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AND TEACHINGS OF

SPIRITUALISM.

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HUMAN BROTHERHOOD.

WORK NOT WORDS.

THE FAMILISTÈRE AT GUISE, IN FRANCE.

"Nicht blosses Wissen, sondern nach deinem Wissen Thun ist dein Bestimmung. Zum Handeln bist du da; dein Handeln und allein dein Handeln bestimmt deinen Werth."

"Not to know only, but to act according to your knowledge is your vocation. For you action, and only your action, tests your worth." FICHTE.

If there be one thing that distinguishes the Spiritualistic Movement in England and America, it is the deluge of words with which we are overflowed—words too often inane, meaningless, and contradictory; words spoken by trance-speakers and others, and words printed pitilessly and without stint. Unfortunately this new deluge of breath and ink comes from windows opened not in Heaven, but in the boundless realm of Cant, and may well be compared to those beautiful iridescent soap bubbles which last but for one moment, then burst and fade away for ever into the dark sphere of limbo.

But if the Spiritual Movement is to have any real practical effect upon society and upon human conduct, surely we have had enough talk, tall talk and bombastic talk, and it is full time for action and for use. As Swedenborg said, this is a world for uses, and by no means a world for empty and vain palaver.

The Writer wishes, therefore, to bring to the notice of those Spiritualists who are not already acquainted with it, a great work, the most notable experiment of our days, for the improvement of Humanity, and for the practical realization of Plato's "City," the "City of God," and the "Messianic Kingdom" of the Prophets and of Jesus.

What is noteworthy to us is that this effort has been made by a Spiritualist, but one who works as well as talks.*

Some years ago Mons. Godin, formerly a Representative or Senator of the French Legislature, and a man of very large fortune and of still larger heart, determined to devote his wealth and his energies to the foundation of an Industrial Establishment upon philo-

sophic socialistic principles—that is, original and undefiled Christ principles—based upon the solidarity of all the members.

This mutual supporting society, to which he has given the characteristic name of "Famillistère," or "Family Association," has now been in operation for three or four years at Guise, in the Department of Aisne, with a branch in Belgium; and up to the present time it has been a great success, and the associates and members amount to a thousand or more.

Extensive manufacturing works have been erected there, together with a large palace, in which the greater number of the associates reside, and which is fitted up with all modern appliances for health and improvement. The schools are models of excellence, and the "fête of youth," held in autumn, is well worth a journey there to behold.

It is impossible, in this short paper, to give details of the rules or working of this most interesting Establishment, but anyone who wishes for information is referred to the undermentioned work,* published by Mons. Godin, and to his weekly journal, "Le Devoir."

The advocates of Individualism allege that society can be brought gradually to a state of comparative perfection under that system, provided individuals become intelligent, moral, and religious. Without denying a certain amount of truth to this view, yet it would seem that the higher and progressive development of sympathy among men, gradually leading them out of egotism to altruism, the effect of which is seen in the industrial efforts of the last 50 years, greatly tending to the spread of co-operative ideas and undertakings, is gradually preparing society for the higher and nobler system of mutual solidarity, by which alone, it seems to us, that men can become really and not in name merely, brothers, and members of one family.

The greatest thinkers of all ages have held this view of the ultimate form which social and industrial organizations will take, from Pythagoras, Sakya Muni, Plato, and Jesus, down to Sir Thomas More, and a long list of moderns.

Jesus found this principle of mutual association in operation among the Essenians, but with them it had only reached, like the Christian foundation of after

* An analogous experiment is being tried in England by Mr. Ruskin, in his Guild of St. George.

* "Mutualité Sociale," par Mons. Godin, de Guise, 5 francs. This work contains the statutes and rules of the Association.

ages, the stage of a small and exclusive monkish sect; this did not suffice for such an inspired and genial soul as Jesus, and he accordingly endeavoured to extend the system to all mankind, but, as was unavoidable, failed, the time not having then come for such a vast step in advance.

This peculiar tenet of his, like many other of his doctrines, was given up and forgotten fifty years after his death; and in their place we have since had quite another religion, founded principally by Paul, and metamorphosed by the Roman Church, which has always laid claim to succeed to the inheritance of ancient Rome, by founding a universal and absolute empire over the bodies, purses, and souls of mankind. Some one has called this Church the larva or lure of old Rome, hiding itself from the light, and mumbling anathemas amid the Vatican walls, if not on the Capitol.

It was doubtless necessary and unavoidable that society should, in its upward progress, pass through the lower stage of Individualism; and that only by means of the strong and concentrated, if cruel and selfish, motives produced by that system, could industrial habits, skill, and the creation of capital have been produced, which in the higher state of Solidarity, will form the machinery and means for a nobler and more sympathetic organization than that of anarchic Individualism.

Mons. Godin recognises very clearly the impossibility of any association of this kind succeeding if it be founded upon materialistic principles only, the members united merely by trade rules, with the sole view of making money, and without that true union caused by higher idealistic or spiritualistic principles, recognising the sanctions of altruistic morality and the spirit of love. All previous attempts at solidarity which have left out this element have failed, and probably such will always fail. The writer of this once heard at a seance a spirit, purporting to be that of R. Dale Owen, in reply to questions put by the writer, that his father, Robert Owen, who had himself tried such an experiment, had been convinced since his entry into the spiritual world, that all efforts of this kind to be successful must be formed of individuals who are united together by higher aspirations than mere love of wealth or material prosperity can ever produce. Robert Owen's experiment in Lanarkshire failed, no doubt, from this very cause.

Some very valuable papers, especially valuable as being the result of actual experience and not mere theory, are from time to time published by Mons. Godin in the "Devoir," and it seems to the Writer that translations of some of these would be very useful in directing the attention of English Spiritualists to a practical way of carrying out into action that doctrine of love, about which so much is spouted in spiritual circles, but which too often ends in words merely, or in ink, or in emotion not followed by action.

The following is a translation of an article appearing in "Le Devoir" of 30 January, 1881:—

THE ASSOCIATION OF CAPITAL AND LABOUR.

The Nineteenth Century is remarkable beyond all preceding ones for the ventilation of socialistic ideas. Saint Simon, Fourier, Cabet in France, Owen in England, have particularly marked their places in this Movement.

The St. Simonian and the Phalansterian schools have excelled particularly in their criticism of the evils of the present state of society, and the theoretic exposition of its present and future wants.

But nevertheless the ideas of association, or of communion, have not given rise in Europe to any serious experiments. In the United States these ideas have found a wider field of operation, and a more sympathetic reception; but there, also, they have only produced incomplete results.

The beginnings of any new idea are difficult, and when it is a question of organising a social reform these difficulties become much greater, for it is no longer a question of mere passive matter, but men,—that is, intelligent life which is to be put into motion and action.

The innovator working with matter can, at his leisure, modify his conceptions and repair his errors. Passive material

forces do not oppose resistance. But the social innovator finds himself face to face with men whose active principles must be vanquished in order to avoid those obstacles which, through love of old habits, they are disposed to offer to all reforms.

It is this blind resistance, and the even greater ignorance of the conditions under which social good can be realized, which have been until now the greatest obstacle to social ameliorations, and the cause of the great difficulties which every experiment meets with.

To-day, when the evils caused by Individualism are becoming vividly felt in every civilised nation, when the situation of the labouring classes discloses everywhere the want of a remedy for the sufferings caused by modern industrialism, there is hesitation as to how to better the condition of the people, and, almost everywhere, indifference to the study of sociology.

Even those who are most grieved by the evil are often the most astray in their search for the means of cure. Unskillful in closing the wounds of the patient and in alleviating his sufferings, they propose violent amputations sufficient to cause the patient's death. True medical science does not act in this way. On the contrary, it commences by relieving the patient, and conducts him afterwards to a complete cure. Social therapeutics should not act otherwise.

Thus, in order to ameliorate the condition of the masses, we must first know what are their sufferings, then we must seek out the causes, and by wise measures put into action those opposing causes which will lead to the ultimate disappearance of the evil.

But the evident evil of actual society is the unjust division of the wealth created by labour. It is evident to all who study the question that if justice and equity formed the basis of this division, the power of production at which modern industry has arrived would be sufficient to give to each his part in the banquet of life.

But what ought to be the principle of this equitable division in the actual state of labour and production? Under what formula, inspired by justice, can this division be introduced in fact and in practice?

The Saint Simonian formula, "to each one according to his works," was a first step towards the solution of the problem; but it left undecided how the labour of each was to be determined by justice. The problem remained unsolved.

Fourier then said, "associate together all the productive forces, and divide between Capital, Labour, and Talent, the general profits of production." But he left to arbitration or agreement, always changeable in their principles, the determination of the share to be given to these productive elements. So that whilst proposing association as the solution of social difficulties, Fourier does not give any rational formula for the participation of labour in the benefits of production. With him the associates themselves should regulate among themselves the division of the profits; an operation delicate and full of dangers to the tranquility and harmony of the association. He also subordinates this mode of division to a serial organization of labourers, which is altogether unsuitable to modern industry.

Resting upon a basis of facts, and upon the ground of practice, I have sought out the rules for this division in the natural order of the productive forces themselves.

Recognising, first of all, that previous to any riches created by human activity there exist the forces of Nature, which offer to ALL MEN GRATUITOUSLY the indispensable resources for their existence, I came to understand that reason as well as justice prescribe to every society which takes possession of those natural gifts, to give in return, to all its members, the means of existence. So long as society fails in this duty it fails in justice, and is stamped with abuses resulting from the violation of right.

Hence arises the obligation to repair this evil, by assuring to all members of the social body the means of living, by introducing the organisation of mutuality in the commune, in the department, and in the state. Hence also arises the obligation for those who possess wealth to contribute towards the foundation of these guarantees.

But along with this mutual association for the guarantees of existence, an association founded on the division of that wealth which nature provides for all in general, there is human activity which creates wealth, which is also to be provided for.

It is for the division of this wealth, due to the labour of each, that we should apply the St. Simonian idea: "Work applied according to capacity, recompense according to labour."

Why has not the St. Simonian school applied this law? Because in order to render the idea practical it was necessary to associate all the producing elements: capital, capacities, and labour, and this idea did not enter into the programme of that school.

The Phalansterian school, which, on the contrary, had derived from Fourier this idea of the association of capital, labour, and talent, yet did not put it into practice because it subordinated the principle of association to that ideal form of the organisation of labour conceived by the Master. The Phalansterian school could not therefore succeed in producing any practical fact of division, and the St. Simonian school could not apply its formula to practice.

Saint Simon, nevertheless, was right in repeating that "men

should assist each other; that reforms should ameliorate the fate of the masses; and that partition should be made to each according to his labour and his capacity."

And, on his side, Fourier had not less reason in affirming that every human being should be assured the minimum of subsistence; that it is by association between men, by union of the forces of which individuals can dispose, that the greatest progress will be accomplished.

But such is the march of the human mind, that the most pregnant ideas often progress by long detours, in order to reach the definitive simplicity of their practical formula.

Thus although surrounded at its beginnings with great and apparent difficulties, the association of labour and capital, or of riches and labour, in other words, the association of men and their resources can be reduced to these simple principles:

First. In the name of the natural right of each one to life, society should at first consecrate its resources to assure the existence of all its members. It will in this way satisfy the wish of Nature, which distributes her wealth equally to view of all. In this way fraternity will reign among men.

Secondly. Each individual ought then to participate in the surplus of the wealth created, in proportion to the value of the services which he renders to the association. But services and co-operation of every kind are represented by emoluments, appointments and salaries provided for individuals by the hire of objects, and by the interest fixed for the employment of capital.

