

A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY,  
AND TEACHINGS OF  
**SPIRITUALISM.**  
[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 572.—VOL. XII.]

LONDON, MARCH 18, 1881.

[PRICE 1½d.]

## SPIRITUAL POLITY.

### A SPIRITUAL SERVICE OF SONG & SPEECH AT PECKHAM.

In accordance with a notice which has appeared in the *MEDIUM*, the usual Sunday evening meeting at 8, Bournemouth Road, Peckham, was on Sunday last, of a special character.

Since the agitation of the musical question in these columns, increased attention has been given to the vocal music by the South London Association, or Circle. Happily Mr. J. G. Robson, who is the secretary and also the medium,—the meetings being held at his rooms—is also a teacher of music, and a musical medium as well. Mr. J. K. Lewis is a poet and has written some of the hymns in the new “*Spiritual Lyre*.” The circle is therefore well supported with talent; and talent attracts its like. Mr. Butcher, who takes great interest in the meetings is an experienced musician, being a Crystal Palace medalist as band master. To these has recently been added a valuable accession of young ladies and gentlemen, with fine voices, and who have been trained in choir singing.

A service of song had been determined on—how will be perceived as we proceed, and it came off on Sunday evening. J. Burns, O.S.T., was invited to take part—in fact to act as chairman, but he introduced an arrangement which altogether obviated the functions of chairman. Mr. Lewis, the President, gave out the hymns, and each speaker got up and spoke without announcement or formality when his turn came. The two last speakers were notified by a small slip of paper being handed to them. This is far more agreeable in a Sunday meeting than the formalities of a chairman, saying, one spirit will control to pray, another to speak &c. All seemed to come spontaneously and their was no superiority or obtrusiveness manifested in anyone.

The informal announcement made in the *MEDIUM* attracted more visitors than the space would accommodate. There is only room for some three dozen chairs; these were all occupied and every inch of standing space as well, including the space at the top of the stairs outside the door. Over two hours these friends stood their ground, not only with patience, but evidently with deep attention and enjoyment.

The opposite end of the room was devoted to the speakers. Mr. Lewis occupied the right hand corner at a small table with hymn books, lights &c., on the other side towards the centre of the room was Mr. Burns; to his left a space for speakers, and the harmonium and Mr. Robson occupied the left hand corner. The chief singers occupied the front row.

Mr. Robson in the first place called the attention of the meeting to some peculiarities in the musical compositions which he had produced, and copies of which were in the hands of the choir. The third line in each verse of the first hymn was for female voices alone; and he desired the meeting to carefully observe that arrangement.

The order of service then proceeded thus:—

Opening music—extempore (J. G. Robson).

Hymn 68 “*Spiritual Lyre*,” Tune “*Triumph*” (J. G. Robson).

Invocation—Trance (J. G. Robson).

Hymn 135 “*Spiritual Lyre*,” Tune—Chant (J. G. Robson).

J. Burns, O. S. T., then rose and delivered an address:—

### PREPARING FOR THE NEW ERA: THE THIRTY THIRD ANNIVERSARY OF SPIRITULISM.

In the work of Spiritualism we are too apt to suppose that our proceedings spring entirely from our own efforts, while if the truth were told it would appear that our operations as Spiritualists are simply the carrying out of purposes that have been laid by our superiors in the inner realm. I say “as Spiritualists,” for there is much that is real in the name of Spiritualism which is not Spiritualism at all. We may conclude then that this sort which is not Spiritualism is all our own work, whereas the genuine article is an importation derived from a more spiritual clime. We are merely the instruments to carry it out.

What can we do of ourselves? Let us not forget that we did not of our own effort and volition come into the physical world. The Power that caused these external bodies with their functions and faculties to grow and develop still sustains us, and in due course will remove us from the external scene; and we have it as a certainty from spirit-communication that in another state the same power will still sustain us in being. Man is therefore of two parts: cause and effect—that which caused him to be and that which he appears to be.

There is in like manner a spiritual reason and purpose in this meeting apart from the mere fact of the meeting being held as one of a society series. What is that purpose?

In two weeks' time the thirty-third anniversary of Modern Spiritualism will come round. Like every event in life and history it has its meaning. That meaning must be pro-

claimed and made known, that preparation may be made for its true observance. Out of the many who are called Spiritualists we have been set apart to make way for this anniversary, by our making known to other Spiritualists the thoughts with which we may be favoured on this auspicious occasion.

An ancient poet inspired with spiritual truth said: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

"And the voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever." (Isaiah xl. 3-8.)

And who is the Lord for whose coming preparation has thus to be made? You have also named him in your hymns so harmoniously sung, and the sentiments thus melodiously uttered have led up to these remarks. The term "lord" means the bread-giver, the life-sustainer, the leader: he who as the innermost of man is the image of God, and whose thought as spiritual wisdom and conscience is the word of God. He is the mediator between the infinite source and the finite physical man, and he is the saviour of man by revealing to the external mind and animal nature those truths and modes of conduct which will show us the will of God as written in the universe around us, and incline us to walk in the paths thus indicated.

In the opening of the gospel narratives the same idea finds expression, and is, indeed, quoted from the older writer whose words have just been repeated. John was born before the greater Teacher; he was rough and uncouthly in attire. In the "wilderness" he "preached the baptism of repentance for the remission of sins," and said: "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop and unloose. I have indeed baptised you with water: but he shall baptise you with the Holy Ghost."

The "mightier" one is reported to have come. His spiritual peculiarities were very pronounced from his early youth; he taught and demonstrated spiritual truths, and at the age of 33 years suffered the death of a martyr. This event he foresaw, and promised to return again in spirit as a comforter, a teacher who would satisfy all of man's spiritual requirements.

That time marked a great epoch in the world's history. It was the closing scene of the Ancient World and the dawn of Modern History. The old and worn-out civilisations passed away in scenes of fearful suffering, and new religions, new empires, and new peoples took up fresh positions on the face of the earth.

And yet that gospel teaching was no new thing. It had existed from before the dawn of History in various forms, but a climax was then reached, a transformation had to be effected that the growth of the grand spiritual idea might again take place on a new basis.

And so also spiritual manifestations are nothing new: they are older than written speech: yet we, as Spiritualists, recognise the modern era from the 31st of March, 1848. From that time a systematic attempt has been made on the part of the spirit-world to reveal itself to man, and a system of thought has accompanied those revelations, which has done more to impress the mind of the age than all the efforts of cultured humanity with their educational and literary appliances could have done.

Now it would be of little avail to attempt either to prove or disprove that these ancient poetical prophesyings and personages referred to and were indeed, veritable historical characters, for historical truth is not spiritual truth, though the one may be symbolical of the other. All men are symbols, or representatives of spiritual states or ideas, and there is no incongruity in supposing that spiritual eras of the past had their representative men in whom the genius of the spiritual wave was embodied. The present spiritual wave as it ripens to its culmination, may also be represented in some one distinguished being in whom it will find full practical expression. But are we not all, in a degree, representatives of the age in which we live? Verily that may be so, but, unfortunately, we too frequently represent the iniquities of the age—its spiritual incongruities and perversions, rather than the advanced Soul of spiritual excellence which the Soul-spheres seek to implant amongst the affairs of men.

