unto me Dust to dust Gate opened Little child Martyrs No mourning Not lost Passing away Released Bliss softly	<b>SILENTLY weep</b> Sister Spiritual affection Spirit sister Thou art gone <b>FUTURE.</b> Ratios of life Waiting the day God. 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All men are equal in their birth Angels, bright angels, are ever around Angels bright are drawing near Arrayed in clouds of golden light Assembled at the closing hour As we part our prayer ascendieth Author of good, we rest on Thee [right Be firm and be faithful: desert not the Balm on the bosom of thy God Clay to clay, and dust to dust Come they, when the shades of evening Dierish faith in one another Death is the fading of a cloud Earth is waking, day is breaking Eternal Source of light and life Far from mortal cares retreating Father, breathe an evening blessing Father of all, in every age Fl-ating on the breath of evening For all thy gifts we praise Thee, Lord Forever wakefully the air is turning Forward! the day is breaking Friends never leave us, those who call From realms supernal, fair and bright From the recesses of a lowly spirit God is Love: his mercy brightens God that madest earth and heaven Gracious Source of every blessing Guide me, O Thou great Jehovah Hail: the heavenly scenes of peace Hand in hand with angels Hark! hark! from grove and fountain Hark! the songs of angels swell Hath not thy heart within thee burned? Heaven is here: its hymns of gladness He sendeth sun, He sendeth shower Here at thy grave we stand	Here we meet with joy together How cheering the thought How pure in heart and sound in head How sweet, how heavenly is the sight Holy Spirit, kindly bless us How shall I know Thee in the sphere If 'tis sweet to mingle where Immortal praise to God be given In the broad fields of heaven In the lone and silent midnight In the sky that is above us Is it not sweet to think, hereafter Is heaven a place where pearly streams It is a faith sublime and sure Joy and pain to all are given Let monumental pillars rise Let one loud song of praise arise Life is onward,—use it Life is the hour that lies between Lo, in the golden sky Lo! the day of rest declineth Lord! subdue our selfish will Lord! what a fleeting breath Love all! there is no living thing Love never sleeps! the mother's eye May the grace of guardian angels Mortal, the Angels say My God, my Father, while I stray Nearer, my God, to thee No bitter tears for thee be shed No human eye thy face may see Now the shades of night are gone Now to heaven our prayer ascending Ocean and land the globe divide O give thanks to him who made O God of ages, by whose hand O land of bliss, my heart now turns	One sweet flower has dropped and faded Our blest Exemplar, ere he breathed Our God is love: and would he doom O Thou unknown, almighty Cause O Thou, to whom in ancient time O Thou who driest the mourner's tear Part in peace! is day before us? Peace be thine, and angels greet thee Praise for the glorious light Praise God, from whom all blessings flow Praise to thee, though great Creator Prayer is the soul's sincere desire Sai its above hold sweet communion Shall we gather at the river She passed in beauty! like a rose Should sorrow o'er thy brow Sleep on your pillow Slowly by God's hand unfurled Soon shall the trump of freedom Sow in the morn thy seed Speak gently, it is better far Spirits bright are ever nigh Star of Progress, guide us onward Supreme o'er all Jehovah reigns Sweet are the ties that bind in one Tell me not in mournful numbers The Lord is my Shepherd; no want shall The mourners came, at break of day The morning light is breaking The morn of peace is beaming The dead are like the stars by day The mystery of the Spirit's birth The outward world is dark and drear The perfect world by Adam trod The Sabbath sun was setting slow The Sage his cup of hemlock quaffed The spacious firmament on high	The voice of an angel The world has much of beautiful The world may change from old to new There is a calm for those who weep There is a land my eye hath seen There is a land of pure delight There is a pure, a peaceful wave, There is a state, unknown, unseen There is no death—'tis but a shade They are passing, upward passing They are winging, they are winging Thou art, O God, the light and life Thou art the first and thou the last Thou who art enthroned above Though wandering in a stranger-land Thy name be hallowed evermore To thee the Lord Almighty To thee the father's love we trust To the world of spirit gladness True prayer is not th' imposing sound Your souls, like shadows on the ground We come at morn and dewy eve We gladly come to-day We do not die—we cannot die We will not fear the beautiful angel Welcome angels, pure and bright Whatever clouds may dim the day When fortune beams around you When I survey life's varied scene When in the busy haunts of men With silence only as their ben-dict- When sor-row on the spirit feeds When the hours of day are num-b-ers Which the evening star is stealing When trouble's overflow the soul Wilt thou not visit me With sunshine always on his face
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Chapter VII: MAN'S MORAL PROGRESS DEPENDENT ON HIS INTELLECTUAL GROWTH—Illogical 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 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—Man ever Fall?