The remuneration agreed to in respect of each of these productive elements being the result of reciprocal valuation, or the existing values and rates, it will result that each of these elements is valued at what it is worth, that is to say, at the services which it renders, and at the co-operation which it brings to production.

Hence, in order that the division of the wealth produced should be made according to justice it is necessary that this division should give to each, in benefits, a part proportioned to the remuneration which was attributed to him at first.

Thus would be realised the application of this formula of distributive justice. "To each one according to his works, his capacity, his labour, his co-operation, and his services to the society."

But in order that justice should be introduced into the division of the goods of this world, it is necessary that association should be established regularly among men; that under the protection of law the portion due to the support of human life should be reserved in every enterprise; and that the rights of labour to its further rewards should be recognised and established.

In this way, under the guarantee of the State, each one will be assured what is strictly necessary, each one will be placed under the safeguard and the mutual protection which the associations will establish in favour of their members, in all branches of industry.

In short, each person will obtain from the wealth produced a part proportioned to the value of his services, and of the labour which he will bring to the association of which he is a member. The special statutes of each association, and the rules of justice and of distributive equity which the law will dictate in favour of labour and of labourers, will assure this participation.

This subject is to be continued by Mons. Godin in subsequent numbers of "Le Devoir"

Lucerne.

A. J. C.

A "DEVONSHIRE WORTHY" OF THIS GENERATION.

(From the *Western Daily Mercury*, November 20, 1880.)

One of the "leaders" in last Tuesday's issue of the *Western Daily Mercury* had reference to the labours of Mr. S. C. Hall as editor for over forty years of the *Art Journal*, and as the author of many works of value and interest. The article was written by one who merely knew Mr. Hall's work as anyone well acquainted with the literature of this last half-century might have known it, and he was honoured simply and solely for his work's sake, personal acquaintance and friendship between Mr. Hall and the writer being non-existent. The article has called forth a most interesting letter from Mr. Hall, which our readers will peruse with great interest; first on account of its venerable and worthy writer, and next for the charming and entertaining reminiscences with which it abounds. The letter is as follows:

Dear Mr. Editor,—I thank you warmly for the gracious and gratifying notice you have taken of me in "a leading article" in your paper of the 16th November. It is especially welcome as coming from my native county. I am, as all men of Devon are, proud of my native shire; although I was not born there: three of my father's sons, of whom I am one, were born where the regiment he commanded (the Devon and Cornwall Fencibles) chanced to be quartered. Many years ago, in a pew of Topsham Church, eight of his children were at one time

christened; we had been baptised by the chaplain, but that did not quite satisfy my father, and early in the century we all went through the ceremony together in the old church which, I lament to hear, has been so rebuilt or "restored" as to destroy all its valuable character.

While sitting in that pew some time afterwards, the attention of a verger was attracted by an unaccountable noise: on proceeding to ascertain the cause, he found an aged, white-headed man sobbing as if his heart would break: a flood of memory, gathered by sixty years, had rushed over my heart and soul. I knew it to be the pew in which we had been christened, by a well-remembered monument that covered the wall at its side; and I afterwards found that the verger's father had been a soldier in my father's regiment—whose colours, ragged and tattered, hung over the altar. Of my father I have just right to be proud: he was a good, upright, and, in the higher sense of the word, religious man. Of that I have ample evidence in his common-place books—unhappily he kept no diary—although his life as an officer began exactly a hundred years ago—in 1780, at the memorable siege of Gibraltar.

My mother was a native of St. Mary Ottery. She was an admirable wife and mother, excellent in all the relations of life, and of whom also I have reason to be proud.

Is this the "nothing" of an "old man garrulous," or may I tell you another anecdote of my visit to dear old Topsham? I heard that a very aged woman who had been our servant was still living. He name was Mary Hooper. I went to see the venerable matron, who lived with her son, a shoemaker. I introduced myself by asking if she had known a family named Hall, who lived in the large house at the corner of the Exmouth Road. "I should think I did," she answered. "I brought up all the children." So I began to question her as to the character of each, and came to the sixth—myself. "And what sort of a boy was Master Samuel?" "Oh," said she, "the most troublesome boy I ever had to do with in my life." Taken somewhat aback, I hazarded another question—I confess with some misgiving: "Was he a bad boy?" The answer greatly relieved me. "Oh, no; he wasn't a bad boy at all; only he was always a-roaming, always in some scrape or other; a troublesome boy." After a pause I said, "Look at me, Mary; do I remind you of anyone you ever knew?" "No," said she slowly, after due scrutiny—"No, no." "Why," I said, "I am that very Master Samuel you have been talking about these ten minutes." "Lord," she exclaimed, striving to rise from her chair, and gazing on the aged and way-worn man, who, when she had seen him last, was but ten years old—"Lord, Lord, you baint he! You're not a bit like him!" You may be sure thenceforward I did not omit the duty of rendering her a little help annually; neither did I fail to lessen the cost of her funeral, incurred by her good son.

Another Devonshire woman—dear old Hannah Davey—lived with my father and his family for more than fifty years. She survived him. When she was dying, I stood by her bed-side, and fancying there was something on her mind, I said, "Hannah, have you any wish to express to me; is there anything on your mind?" She murmured a reply, "Yes, Master Samuel" (for so she always called me), "there is; it's where I'm to be buried." "Then," I said, "make your mind easy, Hannah; when it pleases God to take you, you shall lie by the side of my father at Kensal Green." "Then," she whispered, pressing my hand, as I kissed her forehead, "I shall die easy." And she does lie there, and a monument to the memory of my father records also her name, with the fact of her long and faithful service. Dear old Hannah! It is a happy memory I have when I think of her.

My father raised his regiment of one thousand men in eleven weeks. It contained a large number of Cornish miners: that was for him an unhappy fact, for in 1795 the regiment was sent to the south-west of Ireland, where copper ore abounded, and where it still abounds unworked. They set him mad about mining; he opened and worked no fewer than thirteen copper mines in the counties of Cork and Kerry, with immensely beneficial results to the country, but ultimately to his own ruin. He sold in Swansea, from time to time, ore to the value of £450,000; from one mine alone in Ross Island, Killarney, £90,000 worth of ore was sold. He was indeed a pioneer of wealth to Ireland, but unhappily Ireland has not kept its promise.

In raising his regiment it was a first requirement that it should be done quickly. He therefore enlisted anyone who offered: no recruits were either too young or too old. An aged father or uncle brought with him his sons or nephews. The latter would not enlist unless their elders did so: gradually the old men obtained their discharge, the youths became young men: and ultimately the regiment became one of the best in the service.

I shall be much indebted to anyone who can give me information on this subject.

I remember seeing a quizzical caricature—two venerable women dressed semi-militarily with the cockade in their bonnets. A passer-by was addressing them. On being told they belonged to the Devon and Cornwall Fencibles, he asked the natural question, "What! does Colonel Hall enlist women?" "No, sir; only us two." "And what are you for?" "Oh, sir, we are to nurse the old men and children!" was the answer,

But my father's object was effected. I may mention, in passing, though the regiment was quartered during the Irish Rebellion in a very disaffected locality—where the people were all Roman Catholics—while he ruled it with almost unlimited power, not a single man of the country was shot or hanged. To his honour let this fact be recorded, and no less to the honour of the thousand West Country men under his command. Moreover it was that regiment which "opposed" the French when they attempted to land in Bantry Bay in 1796, and when a terrific storm did what their arms could not have done,—dispersed the enemy.

My eldest brother, a lieutenant in the 23rd, the Welsh Fusiliers, was killed at Albuera in 1811. He carried the King's colours at that bloody fight and glorious victory; and was waving them triumphantly when he was shot. Many years afterwards I met in Dublin Colonel Brown, chief of the city constabulary, a brother of the poetess, Mrs. Hemans. He told me he had carried my brother, mortally wounded, from the field, and that in his arms he died next day. I wish this fact had been known to the colonel of that gallant corps, when recently new colours were presented to the regiment. Among the minor "worthies of Devon" his name—Revis Hall—may be included.

But my memory goes farther back than 1811. I well remember the illuminations at Topsham in 1805, to commemorate the victory at Trafalgar. My father, whose house was of course illuminated from top to bottom, had hit upon a novelty in the art. I seem to see now—that which I saw seventy-six years ago—a strip of black crêpe wreathed, round every candle, in mourning for the death of Nelson, the heavy payment for that glorious sea-victory.

Yes, I love to be associated in any way with fair, and fertile, and beautiful Devonshire: so productive of lofty minds: of great men: men whose shoe latches I am not worthy to unloose. The twang of the tongue is pleasant to my ear whenever and wherever I hear it. Sometimes there is sent to me a can of Devonshire cream: it is a more delicious treat than would be the turtle and venison of my Lord Mayor. A junket now and then carries me back to my childhood; the red-cheeked quarentins I get in plenty at Covent Garden, but a squab pie, if not a myth, is only a memory.

You have lured me into dreaming of a very long time back—to borrow a line from the Poet Laureate—

"Seventy years ago, my darling,
Seventy years ago!"

And you must take the consequences: I spare you the perilous sentence, "to be continued." But I must make reference to some other parts of the gratifying article you have devoted to me and my doings.

I humbly thank God, that with the beloved partner of my life and labours, my comforter and counsellor, my constant companion and my beloved wife, during fifty-six years—we are together able to enjoy the repose we have worked for and earned. You have delicately hinted that the independence we have secured is not enough: but it is enough: it would not have been enough but for the gracious help of the Queen, for though we are jointly or separately the authors of more than five hundred books, we derive no benefit from any one of them. Land in Utopia is the only land we could buy. We are well content with our destiny, and thank God for abundant blessings, health, cheerfulness, content, for residence in a cheerful, pleasant, and healthful locality, surrounded by kind neighbours, for a retrospect that brings happiness, and a prospect that is anything but one of gloom.

I again express my gratitude to you for the article in which you have so amply rewarded me for much and long work.—I am, dear Mr. Editor, ever truly and faithfully yours,

Devon Lodge, East Molesey, Surrey. S. C. HALL.
November 18, 1880.

T H E O S O P H Y .

INVOLUTION AND EVOLUTION OF MOSES.

(Continued from page 118.)

DEFINITIONS.

In the preliminary section of this treatise, and which has already appeared in print, it has been indicated that the word "Creation" as used by Moses in Genesis means Ideas—a perception and comprehension of a design.

To construct or to make is the culmination or working out of the creative idea in external forms, or expressing ideas in "truth." The science of geometry is the way in which truth may be understood, for geometry is a knowledge of all forms and their uses, from the tiny insect to the effulgent sun. In proportion as we fail to understand the significance of shapes and forms, so we fail to understand truth.

From the creative ideas in operation as set forth in Genesis we pass on to

COSMOS IN MOTION.

The primary operation of the creative idea is thus stated in Genesis ii. 6:—"But there went up a mist from the earth, and

watered the whole face of the ground." Here we have the first indications of motion. Cosmos begins to feel the power of divine energy sweeping through it. The mighty Centre—Great Spirit, Lord God—caused a "mist"—thought, the finest and most spiritual emotions—to emanate from itself and traverse the vast expanse of chaos, vitalising it with divine power.

"The breath of life" (Gen. ii. 7)—the thought ("mist") or light—moved upon the ocean of darkness (Gen. i. 2), and this motion led to a combination of light and darkness, which became, and now constitutes, what we call "matter" or "Adam."