What is it we, as Spiritualists, desire to do in the world? It is to institute communion between this mundane sphere and the spiritual state, whereby certain results may be accomplished:—

- (1) The existence of another state apart from that called "material" as known to the senses, will be thereby proved as a fact in philosophy.
- (2) The continued existence of man after death will be demonstrated by communion with the spirits of the departed.

- (3) A knowledge of man's spiritual state, as a scientific fact will be thereby unfolded as an offset to the physical science that at present dominates man's mind.
- (4) The laws of spirit being known and appreciated, they may influence human conduct and teach man, how better to adapt himself to the conditions of earth life.
- (5) Man in that effort will be systematically aided by those who have learnt the higher lessons of the spirit-world.
- (6) The tendency of man's aspirations will be changed from selfish aggrandisement, derived altogether from material considerations, to an upward desire for spiritual benefits to be achieved by the adoption of spiritual means.
- (7) Religion will thereby become practical—man will be spiritual in his motives and godly in their fulfilment.

But I hear the voice of an objector crying: Behold you have had Spiritualism in the world these 33 years, and it has not yet produced the results that you attribute to it. Even amongst the spiritual workers themselves—the supposed heralds of all this good—I perceive worse instances of worldly perversion than are to be met with in the ordinary affairs of life.

True O, Critic! Would that the words were an empty reproach. Let us look at facts square in the face and profit by our short-sighted mistakes.

All kinds of persons die the death of the body and their liberated spirits pass into the spiritual state, ready to return again through mediums, and, indeed, to influence all mankind, be they Spiritualists or non-spiritualists, who are in sympathy with their plane of desire. The good and straightforward also pass on to the spiritual state, and in like manner they can return through mediums, and they can influence mankind in general in so far as their conditions and aspirations will permit of it.

A medium may—purely as an instrument—be used by a variety of spirits, and not be influenced morally: that is, neither be made better by the good spirits, nor worse by the bad spirits. The medium is just what his or her life, as a human being makes him or her. Spiritual degradation does not come from mediumship per se, but from the motives and mental notions and personal habits of the medium, and those that surround him in the circle and at other times. Because a spirit of a certain class controls a medium, the spiritual condition of the medium is not at all necessarily blended with that of the spirit. On the other hand, rather is the spirit in its manifestation influenced for better or for worse by the moral state of the medium and the circle.

Thus stated, the responsibility does not rest on mediums, who are mere instruments; it does not rest on spirits, who are simply operators in accordance with conditions. The responsibility as regards spiritual elevation, or degradation, depends wholly on Spiritualists themselves. As the needle of their spiritual compass points so will the spiritual ship be directed. The saddle is now on the right horse; and surely we see proofs of this truth daily. We see one "Spiritualist" spreading disgrace and ruin throughout the whole expanse of the Cause, and we see another, whose every act and word has the tendency to promote the Cause in the highest sense, and instruct those engaged in it. You have been told—Why? in the foregoing sentences.

All religion, all spiritual systems have been based upon this foundation: two pillars uphold them all: and, without both of these pillars the temple cannot stand. These are:—

Pillar number one—A recognition of spiritual existence: an acknowledgement of Truth—God.

Pillar number two—A recognition of moral obligation: our duty in respect to these spiritual truths.

Are these not, indeed, the "two commandments" upon which "hang all the law and the prophets,"—"Love the Lord thy God with all thy heart, and all thy soul and with all thy mind, and thy neighbour as thy self."

In another fortnight Spiritualism will have been thirty-three years in the world. Like the earthly mission of Jesus it has appealed to the external senses of man; and amongst its followers there are those in abundance who represent the Judas, the Doubter, the Denier, and those who are not to be found at their post in the day of persecution and of trial. The political power in the form of officialism, and the self aggrandising tendency have plotted against the life of Spiritualism. "Crucify him, crucify him!" have they shouted when self-sacrificing work for spiritual truth has been advocated, but when the filching, trafficking party has required liberty or defence, then loud has been the demand for the release of Barabbas. There is then that party who desire to dominate over personal liberty in the Spiritual Movement and be high officials to control others, and there are those whose aim it is to wrest the money from all who have anything to spare and spend it on their own perverted sensual appetites, often making the excitement of these appetites in their victims the way of entrance into their pockets. I say these things have prevailed greatly amongst persons who have been eager to appear in the eyes of the world as "Spiritualists;" and between these two selves or parties has the spiritual power been, now as in the olden time, led to execution.

In two weeks again the sun crosses the line, marking the annual ascendancy of day over night. The thirty-third year of Modern Spiritualism will have been accomplished. It is a time fraught with fearful portents and dreadful expectations.



There are distressing commotions in all mundane affairs. Even the seasons are unpropitious, and the earth opens her mouth, swallowing masses of people. There is no confidence in the commercial world,—Capital and Labour menace one another. The nations, like bands of robbers intent on plundering one another, are armed to the teeth, and are ready to fly at one another's throats. The people are throughout civilisation forming secret compacts, the object of which is to do away with the tyrannies that rule over them. The temple of religion is assailed, or rather its counterfeit, the idol house of superstition and hypocrisy. From prophecies written and traditional, and from signs in the heavens and amongst men, a new world is expected; the old one is to pass away, and a different order will then take its place.

And will this approaching crucifixion be the death of Spiritualism? Most assuredly not: it will be its life. Spiritual truth can never suffer, just as the spirit can never die. It is the body, worn out and no longer fit to be the servant of the spirit, that dies and is removed. The Spirit of Truth—the Comforter—will still abide with those that are ready to entertain it, and greater works will yet be done than have been accomplished in the past. These "works" will not only be "greater" in intensity, but also "greater" in degree. These will not only be of more power, but they will be of a higher class. The eyes of men will not only be rivetted by wonders, but their inner minds will be enlightened to comprehend their spiritual import.

The approaching "crucifixion" will rid the Movement of the dead carcasses that are being galvanised "under spirit-influence" into semblances of spiritual life. The professional forms of mediumistic procedure are wholly "played out." The "when the hours of day are numbered" phenomenal entertainments and the platform performances of "spirit-guides" on Sunday evenings are shabby and threadbare. I do not imply that the manifestations in either case are not real and what they purport to be in a sense. The medium in either case is the victim of his own system. He tries to lift himself by the ears, and as a consequence fails to rise from the surface of the earth. In other words the mediumistic pretence or profession is too much based on considerations of self, and God does not permit his truth to be monopolised by individuals for their own exclusive benefit. In so far as we make spiritual truth a common heritage and distribute its healing rays to all around us, just so far does the divine Source increase our store of spiritual goods; but the man, woman, or medium who traffics on these things for his or her own benefit gradually dwindles and eventually flickers out. This is just the condition of the performance part of Spiritualism at the present day, and soon the tricksters and adventurers will be weeded out, and plants of a higher order will be able to thrive in what has been a hitherto encumbered soil.

Therefore the Voice crieth "in the wilderness" now as of old, "Prepare ye the way of the Lord." It is indeed a spiritual "desert" in which there is no "highway" for the truths of the spirit to find expression. The "Lord"—the divine soul powers of man—are altogether lost sight of and hidden from view. What is it that bars the way? Deep "valleys" which must be "exalted" every one of them, "and every mountain and hill shall be made low."