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

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

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#### APPOINTMENTS.

London.—Sunday, Feb. 27. Goswell Hall. Evening at 7.  
Newcastle.—March 6 and 7. Keighley.—20th.  
Cardiff.—18th. Nottingham.—27th.

**MR. E. W. WALLIS**, Inspirational speaker. For terms and dates apply—338, St. Ann's Well Road, Nottingham.

#### APPOINTMENTS.

Bingley.—Feb. 26, entertainment.  
Keighley.—Feb. 27.  
—Feb. 28, entertainment.  
Glasgow.—March 6 and 7.  
New Delaval.—12, 13, and 14.  
Newcastle.—20 and 21 (probably).  
Yorkshire District Committee.—27.  
Lowestoft.—April 3.  
Northampton.—5 and 6.

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#### MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

268, Chapel-street, Salford. Sunday evening at 6.30.

Feb. 27.—Mr. Tetlow.

Mar. 6.—"Brown

(Collection towards harmonium fund).

President: Mr. J. Campion, 33, Downing-street.

Secretary: " Croft, 26, Roach-street, Queen's-road, Miles Platting.

#### MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

President: Mr. R. FITTON, 44, Walnut Street, Cheetham, Manchester.

Secretary: " W. T. BRAHAM, 392, Strtford Road, ———.

Plan of speakers for February:—

Sunday, 27.—Mr. Tetlow.

Service commences at 2.30 p.m.

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

#### SOUTH LONDON SPIRITUAL SOCIETY,

8, Bournemouth Road, Rye Lane, Peckham.

President: MR. JAMES KINNERSLEY LEWIS.

On Wednesday evening, Feb. 16, Mr. J. J. Morse gave a very interesting address here, under the influence of his spirit-guides, entitled, "Spirits: What are They, and Whence do They come." The address was listened to with great attention, and appeared to give satisfaction to a select if not large audience, as through various circumstances several persons were prevented from attending.

I would beg leave to add that the society is endeavouring to improve the vocal performances at its meetings, and considerable progress has already been made by the introduction and careful practice of several new hymn-tunes, chants, &c.

We shall be happy to receive a visit from any earnest investigators resident in this locality or other parts of London.

Our meetings are held on Thursdays at 8, and Sundays at 11 and 7.

J. G. ROBSON, Sec.

#### MR. T. M. BROWN

(Of Howden-le-Wear) will be in London by Friday or Saturday next, to give lectures or private seances. All letters to be addressed—Spiritual Institution, 15, Southampton Row, London, W.C.

Mr. JAMES HOLMES, 6, Charlotte-street, Leicester—Engagements during March at Liverpool, Keighley, Manchester, London, and Leicester. Apply as above.

OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2.30 p.m. Mr. Alfred Farrar, secretary, 7, Dawson-street, Lees, Oldham.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY has removed from Perth Hall to the Concert Hall, Lord Nelson-street, where Sunday services will be held for the present. Mr. J. C. Wright will occupy the platform next Sunday afternoon at 2.30, evening at 7; Monday, Feb. 28, at 8 p.m.—HENRY MORRIS, Hon. Sec., 35, Cobden-street, Everton-road, Feb. 21.

A SEANCE will take place at Mrs. Knight's, 6, Kenilworth Road, Old Ford, for the benefit of a distressed Spiritualist. Mr. Webb's and Miss Erol, Dean have kindly consented to assist on that occasion. To commence at 8 o'clock prompt. A collection will be made at the close on behalf of the above object.

KIRKCALDY PSYCHOLOGICAL SOCIETY, 13, OSWALD'S WYND.  
Tuesday evening at 8 o'clock.

PHYSICAL & TEST MEDIUMSHIP at Mrs. Ayers', 45, Jubilee Street, Commercial Road, E., Sunday, at 7.30; also on Tuesdays and Thursdays at 8 o'clock. Mrs. Walker, physical, trance, and test medium, may be specially engaged.

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