"Atom" is synonymous with a-dam; that is, a-dam means an atom with a cavity capable of holding, restraining, as a bank is constructed to check the flow of water to form a-dam! Each atom of matter is constructed on this principle. Therefore a-dam is a far more applicable term for matter than atom. An atom is a hypothetical thing; a-dam is a thing with a qualification implying its use and purpose. The word "adam" is, in short, the most appropriate term for matter. Hereafter it will be seen how Adam became the recipient condition to hold the divine spirit in human forms.

As "the Lord God's" thought ("mist") permeated the darkness and vitalised its recesses ("nostrils") by "the breath of life" matter became a moving principle—"a living soul" (Gen. ii. 7).

This moving principle was the first effect of the operation of the creative idea—"The Lord God planted a garden eastward in Eden" (Gen. ii. 8). By this "garden" is implied the faculty of Human Nature or Intuition placed in the upper part of the forehead, or "eastward"—in front—of man's "Eden" or spiritual faculties in the central region of the coronal brain, which is the sun or divine centre of man's mental system. Hence "the Lord God," by the thought sphere ("mist") proceeding from the centre, first made that which lay nearest to itself in degree of greatness. Human Nature or Intuition is, as it were, the divine guide and enlightener of the intellectual faculties, elevating man above the animal kingdom, but leaving him nevertheless below the God. It makes him distinctively human.

Man in his first spiritual state preceded all other created things, and occupying as he then did the first remove from the divine centre he was on the verge of the ocean of causation, and through the gateway of the intuitions the intellect was the first part of the external man to take form, being in itself the geometrical principle which gives form to all things. Through the involution of the divine spirit, or the descent of man, all other conditions of life have existence. A stream of water cannot rise higher than its source; so if man had not existed before all other things he could not be afterwards evolved from the lower forms. On the contrary, all lower forms are effects and the product of the divine principles involved in man's faculties. Hence man or spirit in descending so as to assume the human form combines in that organisation the aggregate of all ultimates that passed through him from the divine centre in his primal spiritual state. Therefore all forms can rise to their original source in man, and man to the divine source.

"And out of the ground made the Lord God grow every tree that is pleasant to the sight and good for food" (Gen. ii. 9). Our pleasures as spiritual beings depend on the possession of the intellectual faculties without which we would be in darkness—no forms, nothing to enjoy. Perception and reflection allied to the divine centre by the link of the Intuitions illuminate all the other faculties as the sun lights the solar system.

"And a river went out of Eden to water the garden, and from thence it was parted and became into four heads" (Gen. ii. 10). The "river" is the spiritual fountain of life which ever flows from the divine centre, "Eden." But it flows into separate branches or heads:—

"The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold" (Gen. ii. 11). Pison—pass-on—represents the whole intellectual faculties, the voluntary law. Havilah means heaving, or regions of terror; and what is more terrible than ungoverned reason?—the external intellect unilluminated by the sun of the spirit through the window of the Intuitions? It sweeps everything before it: it assumes brute force. The great French Revolution is an illustration of ungoverned reason: ingenuity and ferocity combined. But there is gold in Havilah, which indicates that developed reason is man's glory, and that which discovers truth finds out also the relation between cause and effect: then reason becomes the guiding star of the social and moral faculties.

The river of intellect in its primal state was not blind force, but logical arrangement leading to a predetermined issue, which was to individualise every spirit-atom in the ocean of causation outward into nature, and enable them to become incarnated in their own previous thoughts: each one becoming a representative of the great "I AM"—a universe in each individual spirit.

(To be continued.)

"GOD AS REVEALED IN THE GOSPEL."

To the Editor.—Dear Sir,—Will you allow me a few lines in reply to J. G. in MEDIUM, March 4, who comments on my article on "God as Revealed in the Gospel," published in MEDIUM, February 11?

In that article I rely almost entirely on New Testament proofs in support of my propositions, while in J. G.'s extract there is nothing but unhappy comparison, from which he deduces nothing contradictory to what I advanced—although he speaks of the "great fallacy" of my teachings—if we except his reference to "little gods," which is his own phrase, and which I disown.

It would be more honourable if J. G. would confine himself to the exact words used when quoting from anyone's correspondence for the purpose of assaulting it. He makes me say "that by receiving divine love we become divine," which is quite another thing to being animated by divine love, especially when J. G.'s definition of what it becomes in the recipient is used. The words I used which he perverts as above are—"God as the Word and in the abstract is the Divine principle of Love, and it is this Divine principle which animates angels and sometimes men, and makes them divine," etc.

With respect to his comparisons I may mention that though the earth does not become a sun because the sun shines on it, still we do receive light and warmth from it, and it is even possible to conceive of the action of the sun's rays being so powerful as to ignite the earth, and there are people impious enough to think if it did become a sun it would not be for the first time. There is no comparison in my opinion between an architect and a house, or a mechanic and his work, and God and man. Parent and child would be much nearer the mark. As to eating and drinking I must again differ from J. G., for by eating and drinking earthly food we build up our earthly bodies, and by eating the bread of heaven (Divine Love) we build up our heavenly bodies.

You mention, Mr. Editor, that J. G. is evidently a student of Swedenborg; if so, I think he only needs study him attentively to find what I have written not far from accordance with him. From Gospel quotations I identify God in the abstract and in the person; J. G. leaves him in the abstract without personality. Now Swedenborg in "Future Life" makes the following statements:—"The universal heaven viewed collectively resembles one man. Heaven is composed of innumerable societies, and every society is heaven in a less form and resembles one man, and every angel resembles a man and is heaven in its least form." He also shows that the divinity of the Lord makes heaven and that the Divine principle of the Lord in heaven is Love to him and charity towards the neighbour. He also calls the man who is the universal heaven the Grand Man or Divine Man, and says: "Such being the condition of heaven, it is ruled by the Lord as one man and thence as a single object . . . as a man when he acts as one person."

Now I wish to ask J. G. if he will deny to this Grand or Divine Man the attributes of Deity—omnipotence, omnipresence, omniscience, etc.; or if the Divine principles of Love and Truth are unworthy of worship and adoration. For my part I think such attributes become comprehensible when applied to such a being; for who cannot suppose that in such a one should reside all power and wisdom and that He should have sentinels posted at the door of every man's heart saying for Him: "Behold I stand at the door and knock: if any man hear my voice and open the door I will come in to him and will sup with him and he with me." W. D.

FALSE SYMBOLS OF DEATH.

"NUR DIE MISSVERSTANDEM RELIGION KANN UNS BON DEM SCHÖNEN ENTFERNEN, UND ES IST EIN BEWEIS FÜR DIE WAHRE, FÜR DIE RICHTIG VERSTANDEM WAHRE RELIGION, WENN SIC UNS ÜBERALL AUF DAS SCHÖNE ZURÜCKBRINGH."

"It is only a religion that has not been rightly understood which can lead us away from the Beautiful, and it is ever a proof of true and correctly understood religion when it brings us back again to the Beautiful.—LESSING.

Mr. S. C. Hall in his affecting and interesting letter, published in the MEDIUM of the 25th inst., has made an important step forwards towards leading the present generation back to the Beautiful, with reference to signs and symbols of death and burial. Nothing less was to be expected from him as a gentleman so well acquainted with art, and as a Spiritualist.

Until the Christian (so called) religion was developed, none of the ancient cultivated peoples ever entertained the idea that death was the punishment of sin, and only came into the world in consequence of man's sin.

Carrying out this idea, originated by St. Paul, or some other of the New Testament writers, christian art has always (when it has not copied ancient art) clothed death, and all ideas and

all rites and ceremonies connected with death, in the blackest, most melancholy, and most repulsive attributes.

Death itself was personified by them as a frightful skeleton, instead of the youthful angel or genius, by which ancient art always personified that beneficent law of nature, which we call death.

The ancients made Death the twin brother of Sleep, both were represented as children, pointing probably to the idea that both sleep and death were laws of the initial, or childhood state of man; and they represented Sleep as black, symbol of Night, but Death as white, an intuitive symbol of that brighter Day to which he leads the good. With us, however, black, gloomy black, has been the garb associated with death in all its forms and surroundings; and rightly so to those who misunderstand death so much as to imagine it the wages of sin, instead of the natural change by which man rises from a lower to a higher sphere of existence. Death, it is unnecessary to say, reigned on our planet aeons before man arose on it, to live his short life of mingled joy and sorrow, and then by death to ascend to a higher sphere of renewed life and culture.

Mr. Hall deserves the thanks of all Spiritualists in thus leading them "back again to the Beautiful," as Lessing says, in the symbolism used by them with reference to death, and everything connected with death, teaching them to surround our burials with every beautiful object that nature or art can afford, as a sign and symbol that Death is a beautiful angel, releasing the angelic soul from the prison of clay, and leading it up to its true home in the world of Goodness and Beauty.

In Vedic times, anterior to Grecian art, Death was Yama, originally a personification of the setting sun, to whose realms in the mysterious west the dead were gathered together under his mild rule and care; just as in ancient Egypt, Osiris as the Sun of Night, the inferior sun, was the beneficent Judge and Ruler, and King of the dead, in the glad and active realm of Amenti. Let us then "go back" to these older and truer ideas and symbols of death, and no longer enshroud our minds in the sorrowful black garbs of mistaken woe.

Lucerne, February 28.

A. J. C.

A SWEDENBORGIAN SERMON ON DEATH.

In "Morning Light" for March 5, a sermon is reported, preached by Mr. R. J. Tilton, at Liverpool, on Feb. 13, on the occasion of the removal into the spirit-world of Mr. G. Pixton and Miss S. Acton. We make a few extracts:

THREE KINDS OF DEATH.

To every intelligent and pious reader of the Divine Word the fact must be very plain that there are three kinds of death of which man is the subject. From its sacred pages we learn that there is a death of the soul; a dying to self and sin; and a death of the physical frame which encases and limits us in this world of space and time.

The first-mentioned death is ever to be avoided; the second is ever to be courted and encouraged; and the third is to be diligently prepared for and resignedly accepted. The death of the soul, however, is not a cessation of being, an extinction of life, for the soul is immortal and can never die; but it can come into such a low, sinful state of spiritual life when it is choked and suffocated by its own evil desires and wicked lusts, and when it is virtually dead to all that is worth calling life, though, being immortal, it continues to exist.

And, my brethren, the one only way in which by the Lord's help we can be delivered from this death of the soul is by daily experiencing the second death to which we have referred—the dying to sin and self. Indeed, this dying is the earnest Christian's daily living; for he finds that he has two distinct natures within him—a nature inherited from his forefathers, which is corrupt and vile, and a nature given him by the Lord in those remains of goodness and truth which in His mercy our Father implants in each of us ere we enter this world and commence its battles.

May we, my brethren, die daily unto sin and live to righteousness; may we die constantly to the power of self, and thus, having our hearts purified from evil and our minds freed from falsity, we shall become the happy recipients of that which is good and true, and shall be fully prepared for the hour in which we shall have to experience the third kind of death of which we have spoken, and which is the death of the material frame which now encases us and enables us to be visibly present in this world of space and time.

It has been erroneously supposed that this death of the body, this dissolution of the material atoms which compose our physical frames, is the result of Adam's transgression, and is one of the penalties which we have to pay for sin. This belief is based on the words which the Lord used to Adam when commanding him not to eat of the fruit of the tree of the knowledge of good and evil, for He said, "In the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17). And

those who hold this dogma say as Adam disobeyed this command he would have to pay the penalty, and thus was death introduced into the world.