These "valleys" and "mountains" are vices and falsities; they are perverted passions and functions of the body, and inordinate bigotries, superstitions, egotisms and ignorant speculations of the mind. The gulf of animalism and brutish selfishness must be filled up by normal habits, so that the magnetic sphere is pure and solid for the feet of him who bringeth glad tidings, and the gateways of the mind—the mountain barriers of human intellectual short-sightedness must be laid low, broken down, so that truth may find an entrance into the mind. These two things—personal reform and mental culture—must go together, and in so far as we succeed in them, will we be able to entertain the "Lord" in our midst.

Besides, "the crooked shall be made straight, and the rough places plain." There is a mixedness and a twisted state of mankind that is like a bent tube, through which rays of light cannot pass: man's theories and practice do not agree, man's professed motives and actual doings are at variance. These crookednesses must be straightened out before the rays of divine light can pass through to us—before the "glory of the Lord shall be revealed;" for "all flesh shall see it together"—that is, all parts of our nature shall be illuminated simultaneously. We cannot be good in patches; we must be all of a piece. The new piece of cloth on an old garment ultimately makes the rent worse. That's what's the matter in Spiritualism: morally ragged proselytes flaunt a showy external robe, worn for appearance sake, but when the ruffles, fine linen, dress coats, and silks are seen through, all is poverty and deformity.

"And the rough places plain:" what are these? The intellectual uncouthness, ignorance, and want of culture of persons who, without any shame or sense of their ruggedness, stick themselves up and loudly endeavour to attract attention in the spiritual ranks! The spirits can do it all, say they: and truly the poor spirits have to bear the blame of much that of a right lies at the door of human audacity. Let us see to our duty as instruments of spiritual work, and leave as little for the spirits to do as possible. The less we expect from

that quarter the more will we get. This musical question is a case in point: the spirits do not inspire with new melodies those who have no taste for musical culture, and the spiritual effect of a musical inspiration can not be unfolded till the "rough places" of the singer's musical faculty be smoothed down by careful study and practice. The grammatical, literary, observing, and thinking faculties also demand to be made "plain," as also the moral tone and the spiritual aspirations. We must earnestly desire the best of all our gifts, and for every talent we increase, double will be added to us.

The question with the servant of the spirit is not—How much can I earn by it? but—How much am I ready to sacrifice for it? Our sole impulse in the coming era must originate from within. The consciousness of spiritual truth must be experienced in the intuitions, and not through the external eyes by means of phenomena, and then we shall have more phenomena for the use of others than ever we have had.

We must not be so pretentious about our "spirit-guides," and being "under control." The most of this sort of thing is very misleading, and when it is not just that it is an adroit way of advertising one's professional importance at the expense of said "spirit-guides." This eager greed for mediumistic notoriety and reputation is one of the "mountains" that must be utterly removed. We must make ourselves of "no repute," that thereby there may be some little elbow room for spiritual truth to put in an appearance. Let the spirit-world be its own guarantee, and then these carefully interlarded professions of spiritual excellence will be unnecessary; for the man with his eyes open and his senses about him is often just as much, and more, "inspired," and by "spirit-guides," too, than the man who traffics upon the fact of talking with his eyes shut. Let us teach the people the truths of spirit-control and how they are all subject to it, and not humbug them with pretentious exhibitions which leave them in still greater darkness. If the spirit-friends close the eyes to concentrate the intuitions, let them do so without our sticking a sale ticket on the article on that plea at the rate of a guinea an hour. Thank God the spirit-world does indeed by trance, impression, and many ways, work through instruments diversely, yet our task is to let the spirits speak for themselves and not create a new priesthood out of invidious and worthless distinctions.

First and foremost every Spiritualist should sustain the mundane part of his nature by mundane means—work of body or of brain, by rendering valuable service to individuals. When he works for the Cause he will then be able to give his spiritual duties undivided attention, and throw his whole soul spiritwards in his work without after-thought or deduction. How is it now? The spiritual teacher makes use of his function, as such, to form a business connection for his talk—called "organisation"; or in undermining others to get hold of their customers. Spiritualism is altogether a second-rate affair with them, and every time that a meeting is magnetised by the eloquence of one of that sort of speaker the hearer is so far removed from the spiritual and made the creature of a needy human being.

Our meetings must be smaller, more harmonious, and far more numerous, that as brothers and sisters we may visit one another and seek the highest good of all. Our homes will be our churches, and we will manufacture our own priests.

But here we make a great mistake in thinking that it is to do good to others that we perform our spiritual work. We get Utopian notions into our heads, and fancy that the world is to be turned into a paradise by our own puny efforts. The world is required to be just as it is—a place of discipline for the kind of people that are sent into it. If we made it too fine we would spoil it for its present purpose. All that we have got to do is to improve ourselves—that is what we are here for; but strange to say, such is the nature of things that we cannot improve ourselves unless we forget ourselves and endeavour to improve others, and we cannot improve others without beginning with ourselves in the first place! As we become good we are enabled to do good, and to retain the good we acquire we must lose no time in giving it away to others. Our grandest possession is spiritual development, and that can only be ensured by exercise, by applying our spiritual powers for the benefit of others.

Let us not then look at the dark side of things, and think that spiritual work is a method that places man in a kind of doleful penitentiary through life, depriving him of all gladness and enjoyment. The contrary is true. By allowing the soul-intuitions—the "Lord"—to have full sway we all become normal mediums in addition to the wealth of abnormal mediumship which we already possess. The spirits of the good and the true are our every-day companions. All things that are for our good they constantly apprise us of. We are preserved from the plots of the swindler, the snares of false friends, the atmosphere of infection, the wild speculations of crazy men. This soul development is a lamp to our feet, a guide and counsellor, and by it will the earth be ultimately benefited, and man will not require the harsh schooling that is now the lot of so many.

This is the most important moment of the world's history. We live in times that have been without parallel in the past. How then shall we as Spiritualists celebrate our thirty-third

anniversary? Some will speculate in dancing and singing to raise a few shillings for the benefit of speakers and hall-keepers; others will try to advertise their "spirit-guides." Let all please themselves, for in the great drama all have their part to play. It is of all-importance that there should be the voice of those who cry in the wilderness: Prepare for the better time, repent of past follies, and be ready for the new duties that will be served out to those who are worthy to perform them.

Hymn 155 "Spiritual Lyre," (A. E. Hunter); Tune—"Light," (Adapted).

TRANCE ADDRESS THROUGH MR. ROBSON.

Mr. Robson, entranced, then delivered a short address. He did not propose to speak long; there is a time for silence as well as for speech. The most perfect operations of nature are performed in silence. In silence and hid from view the seed germinates, and without sound or intimation the fruit ripens. The spirit-world also sows the seed of spiritual things in silence, and yet the voice is heard and understood though neither speech nor language should be used. That meeting had been evoked through silence. The medium then speaking, as he awoke from his sleep one morning received the impression—the silent voice which had led to the holding of that meeting. He was alone—there was no one to speak with, and yet he was not alone—for those who seek the good of others are never without company. The control looked with joy and gratification on such a meeting as that. The little musical seeds had been sung in good harmony. If the medium lived and kept his health much more of that kind of work would be done. For some time he had been in retirement from spiritual work, but his candle had again been lighted, and through him the controls hoped to gladden many hearts and bring them to the source of wisdom. The attention of Spiritualists had been devoted too little to the beauties of song. The churches had been enabled to fill their pews with the music they provided for the public. Though they might teach theoretical errors, still the churches in producing the works of the great composers, placed within the reach of man a power to glorify God, and exalt the human spirit which is of the utmost importance.

The control in concluding said, it was not necessary for any special subject to be introduced on that occasion, as the medium was to be found there at suitable times for the exercise of his mediumship, and the answering of any questions which might occur to the mind of anyone present. The audience was thanked for attending, and an invitation was given for all to attend the weekly sittings.

Hymn 89 "Spiritual Lyre," Tune—"St. Cuthbert," (Dr. Dykes).

Mr. J. Kinnersley Lewis read a composition which he designated:—

#### THE FAIR ENCHANTRESS.

FROM "FABLES ANCIENT AND MODERN."

A great King in a far-off country had a beautiful daughter whose hand was sought after by many of all classes—rich and noble—poor and humble. He was so affectionate that he did not endeavour to direct her love against her wish.

She scorned none for their poverty and loved none for their wealth. But often when courted by the great she would, as was the custom of the country, change her appearance and seem very plain to test their love. She would, it is said, assume a very poor and ragged attire, and therefore would many return to their homes disappointed and sad.

In course of time this fair lady married; but here the story is rather ambiguous, as it is so old and the language in which the first part of her history is written so ancient that it is little understood, and we can little more than guess when she first married, for she married more than once! Some say it was to a prince, others that it was to a peasant; but there are some who consider the whole story so uncertain and contradictory that they even say she never married at all, but only bewitched her admirers as in strange dreams, to suppose herself in their possession. There are even some, again who doubt the whole story so much that they say that such a lady never existed, but we will pity them and believe that she really did live, because she was said to be so very beautiful. Those who denied her existence were generally proud, vain

and deceiving, and did not like to acknowledge anyone, or anything better, or even so good, as themselves and theirs.

It may appear unkind, but it is said that when she married, she who could at will remain beautiful and angelic, would transform herself into shapes the least attractive, and dress in the poorest robes—that she who was most wealthy would not only become poor or appear to become poor, but that she would spend her lord's money on schemes which the world deemed the most wild and extravagant, and lavish it upon entire strangers. But the poorer her lord became the deeper was his regard for her, such was the power of love or the strength of her enchantment. Despite all this poverty their wedded life was happy in the love of each other.

It is true that from time to time hints were made that she would kill her lords or make them seek death that she might marry again—that this she would accomplish by spells, making thorns to be to them as roses, tears as pearls, and death as life. Therefore would the poorest of the poor sometimes speak of her with the utmost scorn.

Though her lords were said to be dead, this was never fully believed, because it was thought she had the power to make immortal everybody and everything she loved, and that, though her love would embrace others it was never taken away where once bestowed—that instead of their being dead, they were only sent to her Father's realms, with which they were so enamoured that they never returned, or if they returned, they were so changed by the climate and manners of the country that they were not known again.

When a great favourite would die—for she loved those most who loved her best—it would be given out to the world that she had pined to death through the loss of the loved one, but this was not universally believed as it was known she could defy death by changing her shape. She would then be sought after and sometimes found in another country in a new form and with a different dress, working fresh wonders. Not unfrequently would it happen that for a long time she was not seen, and it was then supposed she had for awhile returned to her Father's house to weep over the weaknesses and failings of those amongst whom she had lived, and to regret their refusal of the gifts of enchantment with which she would have so willingly and liberally endowed them. She seemed to want all others to be as happy as herself.

But very few could understand her words though they were always the most simple. Where she was, everything that was real seemed as though it were not—light itself seemed to fade in her presence.

Some would assert that she never really returned to her Father's house—that she could speak with him as well a long way off, and see him though no one else could, and that when apparently gone she lived in the deserts, in the forests and in caves; from which she could cast a spell over some poor peasant and lead him to her over burning deserts and through howling wildernesses and teach him the secrets of nature, the mysteries of the stars, and give to his stammering tongue the eloquence of poetic fire. She seemed to love poverty as she was often found with a poor pilgrim far from the homes of men.

Kings and princes fearing that she would exert her wonderful powers to make all men worship her as queen, would delight in subjecting her admirers to the most bitter persecution and horrible torture, and this she never prevented, though her power was not doubted. She said that this only tested their love for her, for which she would sometimes reward them with untold delights.

She could, it is said, have made kings of the poorest, but this she was never seen to do—'tis believed that she reserved this charm for her Father's dominions, because you must know she was now living in the country of those who had won her love.

If men sought her society to profit by her enchantments, she fled them or banished them from her presence. She read their hearts. Their inmost lives were by her seen written on their face, and in the very air surrounding them. If men came to love her for her purity, she would make them happy and give them a profusion of bright flowers from the fields of her Father; and here she would again exercise her powers of enchantment so that to her enemies they seemed but blighted and withered, while to her friends they were a source of beauty by day and sweetness by night.

Some say her last appearance was so fascinating that some men were ready to leave their homes and sacrifice everything to know her, and that women were eager to see her, to admire her comeliness or to discuss the richness of her robes,—that the most learned solicited her society to partake of her wisdom. But though in all her re-appearances she has had numerous admirers there are many who refuse to acknowledge her, having made images of her previous forms, which they worship as goddesses. This the wise always avoid, for she ever comes more beautiful.

The name of this "fair enchantress"?

The young need no further name, they are content to know her as an enchantress; the older, too, need no further name, as they have already recognised her variously as SPIRITUALISM.

This story is not new to you—there is nothing new under the sun, only old truths in new forms!



Hymn 114 "Spiritual Lyre," Tune—"Angel Guest," (J. G. Robson)

ADDRESS BY MR. J. A. BUTCHER.

Mr. Butcher said he would take for his text: "Be not weary in well-doing." He considered it the duty of every spiritually minded person to be doing well at every opportunity. A good purpose would not go unrewarded, even if immediate results were not traceable to it. No one could tell what good might spring from well-intentioned effort. When the distress of the poor could not be relieved because of want of means, a kind word would soothe the wounded spirit, and help to sustain the burden of affliction. He had heard little of that glorious meeting, but that it originated in a good intention was evident. His work in the Temperance Cause had engrossed him so that the work in that room had been somewhat overlooked. He desired to see Spiritualists share the crumbs of their spiritual repast with others, and, as far as possible, make the whole human family partakers in the truths of the spirit. For the last seven years Spiritualism had been a guide to him. It had given him an impetus to gain further knowledge, which he would not fail to circulate to others as it came into his possession.

Hymn 168 "Spiritual Lyre," (J. K. Lewis); Tune—"New Angels," (Adapted).

ADDRESS BY MR. HUMPHRIES.

Mr. Humphries expressed his pleasure at taking part in that meeting, and unprepared as he was, he would utter the silent thought that had come to him. They ought to be glad of such an opportunity to express their views, so that those in the wrong might be set right, and those in the right supported.