But how blind are the eyes of those who hold this belief; for do they not learn from Holy Scripture that Adam lived for hundreds of years after the day of his transgression, and therefore one of the two following conclusions are forced upon us, either that God lied and did not keep His word, or that some other day and death were meant. And of these two conclusions we eagerly choose the latter, for our God is infallible and cannot lie, and the spiritual sense of the chapter containing these words reveals to us the fact that they are to be spiritually understood. The "day" spoken of represents state, and the "death" refers to the first kind of death of which we have treated—the death of the soul, the absence of goodness and truth. But concerning the death of the body, we contend that it is an orderly step in the order of creation, a step whereby the soul, which is the complete and real man, is enabled after having fulfilled its mission here to step from time to eternity, to leave the frail tenement which holds it down to earth, and to enter upon its own life in the unlimited sphere of spiritual life in the spiritual world.

This world could never have been meant to be our eternal home. Beautiful though it is, yet it is totally unsuited for our everlasting dwelling-place. Here we feel "caged, cribbed, confined," and every soul must realize how narrow are earth's widest boundaries and how slow her swiftest movements. No, this world is but a nursery, and man is not in reality fully born until he enters in the spiritual world after his departure from this.

Yet, my brethren, though our beloved brother old in years, and our beloved sister young in days, have passed away from the vision of our mortal eyes, and though we have committed their bodies to the dust, yet their spiritual presence will be ever near us, helping us to pursue those ends which, with us, they love, and the memory of their lives will be ever fresh and green with us, bidding us to continue the work which they have laid down, and encouraging us not to falter as we struggle for the crown.

THE DIFFUSION OF SPIRITUALISM.

CHRISTIAN SPIRITUALISM.

To the Editor.—Dear Sir,—I really cannot refrain from stating publicly how grateful I feel towards you for publishing, and to your correspondents for the production of, such welcome articles as appear in your columns. If the *MEDIUM AND DAYBREAK* was worth 1d. formerly, I, now of late, consider it three times the value.

Some of the articles published in your last number (Feb. 25) are simply beautiful and inspired. The Discourse of Mr. Howell is grandly instructive—in a Christ-like point of view. The Obituary of the late Mrs. S. C. Hall is one of those productions which no one can read without a feeling of holy reverence. I neither knew the deceased nor Mr. Hall, but since I have understood what true Spiritualism is, I have never read anything more congenial to my feelings.

I might also mention several others, but the above are sufficient, as I do not wish to take up your space as it is much wanted for propounding such noble principles.

I feel thankful to our Divine Guide, Ruler, and Heavenly Father, that such labourers are found in his vineyard at a time when it is so much needed. If Spiritualism could only be placed on a sound and religious basis—that is, on Christian principles—then most assuredly the chaff would be removed from the wheat and a large number of our fellow men become seekers for the truth and would find it a solace for the comfort of their souls.

I have much pleasure (indeed I feel impressed so to do) in sending this trifle necessary to defray the cost of circulating a goodly number of copies of the *MEDIUM AND DAYBREAK* of the above, which I beg you will kindly distribute, by which I pray God that many, many of my fellow-men may receive the good seed in an honest and pure heart, so as to enjoy what I myself enjoy—that heavenly peace of mind which passeth all understanding, which none can explain except those to whom it has been vouchsafed by an all-loving Heavenly Father.

You will allow me to add the word Christian to *mon nom de plume*.—Wishing you God-speed, believe me to be, Yours, sincerely thankful,

A JERSEY CHRISTIAN SPIRITUALIST.

Jersey, March 1, 1881.

REMARKS ON THE FOREGOING LETTER.

As all of that week's *MEDIUM* is sold off we cannot comply with the kind request of our correspondent. We therefore make this offer: We will devote 2,000 copies of the reprint of Mr. Hall's article for free distribution, if distributors will send us stamps for postage at the rate of 1d. per dozen, and tell us in what manner they intend using them. This is an excellent opportunity for those who are spiritual workers, but cannot afford to purchase publications to do useful work, to give wide

circulation to this reprint. It may be introduced into every home in the land. Those who desire to obtain supplies of these gratuitous copies should apply at once.

As to the term "Christian Spiritualism," we assure all of our readers that our sole object from the beginning of this work nearly 20 years ago has been to include in what we called "Spiritualism," and still recognise by that term, all that appertains to man's spiritual welfare in the highest and religious sense, as well as in the domain of phenomena and mediumistic experiments of a scientific character. When properly used all phases of spiritual manifestation are good and instructive: when misused and perverted they are all bad,—even the use of sacred terms may be made so. Our basis for spiritual work has, then, been laid on that "kingdom of heaven," or intelligence of spiritual things and conscience as to moral conditions, which exists, in some degree of development or obscurity, within every man.

This is sound gospel teaching, and by abiding thereby it preserves us from making a use of mere terms which may mislead. We do not read that Jesus made any use of distinctive terms to commend spiritual truth to any form of opinion or churchal polity. Spiritual good and truth must be their own witnesses and stand entirely on merits inherent to their divine quality. To gild fine gold were madness.

Thus we have never used the term "Christian" to distinguish or qualify Spiritualism, at the same time including all that our correspondent may mean by the term.

The light on the more interior phases of spiritual life will become stronger by-and-by. Much depends on the kind of mental surface from which it is reflected.

We may say in conclusion that it is this divine element in Spiritualism which has been the life and soul of all our work. Mere phenomenalism, professionalism, and officialism, by themselves are not Spiritualism, and are utterly misleading and anti-spiritual; soon they wither and fade away. The phenomenalist is readily wearied of his plaything; the selfishness and greed of the professional element when it gets rein, goes too far and gets us all into disgrace, and the officialists embroil the Movement in divisions, cliques, and tyrannical enactments, occupying men's attention with their personal doings, instead of calling attention to spiritual truth. All of these phases of action in connection with, but not of, the Spiritual Movement, are worldlyism—that is all,—and have the negation of spiritual usefulness in them.—Ed. M.

IMPORTANCE OF CLAIRVOYANCE AND THE SPIRITUAL FACULTIES.

WITH ILLUSTRATIONS.

Our Swedenborgian contemporary, "Morning Light," took notice of the case of a clairvoyant at Oldham who told an old man in a meeting, as reported in the *MEDIUM*, that he had carried cake to bed with him at Christmas time, and got up in the night to eat it. The old man, a stranger to the clairvoyant, declared publicly that the description was quite correct. This incident "Morning Light" thinks derogatory to Spiritualism in some way which he does not explain. In the first place it proves the power of clairvoyant vision, which can reveal the most secret actions of our lives. Swedenborg had a similar faculty. Many other things might have been seen and described, but to take cake to bed and eat it in the night was quite an extraordinary thing for an old man to do, therefore the description of it was more striking on account of its unusual nature.

Instead of being "low," such ability indicates a stupendous moral power, the scathing glance of which few could withstand. If this clairvoyant faculty became more prevalent crime would be prevented, folly would be shamed out of all countenance, and hypocrisy would be unmasked. We ask our Swedenborgian contemporary whether the gospel be degraded by the incident respecting the disclosures of the past life of the Woman of Samaria? We will give him another illustration of the power of a controlling spirit, in evincing clairvoyance through a medium, and giving expression to facts thus perceived:—A few days ago the Writer had a very interesting conversation with an excellent and well-known medium, who lives in a country town. She was relating many incidents which had occurred in the course of her mediumship.

Some years ago she held a general circle several times a week, at which many wonderful experiences and convincing proofs of spirit presence were obtained. One season when the militia were called out she was induced to billet a party of the men, who, becoming aware of the nature of the meetings held in the house, desired to be admitted, and some were greatly interested in what took place. One of the men represented himself as an unmarried man, and made overtures to an eligible female that frequented the house. The controlling spirit put a stop to all this by revealing the fact that the man had a wife and several children. Before he left, the man openly confessed that the spirit was right in the statements made respecting his family affairs, and that he had been greatly benefitted morally by the influences and teachings of the circle; he expressed his gratitude for the privileges which had been conferred upon him.

Another case of clairvoyant perception by spirits was related recently to the Writer.

A number of years ago a lady in a country town, who had a short time before lost a beloved child, came to London, and, with the view of hearing some tidings of her dear little one in the spirit world, attended one of Mrs. Marshall's seances. She was quite a stranger. No one knew who she was or where she came from. It was a promiscuous meeting and consequently the proceedings were much to the lady's distaste in her painful frame of mind. She left the circle abruptly, and, if we remember aright, produced some little commotion by her conduct in doing so.

Some time afterwards her husband attended the same medium's circle, and he was equally unknown in every respect. "John King" alluded to his business, and then referred to the incident of his wife having visited the circle, and the dissatisfied condition of mind in which she left it. A child in spirit was spoken of as being near the gentleman, answering in description to the lost one.

At Mrs. Marshall's recent seance at the Spiritual Institution, a gentleman was present from Lancashire whose name was quite unknown. He had called at the Spiritual Institution several times but his name did not transpire. During the seance he was requested to write down a number of names on paper, including his own. Though he sat on the opposite side of the room to Mrs. Marshall she was able to inform him which of the names written was his own. Mrs. Marshall thus appears to have still the same gifts as were manifested in various forms through her mediumship many years ago.

Last week the manner in which Mr. Ward, of Northampton, was first introduced to Spiritualism was briefly described. He has since given additional particulars in writing.

In March, 1855, he lived at Rugby. While he and his wife were sound asleep in bed one night they were aroused in great alarm by a loud noise as if the window of the room had fallen on the floor with a crash sufficient to break it in pieces. Just following this noise Mr. Ward heard a voice say "Emma's better!" Mrs. Ward did not hear this voice. On looking at the time it was found to be 4 o'clock. On the morning following a letter was received stating that "Emma passed away yesterday morning at 4 o'clock."

Fifteen years afterwards Mr. Ward was living in Northampton, and visiting Mr. Hillyard's circle, through the tilting of the table, the sister manifested and gave her name "Emma Ward," also reminding her brother of the voice which he had heard at the time of her passing away. These things were not at all in his mind, he was looking on curiously at what was taking place in the circle.

Here is in the first place a case of clairaudience experienced by a man who had not heard of Spiritualism at the time; it was to him a natural gift—a portion of his mental outlook, like the other perceptions of the mind. Was that the reason why in Mr. Hillyard's crowded seance he was selected to receive a convincing manifestation? This manifestation was conveyed to him, not by any active faculty in himself, or in any other person present, but a mind—apparently that of his sister "Emma"—exercised a mental faculty in communicating to him through the telegraphic signals made by the moving of the table. The question is raised in our "Questions and Answers" department as to the means whereby spirits are able to thus manifest. Is there not in the persons present—medium and sitter—a latent faculty, through the existence of which the spirit is able to express itself? though it may be by a means outside of the consciousness of any person present, such as by moving the table or automatic writing.

In this little series of incidents we have illustrations of hearing, seeing, and telegraphing by spirits, and through the spiritual faculties of the living, as distinct and intelligible as in the ordinary course of life.

Such facts are, to the investigator of Spiritualism, of every day occurrence, and to occupy time with them may be considered prodigality. Let not familiarity with such things breed contempt of their importance. Apart from any curiosity which may be evoked, or use which may be served by them, they are, as indications of the power of the human mind, when opened up spiritwards, of stupendous interest. Compared with the discoveries being made in this direction, the electric telegraph, and so-called scientific facts respecting the organs and structure of the body, &c., sink into an inferior position. Here we have a power of mind which, unaided, may outrun electricity, and explain the ultimate structure and true use of every fibre of the human body. In short clairvoyance—the spiritual faculty, mediumship—is a scientific instrument of perception—equivalent to sight and hearing—grander than microscope, microphone, or telephone; the power of these extends not beyond the superficial phenomena of material existence. The spiritual perceptions penetrate the veil of matter and see clearly the world of causes and intermediate processes that yet await the eager scrutiny of man.

It is impossible to enumerate all the advantages which must accrue from the more general development of these higher faculties, especially when associated with intellect, culture and moral feeling; associated with these there is no difficulty that may not be overcome. With this noble perception the relation of all things will be perceived, and an orderly arrangement instituted in the administration of the world's affairs. Theories will depart and positive knowledge occupy their place, error

and falsehood will find no resting place or cover, and the causes of disease and failure will be, at all times, beneath the gaze of a God-like intelligence, which will guide man in the spiritualisation of his surroundings,

True Spiritualism consists in the unfoldment of these spiritual faculties, and through them linking man with the inner realm where his true individuality now and for ever abides.

LAST SUNDAY AT GOSWELL HALL.

(290, GOSWELL ROAD, NEAR THE ANGEL.)

On visiting this hall on Sunday morning we were very pleased to see our recommendation made last week in operation. The sitters in the conference had each a periodical in hand, while J. King, O.S.T., read Mr. Oxley's article on Embryology.

The reading being over conversation ensued, but with three or four exceptions the sitters seemed to be strangers to the subject. Others expressed acquaintance with it and grasped the whole matter readily. It was observed that such men as Darwin were frequently misunderstood by those who took up the cudgels against them. Darwin's views were not necessarily opposed to Spiritualism, for Mr. A. R. Wallace, a Spiritualist, had independently arrived at similar conclusions, and held them still. The man of science simply states what he knows, be it much or little; the spiritualistic speculator frequently expands into weary columns of words stating what he does not know, and because the solid man of science does not believe in it all then the Spiritualist falls on him with cant and abuse. What Darwin may know now never can contradict that which may be known to-morrow, for all truth is in agreement. There is much in these spiritualistic speculations like what was said of "spirit-guides" by "Jacques"—they are always about to reveal something, but when looked for the pea is not found under the thimble.

Mr. Sandheim will continue the subject on Sunday morning next with criticisms on diagrams of the first forms of human life.

In the evening at 7 o'clock Miss Samuel spoke to a moderate audience. The subject given out was "A Word to Spiritualists," which admitted of considerable discursiveness. The conditions were evidently very unfavourable, but the flow of speech improved as the evening wore on.

We must say we have considerable sympathy with these sensitives in the very trying positions in which they are placed. Unless there be soul in a meeting there cannot be substance in such a speech. Every discourse delivered by these sensitives partakes of the nature of a seance, and it is well known that results cannot be commanded. No medium can certainly announce that at all times or any time he can command materialisations, clairvoyance, or personal controls giving proofs of identity. If such be the case—Is it consistent to expect that spirits will at all times be able to give their thoughts through a medium? It must be remembered that a "spirit" is supposed to actually operate in the one case as in the others. If so, then—Why are conditions necessary and failures inevitable in certain forms of the seance and the opposite supposed to be the fact in respect to platform mediums?

This is not an apology for failure on the part of Miss Samuel, yet at the same time the speaker was not altogether herself. A speaker may keep on talking—consistently and giving good matter—and yet the thought desired by the spirit may not be given. That richness and fulness of inspiration can only come to pass when there are suitable conditions.

We are therefore misrepresenting Spiritualism and injuring the reputation of useful workers if we place them in positions where their true merits are obscured. The whole scope of Spiritualism as applied to the use of mediums is to furnish proper conditions. We know that our Goswell Hall friends are well versed in the philosophy of the subject. Here is a necessity for its practical application.

As to the singing, it was perhaps as intolerable as ever. In two of the tunes attempted—"Missionary" and "Chester"—the very blunders were perpetrated which were pointed out in the MEDIUM when the music was printed and described (see No. 566, Feb. 4, and No. 568, Feb. 18). This week in our Musical Department will be found a further statement of the relations which exist between music and spiritual control.

Now Miss Samuel is herself an accomplished musician, and must have felt utterly out of sympathy with the kind of thing going on around her. As to the "spirit-guides," if they studied their comfort they would keep well out of the din.

Instead then of wasting time with the human embryo, which may be read of at leisure in multitudes of physiological publications, let us ask ourselves how we are to develop out of the "embryo" of Spiritualism. The first, last, and entire work of the Spiritualist is self-development—the production of higher conditions. What would we think if the "embryo" became a spiritual philosopher, and instead of attending to its own growth bothered its cerebral "bladders" with ship-building, commerce, etc.—things that were altogether out of its line? If this supposition be deemed absurd—Why then should adults show less wisdom than the embryo? It improves—they don't.

Miss Samuel was announced as speaker on next Sunday evening at 7 o'clock.

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 11, 1881.

NOTES AND COMMENTS.

The spirit of "Human Brotherhood" prevails in our columns this week. Perhaps the word-spinners amongst us will not think so; but are we not all deemed loquacious by those who are wiser than ourselves?—that is, who have already arrived at truth, and quietly perform its mandates without clamour. We used to receive "Le Devoir" regularly, and would be glad if Mons. Godin would exchange with us now. For want of facilities in translating, perhaps, we overlooked the importance of his journal in the past. Mr. Cranstoun has introduced his views so well in the article this week that it is not likely we can forget it. Some of the practical methods, and results obtained thereby, would have been agreeable. Would it not make a splendid holiday for a party of English Spiritualists to take a trip over to France, and be present at Mons. Godin's "Fête of Youth" a few months hence? We would gladly be attached to the pilgrimage as reporter, and our readers would then get the benefit of our industrious eyes.

It is hopeful that Mons. Godin recognises the importance of moral considerations in the working out of a social scheme. While men regard life as a season for selfish and sensual indulgence, at the expense of others, if possible, social reciprocity will remain a dream. The success of the Shakers depends on their curbing the selfish and sensual principles. If all men, or any party of men, laid egotism and animalism aside and did their best for their own true welfare—never mind the welfare of others, that would come in as a matter of course—then Society, or that party, would be one harmonious family. There are some of us whose delight it is to be permitted to labour for truth and good—good to ourselves, good to others—for good is universal and becomes the more to ourselves the more we afford it to others. What is to hinder others, also, to strive for the universal whole? Let every man answer for himself.

So much interest has been excited in Mr. S. C. Hall, on account of his recent letter, that we gladly publish an article from a contemporary sent to us by a correspondent. No one can read that article without being the better for it. Such a man has solved the social problem equally with Mons. Godin. He has laboured seventy years for his brother man, and feels rich in that he has been enabled to do so much—not because of his worldly possessions. He covets not one

inch of earth's surface; he has invested his "savings" in another form of "real estate." He and Mrs. Hall have together produced some 500 books, all to benefit the reader, and over which they hold no proprietary control. Surely we can all become rich in a similar manner, however poor we may be in world's goods? By all of mankind adopting this policy the world would overflow with wealth and happiness.

Rut it may be said Mr. Hall is a man of genius whose powers gave him position and enjoyment. That cannot be said of the good old Devonshire women, who in their station and with their abilities and opportunities, did their duty and enjoyed their reward as keenly as their generous patron does. Feelings of humanity in the family make good servants.

The sermon of a Swedenborgian preacher on death harmonises with the view of Spiritualists, and in preparing for the death of the body, the preacher says nothing about being "saved by the blood." The last paragraph declares in favour of the truth of spirit communion. The other communications show how deeply Mr. Hall's letter has taken root. When the truths of the soul are freely uttered, it is found that all spiritually minded men are of one sect, or rather of no sect at all.

Mr. A. Duguid writes to say that the snow storm prevented the Dunfermline meeting from coming off. The railways were snowed up. We hope to have Mr. Duguid in London in the course of the next fortnight. He will be present at the celebration of the anniversary of Spiritualism, at the Spiritual Institution, on Thursday evening, March 31.

VOCAL MUSIC IN SPIRITUAL MEETINGS.

The interest in this important subject happily increases. It is largely discussed in this issue. The Goswell Hall report illustrates the need of progress in this department of our work. On the music page will be found considerations well worth attention. A service of song will be held at 8, Bournemouth Road, Peckham, on Sunday evening at seven o'clock. Mr. Robson has composed some original tunes. Our Musical Department will be found this week on page 158.

SOCIAL SITTINGS WITH MISS SAMUEL.

During her present visit to London Miss Samuel has kindly consented to meet her friends at the Spiritual Institution, 15, Southampton Row, on Thursday evening, at 8 o'clock. The first meeting was to be last evening. The second will take place on Thursday next. Her present visit may not permit of any more meetings.

CIRCLE MEMORANDA.

Mr. Edward Wood, of Oldham expects to arrive in London on the 14th instant. Perhaps some of his London friends would be glad to have a sitting with him. He may be heard of at the Spiritual Institution.

Mr. W. Towns has left his old address at Islington and migrated to the opposite side of London. The temporary address not having become known, has put some callers to inconvenience. We can now state that the permanent address is—Mr. W. Towns, 161, Manor Place, Walworth Road, S. E.

MANCHESTER—"Home Circles."—Our next meetings will be on Wednesday March, 16, at Mr. Greenwood's (Auctioneer) Windsor Bridge, Salford; and on Wednesday, March 23, at Mr. G. Dawson's, 27, Ellesmere street, Moss Side, Manchester.—J. Campion, 33, Downing Street.

Mrs. OLIVE had an excellent attendance at her free healing seance at 121, Blenheim Crescent, Notting Hill, on Monday morning. Mr. D. Younger was in attendance and operated on patients. This seance is free to all sufferers on Monday mornings at 11 o'clock. No charge for diagnosis, advice, and treatment.

A SEANCE will be held on Wednesday, the 16th of March, at Mrs. Smith's, 25, Boylen Road, Kingsland Green; about a minute's walk from Dalston Station, for the benefit of Mr. and Mrs. Hagon, who will give the seance and who are in great difficulties. To commence at 8 o'clock. Collection at close on behalf of the above object.

ENCOURAGEMENT AMIDST DISCOURAGEMENTS.

Letters from many writers continually come in expressing satisfaction at the important work being done by the MEDIUM, particularly within the last few months. There is an incessant demand for back numbers, and several issues have sold completely out. The stream of manuscript keeps pouring in, and weekly the editions of this paper are "all of a piece," as if the matter had been planned and specially prepared to meet a given purpose.

Here are distinct and unmistakeable points of encouragement:—

1. The work is appreciated: it serves a purpose in contributing to the comfort and enlightenment of humanity.

2. The readers are interested in the MEDIUM as if it were quite an affair of their own: and it is truly so, as much as they please to make it.

3. The circulation is weekly extending into new and influential quarters. If some turn away—being offended at the truth—the ranks are immediately filled up.

4. Every time that the "Rules for the Circle" are inserted there is a host of inquiries from new beginners for further information. Every day the Cause of Spiritualism is quietly creeping onwards—becoming an ever widening circle.

5. There is a continuous pressure of matter to print, sufficient to fill a paper twice the size. The MEDIUM has no "contributors;" all who write for its columns send on their manuscripts spontaneously. They "contribute" to the great work of the Spirit: they are not mere literary associates of a publisher's venture. From such mercenary degradation may they and the Writer be saved with an everlasting salvation.