"Blessed are the pure in heart, for they shall see God," for it is alone through the cultivation and purification of our spiritual nature that God can be through ourselves revealed to us. Moses said to the Lord, "Shew me thy glory," but he was answered that no man could see it and live. Even the face of Moses shone so that the Israelites were afraid to look upon it. Buddha has taught how divine illumination may be obtained by abstraction. Jesus on the Mount of Transfiguration was enveloped in light, and was surrounded by angels.

Spiritualism had been to him a most blessed thing. It found him a wanderer; he had a vacancy in his mind. It is true he had faith, but it wanted testimony to support it. He was so undecided that he was on the verge of passing into the world of pleasure. But in the midst of his own family, with his wife and children, he had received the testimony which his mind required, and many most holy thoughts and emotions had been implanted into his mind and heart. He was blessed with the support and guidance of the spirit-world, and in addition, had the gift of clairvoyance, and saw around him the beautiful faces of those spirits for whom he had prayed, and thereby aided in their elevation.

He was a Christian Spiritualist; Christ was to him the highest example. Spiritualism he could not define—it included so much. He was glad to say he could not find fault with what he had heard that night. He was pleased to hear a speaker say that he had been in error—we should all acknowledge our errors.

Mr. Humphries concluded by praying that God's blessing might come down on that meeting.

Hymn 166 "Spiritual Lyre," (J. K. Lewis); Tune—"Praise," (J. G. Robson).

During the singing the collection was taken up. An appeal was made on the generosity of the meeting to defray Mr. Burns's expenses, though no arrangement with him had been made.

Mr. Burns said he would receive no expenses. The tram fare was only 2d., and he had been amply compensated by being present. There was, however, the rent of the room, then lamps and candles, besides much loving work involved in that meeting, and he hoped the audience would be liberal.

A vote of thanks was then proposed to Mr. Burns, but he interrupted it. He said it was more fitting that all personal distinctions should be sunk, and that the great work of Spiritualism alone should engross our hearts and attentions. He felt grateful for the brotherly motive nevertheless.

There were other speakers, but as it was past nine o'clock it was decided to terminate the meeting.

Mr. Robson in the trance said, that having feasted it was fit they should depart. God grant that they might meet again, and as on that occasion without pope, or priest engage in spiritual worship; and not only in that room, but in a state where there would be no tearing away of soul from soul, that semblance of heaven might even then remain a blessed memory. Such a meeting made amends to the weary workers—that medium and others—for much toil and effort.

The meeting was closed by singing hymn 84, "Spiritual Lyre," Tune—"Dijon."

### SACRED AND SECULAR.

"Sacred" is "set apart for a certain use": "secular" is "belonging to the age." "Sacred" denotes that which is "lasting," "secular" that which is "temporary." Spiritualism we justly call a "sacred" Cause: it is therefore an "enduring" one: Secularism gives itself the name that best becomes it, a "temporal" phase of thought.

The word "sacred" has in its Latin original the double meaning of "holy" or "accursed," according as the consecration to the divinity (implied by the word) were to hand over the consecrated object to preservation or destruction. And truly it is no less a "sacred" duty to defend the right than to overthrow abuses.

Superstition is undoubtedly a gigantic evil; but lack of fitting veneration is likewise deplorable. Artistic treasures were destroyed in bygone times which this iron age cannot hope to replace: works on which days and years of loving labour had been bestowed, such labour as is all too rare at present. Had the iconoclasts rightly regarded the works referred to they would have spared them as "sacred," not "sacred" because associated with pompous ritual or mitred prelate, but as forming a link with forefathers who, though loyal to the Church, at least had left monuments of artistic skill for future men to gaze on and admire. A like danger besets the more impetuous "reformers" of our times. Despising all that their fathers deemed "sacred," they run a headlong tilt against rational belief in the unseen Powers. All who continue to conform in any measure to the older régime are regarded, equally with the bigoted ecclesiastic himself, as "past reform." Those, however, who take up this extreme position and champion the world, as it were, lose their ability for agitation within these "religious" bodies from which they are voluntary exiles. Society cannot be expected to experience a sudden and total revulsion of feeling. Only gradually will the new light dawn upon those whose spiritual eyes are being by degrees opened. Without binding oneself to their creeds, or to attendance at their ceremonies, it is still possible to keep up an amicable acquaintance with the orthodox. We must strive to shew them the "more excellent way," but to that end we need not be always plunging into controversial arguments with them. Rather "let your light so shine before men that they may see your good works," (the best proof of the goodness and soundness of your arguments) "and glorify your Father which is in heaven" (as opposed to the money and interest-god, who unfortunately is, as many poor misguided ones know, "on earth"). On the other hand, while we respect within limits the objects mistakenly deemed "sacred" by the orthodox, we must shew that much that they deem "secular" has a right to be, and is, and shall be by us deemed "sacred." We must shew them that in our opinion life is too short for attendance at

"idle repetitions" of exploded creeds and effete rituals: that our ordinances and worship are found in earnest aspiration and practical work for the welfare of our fellow-men. So far, then, from limiting the sphere of things "sacred," we shall decrease the sphere of things "secular." Life for us is a "sacred" season throughout; every day must be "hallowed," made "holy," devoted to high and noble duties: each hour is "sacred" to some labour (either for our own personal benefit, by the attainment of which we may gain or continue to possess the means of self-support, and of teaching and helping others, or directly for the good of others) or recreation. Even recreation itself may be "sacred," "set apart," to the benefit of others as well as ourselves: e. g., healthy games, exercise, music, &c.

How "sacred" again are all the more intimate relationships of life! Father, son, mother, daughter, husband, wife—should not such ties indeed be hallowed? It is a striking proof of sad lack of due veneration in these times, as Mr. L. N. Fowler well remarks in his most excellent treatise on "Marriage," that that momentous subject is usually treated in conversation as a light and trivial matter, and spoken of more frequently to raise a giddy laugh than to awaken heartfelt emotion. It follows by necessity that those who rashly tread the "hallowed ground" of wedlock are afterwards mocked by irreverent and undutiful children. How can it be otherwise? Herein it may be clearly seen that ecclesiastics have a very grave charge of neglect of duty lying at their doors. Whilst they are preaching up incredible doctrines which took their rise in and sprang from the darkness of the middle ages, and searching volumes in vain for the verification of unimportant events which, if proved ever so incontrovertibly to have occurred, can have no practical bearing on the duties of life; whilst they are urging the people to "flee from the wrath to come" instead of from the error and sin now besetting them; whilst they entreat them to prepare for death, instead of to "quit them like men" by rising to the dignity of true manhood, having vanquished the twin demons of Passion and of Self-conceit ("every man" ought "not to think of himself more highly than he ought to think")—all this time the people are dying for lack of "saving" knowledge. Oh, the woe, the suffering, the untold anguish, both of body and mind, which might have been avoided, had half the labour devoted to bootless study of inessentials been expended upon the discovery and promulgation of the true rules of life! All these "religious" formulæ are to be deprecated, inasmuch as they call off men's minds from the practical issues of life, and therefore indefinitely protract the amelioration of the state of our common humanity, for which amelioration every true man's soul turns with ceaseless aspiration.

Thus the "sacred" of to-day must be deemed "secular," or fleeting: and that which is now lightly regarded must presently be esteemed "sacred."