6. The plan and purpose of this work is perfected in the inner sphere. From day to day the work is given to be done: from hour to hour the means—the strength to do it comes to hand. It is Monday; heaps of MS. are disregarded, and yet the printers are in immediate want of "copy." In comes a packet; that is what was being waited for, now the nimble fingers are rapidly at work. There is an unseen power sustaining this work; hence the material agency is needed.

7. Now we come to a sacred number—the period of spiritual rest and peace. The grandest of all the "points of encouragement" is the ever-glorious light within the soul, which sustains the weary hands and otherwise distracted brain, when all around seems both dark and hopeless!

Why does the spirit-world pile its favours so thickly where there is such poor means to do them justice?—for it is the highest favour that men can receive, to serve the mighty purposes of the spirit. Why is it that all this printing and teaching is not carried to some centre of labour where there are editors, sub-editors, reporters, proof-readers, overseers, and a staff of experienced assistants; where there are extensive premises, abundance of capital and experience, heavy plant of machinery and type, and all the accessories of this world's success.

Can anyone answer this question? May it not be that those who possess these things have their mind so filled up by them that they have no room to entertain the Spirit. They may even call themselves spiritual editors, printers, and publishers, but if their hearts are not in the right place their efforts, in a spiritual sense, are futile.

The spirit when it comes upon earth—in a babe as in a new movement—builds up an organism from the centre outwards. It does not assume the dry bones of some stalwart uncle or grandsire, but begins and by vital attraction of suitable and prepared materials constructs a frail and tiny fabric of its own. It does not induce loaves of bread and joints of meat to come into the new structure, as they are in the pride and

glory of their marketable appearance. They must blend their character with that new form of which they are elected to become a part. The gaily gilt gingerbread must "become as a little child" before it can be part of a little child.

And the growing babe utters its wail of need, to attract to its expanding centre those atoms which it requires for the fulfilment of its earth work. The inhuman monster in human shape curses the little one because of its noise, and would ferociously put an end to the young life; forgetting that once he was in a similar state, and now is ungrateful for what was done for him then by refusing to return the act to another whose time it is to be ministered to. But the angel-mother hears the piteous cry, and her bosom heaves with a divine love which causes her to forget all personal comfort that the little one may receive that which God's laws have assigned as his.

The young spiritual work also makes its wants known, and through doing so these dozen years it has been enabled to live and thrive, and now its value is more and more appreciated as it grows in strength and gains experience. They are the happiest who have done their share in its nutrition. The unspiritual "Spiritualist"—if the name can be applied to such—has fiercely denounced the young spiritual work because it has made known its claims upon all for the necessities of its life; and the unspiritual one's inhuman hatred of justice—the rights of others to exist as well as himself—has been expressed in such a way that this spiritual work would have been crushed out long ago had the counsels of the heartless prevailed. Those with genuine spiritual sympathy, those with the divine sense of goodness—which is justice in practical operation—did their duty as it was urgently required, and to-day this increasingly useful work, because of their nurture, is in a condition of growth to require further attention to its needs.

I have been impressed to state in this column (last week it appeared) that the workers here urgently require more and better tools to enable them to perform their important duties with decency and a minimum of suffering. This appeal will be responded to by whom I do not know, but the reading of the words will open a door in some prepared hearts: the spiritual messenger will enter, and each willing hand will be happy in having done what he or she could.

Spiritual Institution, J. BURNS, O.S.T.
15, Southampton Row, London, W.C., March 8.

A SOLEMN WARNING TO SPIRITUALISTS.

The hand has placed the well-accustomed pen on the paper. The shadow of the Warning envelopes the mind: will it be heeded when given? Can its full import be conveyed through this instrument?

The times are full of warning; as they were when Jerusalem received solemn and piteous words of reproof, but she heeded them not. The voice of the Master must be obeyed; the true servant must do his duty! Those who refuse to be wise must become the victims of their folly.

REMINISCENCES OF AN OLD SPIRITUALIST.

Some of you were not born when the first ripple of the spiritual wave vibrated upon the shores of our consciousness. Those whose names were mentioned in connection with these first tidings are now in the spirit: they are here: they would speak to their brethren of the spirit still in the body.

When we first entertained the Angel of the New Dispensation there was a glorious illumination of the mental faculties. Phenomena were not needed to bear witness to the truth; it was its own witness. The new work was seen to be heavenly; it had in it the power to make all things like unto itself. All who had embraced it were supposed to partake of its glorious qualities, our circles were sacred to the discovery of God's will, our mediums were most worshipful, in

our eyes, to commune with the spirit was a privilege that crushed every other consideration into nothingness by the weight of its importance.

In those days Spiritualists were brothers indeed, having a common purpose in view, in the accomplishment of which they did all that lay in their power to help one another, and all mankind.

After a while it was found that all who professed Spiritualism were not inspired with the same exalted motives. Vanity of their gifts somewhat puffed up some mediums, jealousy of others degraded them. Vanity and egotism hurried some would-be apostles headlong into extravagance of word and act. Those who themselves knew nothing, most officiously offered their services as beacons to guide others. The light was frequently eclipsed, and the spirit of unity began to fall asunder.

TWO KINDS OF SPIRIT-INFLUENCE.

"Many men—many minds," says the copy-book. When the Spiritualists issue a copy-book this line may be rendered: "Many Spiritualists—many spirits." The different classes of "mind" found amongst men are distinct degrees of spiritual development in the man himself, and relating him to spirits of a like quality. There is a saying in the North:—

"Like draws aye to like—
Like an auld horse to an auld stane dyke."

The rickety, tumble-down "auld stane dyke" is the refuge of the worn-out old animal with the last vestiges of horsely merit in him. Just so the dilapidated and ill-constructed moral fabric in man becomes the habitat of spirits of a yet more degraded and morally helpless kind; and the downward forces of both parties being in association, the disaster is swift and sure.

Firstly—The good spirit-influence. Its characteristics are unmistakable. At first sight it does not commend itself to the superficial observer. Its runs full tilt against time-honoured abuses and vested interests. It honestly and openly speaks out what it perceives to be true, and for the lasting good. It fears neither man nor devil; and though it may suffer from both, it conquers in the end. The good spirit influence goes straight for the truth, and arrives at it soonest, though it appears to start by a roundabout road. It does not waste its energy and seek a momentary triumph in catching at floating straws and temporal successes. It suffers, it labours, it waits; but what it achieves is of permanent value. It is truly and distinctively spiritual, and its effect is to promote a genuine and elevating spirituality amongst men. It is reverent and sincere in its devotion, sound in its philosophy, honest, fraternal, and sympathetic amongst men, leading to unity and organic growth.

Secondly—The bad spirit influence is just the opposite. It wants to gather fruit before the buds have blossomed. In a word it is utterly selfish. Every thing it does is on the worldly principle—so much invested, for which is expected a return in a definite time with profits and interest; that profit—that interest is not in spiritual good, but in applause, an enhanced professional position, money, sensual enjoyment, power over the minds and destinies of others. All its labour and buildings up are with the prospective view of returning to self.

The evil spiritual influence, in a certain sense, is not a fool. It can chop logic and discuss "philosophy," but it prides itself in its ignorance and the ability of its "spirit-guide," and that it never took the trouble to learn in its life. Yet it is continually reading and gathering by stealth, and when its verbiage is winnowed and the chaff of words analysed, it is found that no one is any the wiser for it. The very beginning of this evil influence is, to say the least of it, deficient in candour, and the "spirit guide" will never wholly unbosom itself and tell the truth, if thereby it will throw doubt upon the professional reputation of the "medium." Everything must be assumed that is

favourable to the claims of the medium as a public performer, and all that would sift the truth and get at the real state of things must be kept dark. If any reader wants to test this matter, he can do so the first time he gets one of the class before him. We will be glad to learn the result.

Self is the Gospel that must be protected. The professional claim, the assumption of inspiration, of clairvoyance &c, must be sustained at all hazards. The suppression of truth is itself a lie: but the small lie requires a large one to protect it, till the whole moral fabric is undermined, and truth, honour and honesty are utterly incompatible with such a state of things.

THE RESULTS OF THE GOOD AND EVIL INFLUENCES.

Under a genuine inspiration and love of truth, the spiritual pioneer begins his work in some town or village. His family circle and meeting become a centre of spiritual goodness and truth. There is no love of notoriety, nor hope of gain; all the "earnings" consist in reproach and persecutions. But the noble family and their true friends are sound and honest in head and heart. They are respected for their truth by all who know them notwithstanding their Spiritualism. What a power they are in the whole county! No elaborate machinery has been used to promote the Cause, and yet it is vigorous and healthy. These good people have been the sole workers, and givers as well to purchase information for the benefit of others; but they have had no benefit themselves, except spiritual development and the satisfaction of having assisted others to that blessing.

Thus the ground is tilled and ready and the seed is being sown, but the enemy comes to sow his tares. Selfishness—the evil influence—says, "I must have my fist in that." Superficial minds, devoid of the light of the spirit but vain over externals, position, and gain—say, "What an excellent chance for one class of men to endeavour to control others, and for the work of the spirit to be reduced to the level of a speculation." The emissaries of these ideas make a descent upon the district, billet themselves on the good-natured Spiritualists, and permeate the hitherto spiritual sphere with their selfish and unspiritual ideas.

Just as every true, loyal, pure-minded servant of the Truth elevates and blesses all that come under his or her influence: just so do the opposite class blight and curse. Accompanied by a legion of spiritual parasites of like quality to themselves, they attach these unseen vermin to the personal spheres of those who come under their influence: the tactics of the formerly true Spiritualists are entirely changed, and where there was spiritual beauty and brotherly love there is nothing but the desolation of spiritual deformity and anarchy!

The public phase of Spiritualism has suffered much through this cause, and like an epidemic it gathers strength as it grows. The spirits in that lower plane have much more power than the superior spirits: because so many minds are in a selfish condition and ready to receive them. These evil influences are also superficial, and like scabs and pustules on the face, make an obtrusive display. Thus we may have a deal of "Spiritualism"—of a kind—and be very much the worse for it.

NOW FOR THE WARNING.

That is evident to all: but as the evil hosts are making increased efforts, as the years wear on, to dominate the Movement, it is necessary now and at all times to be on the watch-tower. Every true Spiritualist, like a soldier in the ranks, must do his duty, doing all he can for the reign of the Good Power. We also make our feeble effort, and it will do wrong to no one, being simply the following little practical word of advice:—

BE CAREFUL AS TO THE MORAL CHARACTER OF ALL WHOM YOU ENCOURAGE AS SPIRITUAL WORKERS!!!

If you had a beloved girl to betroth you would not do so to a young man who had disgraced many others. If you wanted a cook you would not engage one who had put poison in the food when in her last situation. If you required a cashier you would not engage one who came to you saying: "My last master has grave suspicions that I robbed him: do take me in, give me a high position in your confidence; of

course the evidence is against me but you know it is very wicked of him thus to persecute a youth of my promise and ability." If you had occasion to send your boy to school, you would not confide him to the care of a master who had whipped and starved the son of your neighbour?

Do not say that a bad person can do you no harm. If you enter the presence of such a one you will be baptised with his, or her, vile influence, and as a consequence either be disgusted or polluted. Public orators and mediums in circles do not merely appeal to your intellect, but they operate on your spiritual sphere, leaving you the victim of influences which alter your convictions and modify your good principles in a manner that you cannot account for. There are to-day many suffering from obsession by evil spirits from having come under these unhallowed influences, that have, from time to time, endeavoured to bear sway in our movement. Indeed all who work by external and futile means with the hope of achieving spiritual purposes are truly obsessed—carried away by influences that lead them far from that which spiritual wisdom and experience would direct. So dangerous is this evil influence that it takes the mind captive unawares. The false reports and evil works that have been circulated and entertained in the superficial stratum of our movement these last two years, have been so extraordinary that some have wondered that fairly good honest men and women should be dominated by an implacable hatred of victims, whom they either never saw, or certainly knew nothing but good of. The cause is explained in this article. A very few agents of the adversarial power have cast their influence abroad, in opposition to those who inculcated different principles, and just as one typhoid patient or cholera sufferer will infect a whole continent, so have they been the means of polluting the minds of many.

THERE IS WORSE TO COME!

The next five years will be years of great suffering from evil spirits. Obsessions, lunacies, and spiritual persecutions will abound, and the most callous will be forced to acknowledge that there is a spiritual world. The sufferings will be most terrible. Spiritualists with the good influence will be the instrument in the hands of God to subdue and control the evil. Then let us at once cast the evil out from our midst, which has existed there too long, or we may be the greatest sufferers. Let us, as a Movement, retire from false and external methods of working, and striving alone for spiritual goodness and truth, work with God for the final triumph over evil.—AMEN.

BLESSED ARE THE MEEK.

Why grope and grovel longer in this murky muddy world:
 Why linger longer in a world where all one thinks most holy serves but for a jibe?
 Why strive to speak the burning thoughts that eat one's heart?—
 When every thought that comes with fervour to the lips serves but to mark one as a fool;
 Serves but to show that one is obstinately chasing that which cannot be.

Who is it that is mad? Am I or they?
 Is all one has to live for in this world of lies,—to feed and drink; to lust and lie and play the hypocrite, and try to seem but not to be; to grasp at gew-gaws that can never satisfy, but only laugh at us when they no longer elude our eager childish grasp?
 Ah, God! I've dived into their nightmare lives:
 I've tried to feel, to be as they; to see if there be anything they can attain that can reward them for their eager strife;
 But all I see is this!—
 An arid plain strewn with the ghastly wasted forms of those who've learned too late if they have learnt at all, that happiness can only come to those who seek it not.
 Yet more than this I see, when sick and weary with that sight :—
 I see the meek at last inheriting the earth.
 The self destructive fire that moved these fevered ones who only strove for self, at last has burnt them out;

No longer their miasmic breath pollutes the blessed atmosphere of earth.

The meek, the patient heaven-obeying souls live on; yes live an everlasting song of love and praise to that all loving ever patient One whose gentle hand has safely guided them through all the fire.

J. G. S.

QUESTIONS AND ANSWERS.

WHAT TURNS THE TABLE AND MOVES THE HAND OF A MEDIUM?

QUESTION.

To the Editor.—Dear Sir,—I have noticed that when a table is made to turn by the ordinary method of laying hands upon it, and no one has "willed" it to move in a required direction, that the rotation invariably takes place from right to left. Can any of your readers account for this?

I should be glad to learn also whether it is by direct spiritual agency that the movement takes place, or whether such influence is conveyed through an organic force already existing in the individual? If so, is the character of this force known?

I have found that very many people, when holding a pencil lightly on a piece of paper will produce a scrawl over it without any effort of the will, while only a limited few appear able to write intelligibly or produce a drawing by this means. Is the scrawl to be understood to indicate an incomplete rapport between the spirit and the individual?

My apology for troubling you with these questions is, that I am, yours respectfully,
 "A TYRO."

THOMAS POLLETT. If you read our weekly issues carefully you will not fail to observe that the MEDIUM is not the vehicle of any one idea. As all things are the manifestation of spirit, we hold that Spiritualism embraces all things if taken with reference to the spiritual unfolding of man. We will be happy to receive your communications, but till we have perused them we do not venture to state whether they would be suitable to our columns.

W. D.—All yours to hand. Would have written before, only that the address you give seems incomplete.

MR. T. M. BROWN AT NORTHAMPTON.

On the occasion of one of Miss Brown's visits to London we were the means of introducing her at Northampton on her return journey. The visit proved eminently satisfactory on both sides. We did the same for Mr. Brown last week, and a letter received from him indicates that the results were equally pleasant.

Mr. Brown thus writes: "The visit of myself and spirit-friends has been fraught with success. We had three splendid meetings, especially the one on Monday evening, when "Bretimo" of his own free choice gave a seance for clairvoyant descriptions. The friends gave us good conditions—all that we ask—and the results were good. We received kind assistance in our work from Mr. Chester, the Ward family, and other good friends. We will cherish with pleasing remembrance our visit to Northampton.

"We sat in the same chair and stood in the same place occupied by Miss Brown on her visit. It was pleasant—it was strengthening to find that one so dear to us had made such a good and lasting impression. Her portrait hangs there in Mr. Ward's room, beautifully framed. The heart was touched to see these evidences of appreciation and good feeling to one who is now far away. I hope our labours at this visit may leave an impression equally good and lasting. Mr. Gubbins kindly entertained me; he is a genuine worker in our Cause."

M. T. M. Brown had a very pleasant meeting during his recent visit to London, at the Spiritual Institution. It took place on Sunday evening, Feb. 27. We regret that circumstances prevented our having a sitting with Mr. Brown during his stay in London. It is quite a treat to have a conversation with his controls; besides there are various points which we much desired to discuss with them. We hope to meet him in the North before long.

THE Originator and Editor of "House and Home," Mr. John Pearce, has issued a circular to say that the proprietor has brought the publication abruptly to a close, and that he (Mr. Pearce) hopes soon to address his friends through the columns of a new journal.

THERE have been very few discussions on Spiritualism before mutual improvement societies this winter. The Cause has been so covered with disgrace on account of the abhorrible acts of individuals that it was needless to attempt stemming the storm of obloquy that meets the pioneer on every hand. One black sheep does more injury than the good of a hundred white ones can atone for.

MAN'S PHYSICAL CONDITIONS.

THE HYGEIAN SYSTEM OF MEDICINE. EVERY MAN HIS OWN DOCTOR.

1. All animal bodies consist of fluids and solids.
 2. It is from and by the fluids that the solids are formed.
 3. The fluids contained in the human body are four times the weight of the solids.
 4. The chief of the fluids is the blood, from which all the others are derived.
 5. The blood not only repairs every part of the human machine, but also carries with it all the decayed parts, to be expelled as excrement.
 6. The blood is the life—the primum mobile—the first agent—from which all others derive their origin.
 7. Health depends upon the purity of the blood, all other conditions being equal.
 8. The purity of the blood depends upon its having free outlets for its decayed particles.
 9. Disease is induced by the choking up of these outlets, by reason of an accumulation of decayed particles in the intestines, etc.
 10. This accumulation is occasioned by anything that weakens the circulation or hurts the digestion.
 11. The impurities thus detained in the blood occasion every species of disease, according to the quality of the humour, or the particular locality in which it is lodged.
 12. The great natural outlets for the used-up materials of the body are the kidneys, the bowels, the pores of the skin, etc.
 13. All disease is caused by the introduction or retention of foreign or impure substances; therefore, to promote the health of the body, means must be taken to keep the body free from all impure or superfluous humours.
- There are various methods of skin treatment: air, water, unguents, and magnetism. Magnetism, or hand friction, or other manipulation may be associated with all the other three.
- The hot air bath may be used in its more intense form as an illinator, or gently as a vital stimulant. It may be followed by water or oil as a finish.
- Water is a valuable illinator as in the case of the wet pack. The hot stupe and bandage soothe local irritation, ablutions cleanse the surface; hot and cold affusions on nerve centres or muscular surfaces tone the nerves and establish the deficient circulation.
- There are many unguents consisting of fine oils and aromatic essences which, when applied to the skin, have a valuable depurative effect in negative temperaments which would not react to the hot air or water treatment. The employment of unguents is invariably associated with manipulation, which is of great use in connection with any agency.
- Magnetism from the hand draws out from the nerves foul aura that will not readily yield to the more physical agencies just named. After the magnetic poison has been withdrawn without disturbing the circulation, the other processes and treatments enumerated above may be used to greater advantage. Magnetism of a healthy kind infused into the patient is a nourisher, a stimulant, a tonic or, indeed, anything that the system may require, the more physical means being simply accessory to it in removing impurities of the grosser kind.

UNDER THE CONTROL OF "HEROD," OR MAMMON— WHICH?

It would be interesting to know who writes the manifestoes of the Local Government Board relative to the small-pox in London. Of course it is a medical man intent on the promotion of medical trade, but we should like to have his name. His advice to vaccinate infants within six days of birth is of Herodian wickedness, and has been vigorously denounced at several Boards of Guardians, especially by Mr. Ross of Holborn, and, to their credit be it said, by several doctors. On the other hand, Dr. LLOYD of Lambeth reports that as far as he can manage, all children in the parish infirmary are vaccinated twenty-four hours after birth! As several Guardians have pointed out, for every vaccination effected, 2s. 6d. is paid, and the temptation is irresistible. Eight paupers or paupers' brats make 20s., and, whatever the consequences, there's the money! At Chelsea the public vaccinator has been complaining to the Vestry that he gets no pay for revaccinating boys and girls under fifteen years of age, and suggesting that in presence of the existing epidemic, the Vestry should reduce the age for revaccination! Thus is the commercial aspect of vaccination plainly manifest.—"The Vaccination Inquirer."

Mrs. WHITAKER writes from Cheltenham giving cheering accounts of her mediumship and of the progress of the Cause in that fashionable town. She desires to be remembered to all friends whom she used to meet at the O.S.T. School at 15, Southampton Row.

A RESPECTABLE and industrious youth wanted as an Apprentice to the printing trade. Apply to J. Burns, 15, Southampton Row, London, W.C.

LITERARY NOTICES.

PHRENOLOGICAL LITERATURE.

INDICATIONS OF CHARACTER IN THE HEAD AND FACE. By H. S. Drayton, A.M., New York: Fowler and Wells; London: Fowler, price 8d.

This is a pamphlet of 48 pages, and containing 30 illustrations, chiefly of the general form and outline of heads. The author selects prominent types of head, illustrates them by examples, and points out the influence of these types on character. It is clearly written—the style being such that any intelligent reader could readily master its teachings. Four diagrams of the outline of the head, as taken by hatmakers, indicate the cranial conformations of President Garfield, of the United States; and Hancock, Arthur, and English names not so well known on this side. Garfield's head is a rather regular square oval; Hancock's is an elongated oval pointed in front, obtuse behind, and much expanded over the ears. Arthur's head is a very irregular oval: one side almost straight, the other convex, with a large protuberance in the middle. It is a "long" head, and so is Hancock's. Garfield's head requires a hat size 7 $\frac{3}{8}$, and Hancock's 7 $\frac{1}{2}$, indicating a head about 23 inches in circumference. Garfield's head must be, therefore, much above the average—it is one of the large heads. The Americans have evidently secured the best man for the chair of the President. Hancock, in certain difficult positions, might do better than Garfield; he is more cute, cunning, and resolute possibly, but as a "solid man" who is "all there," in the best sense of the term, he does not appear to be equal to Garfield. It is not well for the representative man of a mighty people to be phrenologically eccentric. Mr. Drayton has a weakness for pandering to the "scientific" of mankind, and placing phrenology somewhat in the shade, at the same time deriving all his materials from the source which he somewhat disparages.

REMINISCENCES OF DR. SPURZHEIM AND GEORGE COMBE: and a Review of the Science of Phrenology from the Period of Discovery by Dr. Gall to the time of the visit of George Combe to the United States, 1838-1840. By Nahum Capen, LL.D., the Author of "Biography of Spurzheim," "Republic of the United States," "History of the Democracy," etc. New York: Fowler and Wells; London: Fowler, price 6s.