It would be unfair if I were not to advert, however briefly, to other matters essentially "secular." What shall be said of operas and novels? In so far as either raise men from the low level of sensuality, in which there are, alas! many sunk—well. There are, I will admit, openings for these agencies, which will doubtless continue to do useful work amongst a certain class. The same excuse may be made for the temporary "secular" use of church formulæ. In so far, however, as opera-singing and novel-reading call off the mind from the main topics which should engage a thinking man's attention, so far are they an evil. I do not denounce either: they are equally harmless pastimes, especially if the opera or novel be "standard." They may be productive of good. But if really good, they will cease to be "secular."

It will be said, "Why insist so on the utilitarian point of view? I want amusement sometimes, not an eternal round of instruction." I reply, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." The writer of this (Eccle-

siastes ix. 10) does not appear to have been a Spiritualist in our sense of the word, but as far as his "inspiration" enabled him, he spoke truly. I have been informed by a spirit who frequently controls (at a circle to which I have the privilege to belong) and whose predictions and general knowledge are strikingly accurate, that spirits in many cases do return to earth to gain knowledge on various subjects of earth-experience, but that the attainment of such knowledge is always more difficult for them, than had they acquired it when in the flesh. That this would be so appears on reflection, for, to begin with, the spirit must find a suitable medium, between whom and the spirit sufficient similarity of tastes and dispositions exists to render any interchange of ideas possible. The spirit has to take upon it the risk of failure, even when the seemingly suitable medium is found. Supposing the medium abandons the study on a sudden—the spirit has no redress. A number of similar difficulties attendant on such a case will readily occur to the mind, and hence the great importance of employing our time and talents aright, and to the utmost of their capabilities, is most clearly shewn. Both time and talents are "sacred" trusts; our responsibility for them as Spiritualists cannot be over-rated. May God and His angels assist us to the due fulfilment of our great duties!

"CAMBOR."

#### OUR ATTITUDE TOWARDS THE CHURCH.

To the Editor.—Dear Sir,—Having read in your last issue (March 4) "Cambor's" letter, and his kind invitation for the opinion of others, I beg to give you mine.

I beg to say that I fail to see the advantages to be derived from the bold scheme of "Cambor" with regard to the Church, and opening of the church doors in the manner he puts it. I do not think it is, or will ever be, to the advantage of Spiritualism to fight or war, as it were, with either the Church or any other religious body or creed; but it is for us to seek the great Truths of spirit-communication in a spiritual way, and not in an earthly way wishing to attain that which I, for my own part, do not think would be wise.

I have for a long time studied Spiritualism, and have for long communicated with the spirits of the departed; but I have never yet had a communication which would teach me to take the views of "Cambor," nor yet to be at variance with any religious body or creed; but find that they rather show us to live in love and harmony with each other. They teach me the great doctrines of love and charity, and to live in peace with all men of whatever class or creed, and if we, as Spiritualists, must gain by our Cause, it is spiritual gain for which we must look and which we must get, not only by our spirit-communication, but by diligent prayer, not of words only, but prayer from the heart. The controls I get inform me this is the great harmonising influence between them and us. Our true mission is to work diligently in our Cause in the sphere in which the great Spirit of spirits has in his love and mercy placed us—to go steadily on, daily reaching nearer those spheres beyond, where we hope to find all love, peace and harmony—all religious differences and creeds sunk, as it were, in oblivion, and to see all nations, all sects, and all creeds joined hand in hand in the great spiritual work of charity and peace to all, each and every one doing the bidding of the great creative Power—God.

May we in this earth-sphere try to so live in unity also, which will fit us more for the life hereafter if such unity exist here below; then our Cause is triumphant. Hoping some more able pen than mine will take the matter up also, in a spiritual and charitable light, I am, Mr. Editor, yours faithfully,

Romilly, Cheshire, March 8th, 1881.

BALI TEAN.

#### MEDIUMSHIP—THE SPIRIT-CIRCLE.

##### MR. AND MRS. HERNE'S SEANCES.

24, BUCKINGHAM VILLAS, FOREST GATE.

Dear Mr. Editor,—I have not had the pleasure of sending you an account of our seances since the first week in the new year. During the inclement weather in January our seances were discontinued on account of stoppage of trains and roads. We could not reach Mr. Herne's house, and on the third week the magnetism had got weak, and consequently the power, but we had the spirit-voices, as usual, but no forms. We have again sat regularly, and our seances are as splendid as ever. Several new phases of power have been shown us: articles mislaid for some time have been brought to the house, to the persons they belonged to, in full light; others have been taken away altogether, and some have been found placed in boots



that had to be worn home. "Mr. Robinson," our dear "Spiritual Father," (as we call him) continues to give his grand orations on the "Life Eternal," and the certainty of progression for ALL, telling us that we are to live here as we wish to live hereafter, and to love and help our brothers that are in need. We always look forward to hear his kind and loving voice, speaking comfort to all.

Our own loved relatives come and speak to us and caress us, bringing us loving messages. We have a beautiful spirit who comes in the form, (a dear lady friend of mine) she has materialised now several times. The other night she came enveloped in a mass of white, in the form of a large rose, and her lovely face was in the centre. She had her own light under her face, which lit it up grandly. She looked at herself in the glass, and was seen plainly by us all. We were only four sitters including the medium. She is learning to speak in the direct voice, and will very soon be able to talk as plainly as our other dear friends. "Peter" is so kind—he helps them to shew themselves, and is, in fact, quite the Master of the Ceremonies; he amuses us, and at the same time teaches us many noble truths, his humorous talk is full of love and kindness, as also is "James Lombard," and "John King."

Last Tuesday two American gentlemen attended the seance and a form appeared, but it was not very strong,—a lady. One of the gentlemen said the same lady had come to him at each seance he had attended in England. "Mr. Robinson" answered many question they put to him, and told them many truths. He brought his voice close to them while speaking. "Peter" chattered to them in his usual way, and told them to examine and search truthfully into Spiritualism, and not be sceptical. "James Lombard" described many friends that were round them, and we had as many as seven or eight voices talking at the same time. I should think they must have felt very much satisfied at what they heard and saw.

On that evening I took two bunches of violets and put them in two vases on the mantelpiece. When the seance was over and the light struck they were both gone. Last Thursday they were brought back and placed in two empty china candlesticks on Mrs. Herne's bedroom table. A gentleman sitter had his mother and one of his spirit-guides try to shew themselves, but the weather was against the phenomena. My dear friend came for a moment; my dear mother and Mr. W.'s sisters come frequently.

Sunday, 6th March. Last night, owing to the damp moist atmosphere, our loving ones tried very hard but could not materialise. A dear little boy came to his father who was present, and gave his name; the father was quite overcome. "Mr. Robinson" gave us a kind and loving oration, and all our other friends were present. I trust when the weather gets settled we shall be more blessed, in seeing our dear ones clearer and brighter.

Friends that are anxious to sit with Mr. and Mrs. Herne, can arrange for a private seance by letter. No strangers are admitted to the Thursday circle. On the first Sunday of each month a seance is held for Spiritualists only.

I trust your barque is gliding along more smoothly, and I hope all your family are well. With best wishes, I remain your sincere friend,

R. W.

4, York Square, Stepney. March 7.

Mr. Henry Kelsall, Manchester, sends us copy of a spirit-message, purporting to have been received from "Henry Moorhouse," who had travelled with Moody and Sankey. After dilating on the advantages of spiritual gifts the message concludes: "When I was in the flesh I was ignorant of these gifts and blessings, and fought against them, and ordered brother Kelsall and others out of the meeting room; I thought him to be a dangerous man. Now my eyes are opened, and I am permitted to come back to acknowledge my ignorance. There is no crown for me; it is only for those who contend for the faith once delivered to the saints. I have not done this, but fought against it. I am in heaven, and I am rewarded according to my works." A confession of ignorance and contention against truth does not seem to be incompatible with "heaven." Perhaps it is the shortest road to it, for have not all men something or other to confess? He is "rewarded according to his works." What, then, comes of Mr. Moody's doctrine of blood?

In remitting his subscription for the MEDIUM, dated February 25, Dr. Crowell thus expresses himself:—

"I am glad to see that you continue to maintain the character of the MEDIUM AND DAYBREAK for usefulness.

"Mr. Sargent" has communicated with me through my medium four or five times since he left us, and he assured me that he did deliver the discourse through Mrs. Richmond, republished in last number of your journal. He also said that the ideas of the medium, to some extent, mingled with his own, but in the main the published report of the discourse is correct. "Mr. Owen" stated the same in respect to the address delivered by him through Mrs. Richmond.

"I truly sympathise with English Spiritualists in the severe trials that American mediums, true and false, have brought upon them, and I hope that in future you will not be so unfortunate in this respect. We, also, have our crosses to bear from similar causes."

## QUESTIONS AND ANSWERS

### THE ORIGIN OF THE LORD'S PRAYER.

To the Editor.—Sir,—The footnote relating to the Jewish original of the Lord's Prayer, to which you alluded in reply to a correspondent in last week's MEDIUM, was extracted from a work which, I regret to say, I omitted to make a note of. It was a work of established repute, and I fully intended to search for the original in the British Museum Library. For want of opportunity this has not been done. It would, however, be a source of much satisfaction to me to know whether such can be found.

Should any of your readers have the opportunity of making the enquiry I should feel extremely obliged if they would communicate the result to me. I will make it known through the MEDIUM.

The footnote is as follows:—

"The Lord's Prayer was derived from the older Jewish prayer, which was as follows: 'Our Father which art in heaven; hallowed be thy name, and let the remembrance of Thee be glorified in heaven above, and upon earth below. Let thy kingdom reign over us, now and for ever. Thy holy men of old said, remit and forgive unto all men whatsoever they have done against me. And lead us not into temptation, but deliver us from the evil thing. For thine is the kingdom, and thou shalt reign in glory for ever and for evermore.'"—The Works of Rev. John Gregorie, p. 160. London, 1685."

THE AUTHOR OF

"A Forecast of the Religion of the Future."

[We have little doubt but that the quotation from Gregorie is correct. It would be interesting to know from what source that author derived his knowledge. We hope to hear from some of our readers what Gregorie has to say on that point. —ED. M.]

### PRIZES TO THE INTERPRETERS OF A SPIRITUAL RIDDLE.

In the report of the Peckham meeting with which the present number commences, will be found "The Fair Enchantress," a fable read by Mr. J. K. Lewis, which he had been impressed to write that afternoon. The name of the "Fair Enchantress" is given which so far opens the way for the interpretation of the many allusions that may be found in the fable itself.

To interest our readers,—particularly the young and ingenious—we have thought it expedient to offer prizes for the full interpretation of the Riddle. Go through the entire fable and explain what is meant by each act and circumstance described; by doing so it will be seen how profound the fable is and what an extent of ground it covers.

The prizes will be as follows:—

First Prize, a parcel of books—value 10s.

Second Prize, a parcel of books—value 5s.

Third Prize, a parcel of books—value 2s. 6d.

The papers must be received on or before March 31. Each paper should have appended to it a *nom de plume*, and be accompanied by a sealed envelope containing the name and address of the writer, and having the *nom de plume* on the outside.

We will ask our friend "Cambor" to assist in the adjudication of the papers, and hope his other engagements will enable him to comply. Perhaps Mr. Lewis could also take part.

If our young readers will distinguish themselves in this instance we will give them other opportunities to exercise their literary abilities and acquire a library of handsome and interesting books.

### MR. S. C. HALL'S "LEFT EARTH LIFE."

The reprint of Mr. Hall's article on the Passing away of Mrs. S. C. Hall, has met with great favour. Many parcels have been sent for,—not only dozens but hundreds. We have a few left for gratuitous circulation, paid for by "a Jersey Spiritualist." This tract will be received with favour everywhere, and that can not be said of all Spiritualistic documents, which may be, however, very useful in their way.

THE Revised New Testament will be published about the middle of May. The lowest priced edition—small type, 32mo., in limp cloth—will be 1s.; a larger size 2s. 6d., in cloth boards, or morocco, limp, 6s. There will, no doubt, be a great demand for copies. We shall be glad to receive instructions from our readers to secure copies for them.

## SUBSCRIPTION PRICE OF THE MEDIUM For the year 1881 in Great Britain.

As there will be 52 Numbers of the MEDIUM issued in 1881, the price will be—

One copy, post free, weekly	0 2	...	per annum	0 8 8
Two copies "	0 4	...	"	0 17 4
Three "	0 5 1	...	"	1 3 10
Four "	0 7 1	...	"	1 12 6
Five "	0 9	...	"	1 19 0
Six "	0 10 1	...	"	2 5 6
Thirteen "	1 6	...	"	2 18 0
Additional copies, post free, 1 <sup>d</sup> . each per week, or 6s. 6d. per year.				

### THE "MEDIUM" FOR 1880 POST FREE ABROAD.

One copy will be sent weekly to all parts of Europe, United States, and British North America, for 8s. 8d.

To India, South Africa, Australia, New Zealand, and nearly all other countries, for 10s. 10d.

Money Orders may now be sent from nearly every country and colony to London through the Post Office. In other cases a draft on London, or a per currency, may be remitted.

All orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, Office of the MEDIUM, 15, Southampton Row, Holborn, London, W.C.

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 18, 1881.

### NOTES AND COMMENTS.

The report of the Peckham meeting is a long affair, but if the reading prove as all-engrossing as the meeting itself, our readers will not consider it too protracted. A constant stream of inspiration of over two hours is highly exciting, but when the reaction comes it is found to have been too much. All the next day the Writer was not able for any important work, the nervous system being quite prostrated.

If all who attend such a meeting were of uniform development and in full sympathy this exhaustion would not be felt. As it is the enjoyment of the many is at the expense of the few. That feeling of blessedness and that pleasurable thrill as the emotions are moved by the proceedings—are they not produced by a transference of life-force from those who devote themselves without stint to the enlightenment and happiness of the many? When we are all so developed that we can blend—give and take—then the cup of enjoyment will indeed overflow, and the inspirations will be of a much higher order. The meeting was much too long: there was enough of pabulum for two good meetings.

A persistent demand was made for a report of Mr. Burns's speech. The attempt has been made to comply with the request, interrupted by numberless intrusions of all kinds, many of them quite uncongenial with the task in hand. The speech is not the same in expression, but it is of like import in substance. The friends of the Cause would do well if they enabled the Spiritual Institution to employ a shorthand writer, to report matters that all of our readers would be glad to become acquainted with.