This is a bundle of the most delightful and instructive memorials gathered by a loving hand. From his first interview with Spurzheim, nearly 50 years ago, the author has evidently been, as he says, in "agreement and sympathy" with that great mind. A fervid enthusiasm runs through every page which rivets the feelings as well as the attention of the reader, and enables him to estimate the grandeur of those philosophers—Gall, Spurzheim, and Combe—who laid the foundations of phrenological science. In this work the reader is personally introduced to these noble men, and he seems to enjoy their presence. Their simplicity of manner and tastes; their independence and generosity; their lofty conceptions and their industry feed the fires of love for humanity in the bosom as the details are devoured like sweet morsels. These men lived and worked for the truth and humanity. They cared not for praise or for blame, and their highest satisfaction was in being of service to others.

This delightful book is composed of short sections, all of which are so attractive that we dare not accord ourselves licence to quote, otherwise we might transcribe many columns. We trust the book will obtain a large circulation amongst our readers, for to possess the whole book and study it thoroughly is certainly preferable to having only portions of it.

HOW TO LEARN PHRENOLOGY. With Hints as to the Study of Character, by L. N. Fowler, author of "Lectures on Man," "Marriage," etc., etc. London: Fowler, price 6d.

This is the system of Phrenology complete, boiled down to a pamphlet of 50 pages. Beginning with "Principles," the author describes the brain and the skull, with illustrations, and then proceeds to give the "Analysis and Classification of the Faculties." Some of the illustrations stand in the place of several, as in the case of one face surmounted by four types of skull, indicating characters of widely different quality. Types of temperament and brain development are further illustrated by engravings of famous characters. Then comes "the Temperaments and how to judge of them," and "How to find the Organs," concluding with "Combination of the Faculties," and "Objections Answered." The style is clear yet fascinating, rendered so by the enthusiasm and distinguished ability of the veteran phrenologist who writes it. There is not a superabundant word to be found; it is, on the contrary, a miracle how so much instructive matter can be crowded into a pamphlet at the price.

Copies of these works may be obtained, per post, from this office.

MR. T. M. BROWN'S APPOINTMENTS.

Mr. Brown is at present in Nottingham holding meetings. He will lecture at Belper or Melford on Sunday, and give private sittings on the following days. Address letters—care of Mr. B. Dodell, 4, Chapel-street, Belper, Derbyshire.

THE ANNIVERSARY OF SPIRITUALISM AT GOSWELL HALL.

A Soirée will take place in aid of the funds on Thursday; March 31, 1881, being the Thirty-third Anniversary of Modern Spiritualism. Tickets 1s. each, which can be had at the hall.

Friends who will give their services, and thus enable the Committee to produce a good and varied programme, are kindly requested to communicate with Mr. Swindin personally at the hall or by letter at 34, Pancras Road, King's Cross, N.W., or to Mr. Towns, 126, Liverpool Buildings, New Station Road, Highbury, N.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

On Sunday last Mr. Macdonnell was grand—such testimony being paid to his address that it was simply unanswerable—his opponents praising him while they could not quite agree with all.

On Sunday, March 13, at 7 p.m. prompt, Mr. Veitch, in the absence of Mr. Macdonnell will speak on "the Bible."

On Monday, at 8-30, the adjourned meeting of members and friends to decide some matters left open last meeting.

On Tuesday, March 15, Mr. Burns will give a phrenological entertainment consisting of the examination of heads, at 1s. each.

Every Wednesday, at 8-30 punctually Mr. F. O. Matthews gives an address and afterwards clairvoyant tests. Last week several most remarkable tests were given to entire strangers. Gl. is expected to be contributed at this and Saturday meetings.

On Saturday, at 8 punctual, the usual sance; Mr. F. O. Matthews, medium. Mr. Hancock is present half an hour previous to speak with strangers.

J. M. DALE, Hon. Sec.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

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

At 7 o'clock, (probably) a person of some considerable standing in the movement, but who is not quite certain as to his arrangements; if not, F. O. Matthews will occupy the platform.

The Sunday following, Miss Samuel, the highly-gifted medium and one who needs no comment as to her spiritual abilities.

The following Sunday, Mr. Walter Howell of Manchester.

Last Sunday we were highly favoured with an address from Mrs. Slater in the evening.

The morning meeting was very good and thoroughly harmonious.

It is decided to make a collection at both morning and evening meetings in the future. Mr. Knight Smith will sing from Handel—"But thou didst not leave his soul in Hell."

11, Torrington Square, W.C. F. O. MATTHEWS.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

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

President: Mr. J. Campion, 38, 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.

Plan of speakers for March:—

13th.—Mr. W. Johnson.

20th.—,, J. Wright.

27th.—,, J. B. 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, Stretford Road, Manchester, treasurer.

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8, Bournemouth Road, Rye Lane, Peckham.

President: MR. JAMES KINNERSLEY LEWIS.

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

APPOINTMENTS.

New Delaval.—March 12, 6-30 p.m. "Spiritualism: Its Teachings and Utility."

Bebside.—13, 2-30 and 6-30.

New Delaval.—14, 7 p.m. "Is there another World? and Can Departed Spirits Communicate with Friends on Earth?"

Ashington Colliery.—15. North Shields.—16.

Midland District Conference, Walsall.—20.

Northampton.—April 5 and 6.

Mr. Wallis will accept calls to deliver trance orations in all parts of the United Kingdom. Apply by letter, to him at 333, St. Ann's Well Road, Nottingham.

N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MR. J. HOLMES, 6, Charlotte Street, Leicester.—Appointments: Yorkshire Committee, March 27. In correspondence with London, Keighley, Stamford, and Liverpool; Manchester and Nottingham still open.

OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2-30 p.m. Mr. Alfred Farrar, secretary, 7, Dawson-street, Lees, Oldham.

KIRKCALDY Psychological Society, 13, Oswald's Wynd.—Tuesday evening at 8 o'clock.

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HYMNS AND TUNES FOR SPIRITUAL CIRCLES AND MEETINGS.

HYMN No. 39 in the "SPIRITUAL LYRE."



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

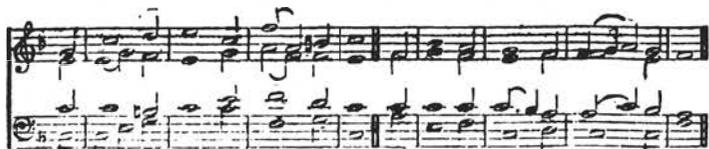
But now our thanks are chiefly pour'd For these who taught us to be free.

- 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.

HYMN No. 48 in the "SPIRITUAL LYRE."



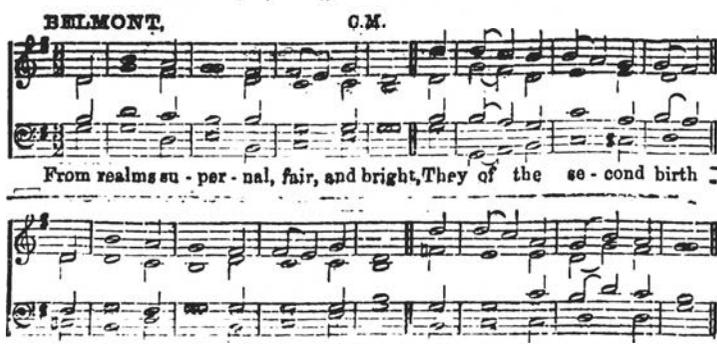
O Thou, to whom in an-cient time The lyre of Hebrew bards was strung,



Whom kings adore in songs sublime, And prophets prais'd with glowing tongue,

- 2 Not now on Zion's height alone
Thy favoured worshipper may dwell;
Nor where, at sultry noon, thy Son
Sat weary by the patriarch's well.
- 3 From every place beneath the skies,
The grateful song, the fervent prayer—
The incense of the heart—may rise
To heaven and find acceptance there.
- 4 To Thee shall age with snowy hair,
And strength and beauty bend the knee,
And childhood lip with reverent air,
Its praises and its prayers to Thee.

HYMN No. 66 in the "SPIRITUAL LYRE."



From realms su - per - nal, fair, and bright, They of the se - cond birth -

On ho - ly er-rands wing their flight To ev - 'ry home on earth.

REMARKS ON THE TUNES.

"Belmont" is a sweet, plaintive melody, expressive of the sentiment experienced by the mind when it realises the existence of a superior sphere of spiritual life, and feels gratified for the blessings bestowed thereby. It is an affectionate, not an intellectual tune, and requires to be sung with a subdued, winning expression, like the attitude of the grateful, loving child or junior towards its kind parents or worthy elders. The words of the hymn blend with it very happily, and create in the mind an intuitive realisation of spiritual presence and the benefits it confers on man.

This tune must not be sung in a loud, bawling style. A soft female voice should lead, and the men's voices should blend therewith but not to overpower it. Thus sung it is calculated to produce a negative state in the medium or speaker, and induce spirit-control. Every tune, every quality of voice, every style of singing represents a spiritual state, and induces the mind to that state while listening to it. To unite, then, qualities of voice, or styles of singing, with tunes that do not suit them, is to produce the most painful inharmony in minds that are alive to spiritual conditions: many excellent controls are ruined by this kind of anomaly in our spiritual meetings.

"Belmont" is well adapted to the circle, sung low and sweet. It will open the affections and enable loving spirits to come near, and warm up the aspirations of the sitters. Little children will approach near to the bereaved mother; the mother in spirit-life will return again, and soften the care-worn son; husband and wife divided by death will be again one in spirit; and to all, the spirits of blessedness and love will come from those harmonious spheres in which the affections blossom in sweetness and beauty.

The time is easy. There are three minims to the bar. Make three beats to each bar: two for a semi-breve, one for a minim. Thus beginning, "realms" has a long note of two beats, and "su -" a short note of one beat; "- per -" has the long note, and "- nal" the short note; "fair" has two short notes—one beat each—blended together by the slur. Be careful in giving the proper time to the two notes over "birth," the third beat coming with "On" at end of second line. Any natural breath or pause at the end of lines and verses should be carefully distinguished from an improper extension of notes.

We would ask circle-holders, and sitters with mediums generally, to observe the effects of musical compositions and methods of singing on the controls. Mediums themselves could, by recording their experiences, afford valuable guidance. No music should be introduced haphazard, but be applied with careful reference to the general object sought by the sitting or meeting. This, controlling spirits and experienced mediums often do, by asking the circle to sing certain hymns in keeping with the spiritual work being performed at the time.

Music is, literally, the language of the spirit. Without the use of words at all, the highest spiritual truths may be expressed by music. The outer man seeks the aid of words to apply his expressions to the needs of material existence. For purely spiritual good we require to withdraw ourselves as much as possible from the influence of the external; and music, speaking the aspirations of the spirit, is a pathway on which the soul may meet celestial messengers and receive their blessing.

HYMN No. 66 (continued).

- 2 To sorrowing souls they bear a joy,
To cheerless souls a love,
To weary hearts they tidings bring
Of holy rest above.
- 3 The darksome hearth they light with smiles
The lonely home they throng,
Till the lone pilgrim wakes to bliss
In list'ning to their song.
- 4 They go with champions of the Right,
They nerve the struggling arm;
They watch above their path, and shield
Their every step from harm.
- 5 They lead the way to victory sure
E'en though upon the sod
The body falls, they guide the soul
In triumph on to God.

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