Mr. Lewis's "fable" being in MS. we are happily enabled to present it entire. The more it is studied, the more will it be appreciated. The other speeches were excellent, but only an outline of them could be given.

This Peckham report is an excellent "order of service" which might be imitated in other places. There might be hundreds of such services held every Sunday evening in private houses, as this one was. If Spiritualists became resolute to do work of this kind, the spirit world would help them through. The music and hymns given in MEDIUM weekly, and the speeches, &c., reported, would enable all to have a nice Sunday meeting, which by the introduction of

remarks would soon become more interesting and instructive than any lecture. Controls of a high order would be quite frequent.

A consistent idea runs through this week's issue: the spiritual basis upon which all our work should be placed. Inferior considerations have led us into trouble and failure. It is the one who can endure, and suffer, and be "nobody," that ultimately succeeds in spiritual work.

The mathematical paper of Mr. McDowall is a hard nut and will require considerable cracking. It would not be wise to throw it aside because it does not yield to the first gentle pressure of the teeth. Andrew Jackson Davis in his works on the Summerland has expressed the same principles, though the mathematical demonstration of them is not used. We do not profess to say whether Mr. McDowall is right or wrong: he may be in error and yet prove very suggestive. All original developments have been pooh-poohed; but surely it is not the duty of Spiritualists to shut the door against ideas that have not been thoroughly vulgarised.

Mr. Crookes when he made his demonstrations of "Radiant Matter" was declared by the most eminent scientific authorities to have proved a truth which was opposed to all previously existing hypotheses. Mr. McDowall seems to be on the same track, and has for his aim the unfoldment of the law whereby certain matter is "radiant" and other matter opaque. Why does the flame of a candle emit light while the solid tallow is non-luminous?

Our Theosophical papers have been for some weeks in one direction, the aim of which will possibly appear more manifest as the future gives scope to the writers.

THE ethics of this number are somewhat severe. So it must be at times when the opposite seeks the ascendancy in a Movement. "Cambor" and his critic seem to be of one opinion after all. If men were healthfully situated and placed in life, they would not require so much exciting recreation and amusement. Life and its work would be one continuous round of active enjoyment. At the same time what are our spiritual myths and parables but "novels," and our religious services but "operas"? Let us have all things of the right sort, and then everything will be "very good."

NEXT week we will print a most interesting letter from Mr. A. J. Smart, Melbourne, giving some account of the voyage out and the work of Mr. Spriggs.

A "Page for Youthful Readers" will be a feature in next week's MEDIUM. We have in hand the MS. of a thrilling tale translated from the Swedish by our old and talented friend F. Orthwaite, and its opening chapter will fitly inaugurate the new "Page."

MR. E. WOOD, of Oldham, has given us a call and brought us some pleasant news from well-remembered friends in Lancashire who are working nobly for the Cause. There is demand for Mr. Wood's services in London, and he has promise of a pleasant and useful visit.

MISS SAMUEL will be present at the Spiritual Institution on Thursday evening. On Sunday evening she will speak at Ladbroke Hall.

### THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION.

The Third Monthly Conference of this Society will be held on Monday evening, 21st March, 1881, in the Chapter Room at Anderton's Hotel, Fleet Street, London, when

W. J. COLLINS, Esq., B.Sc., M.R.C.S.,  
will read a paper entitled,

"OUGHT VACCINATION TO BE ENFORCED?"

The Chair will be taken at 7.30.

After the Paper has been read the meeting will open for public discussion on the Vaccination Question generally. The attendance of both friends and opponents (particularly medical men, magistrates, guardians of the poor, and others concerned in the administration of the Vaccination Acts) is earnestly invited.

WILLIAM HASKER, Hon. Sec.  
Gray's Inn Chambers, 20, High Holborn, London, W.C.



## CIRCLE MEMORANDA.

Mrs. Mary Marshall writes from Paris, where she intends giving seances.

Mr. Towns will be at Cambridge on Sunday and Monday next, letters for him may be addressed—General Post Office, Cambridge.

The sitters interested in Mr. Towns' Wednesday evening circles, will please assemble at Mr. Towns' residence, 161, Manor Place, Walworth Road, S.E., on Wednesday, March 23, at 7 p.m. for 7.30 p.m. prompt.

Mr. Williams continues to receive his friends on Thursday and Saturday evenings, at 8 o'clock, at 61, Lamb's Conduit Street, as hitherto. The manifestations are very satisfactory, and continue to interest investigators of these extraordinary phenomena as much as ever. An introduction is indispensable.

A Musical and Mediumistic Entertainment is being arranged at Quebec Hall for the benefit of an aged widow—a most respectable and deserving person—whom ill-health has placed in difficulties. We would be glad to receive from charitable readers a few stamps as the price of a ticket. Many can help the few.

At 6, Kenilworth Road, Old Ford, a seance will be held on Monday evening, March 21. Mediums—Mr. Webster and Miss E. Dean. A collection will be made in aid of a person in distress. This is a postponement, as the weather was so boisterous that the last announcement was not successful. To commence at 7.30 for 8 o'clock.—FRANCES KNIGHT.

## THE THIRTY-THIRD ANNIVERSARY OF MODERN SPIRITUALISM.

On Thursday evening, March 31st, it will be 33 years since the spirits communicated by sounds through the Fox family in New York State.

There is an evident propriety in observing "anniversary week" with suitable circles and exercises. Thursday evening is convenient for meetings, and the following Sunday may be set apart for anniversary proceedings. But why not hold as many meetings as possible on Thursday evening?

We do not advocate elaborate or expensive proceedings; no trouble, no expense need be incurred. A great number of small meetings privately convened is far more commendable than public displays got up at much risk and effort.

We must not forget that Spiritualism first came altogether in private; in the bosom of the family; in the sacred ark of a child's sleeping cot!

These wonderful mediums, Mrs. Kane and Mrs. Jencken should not be allowed to glide from our grateful memory. May God bless them abundantly, and compensate them for all they have had to suffer for this great truth! None can estimate the sacrifices that mediums have to make: we should extend to them our love and protection.

A change is coming into our Movement. Let the true Spiritualist be, as at all times, on the watch-tower, on the evening of the 31st, to catch the first streaks of the new dawn.

The new Spiritualism will come to every man and woman, privately, and where two or three meet together. Begin on the anniversary evening the new work, every one in his little chamber or home.

We hope to have a very small gathering at this Institution: inviting none but angel guests, and those whom they may impress to attend.

WALSALL, No. 1, High Street.—Sunday, March 20: Committee Meeting at 11 a.m.; Conference at 2.30 p.m.; Trance Address by Mr. E. W. Wallis at 6.30 p.m. Wednesday, March 23: Trance Oration by Mr. J. C. Wright, at 8 o'clock.

HIGH WYCOMBE.—A debate on Spiritualism has been announced to come off before the Mutual Improvement Society. The proposition—"Is Spiritualism a Fraud?" will be opened in the affirmative by Mr. H. S. Wheeler, and by Mr. C. Colman in the negative.

## WORK at the SPIRITUAL INSTITUTION.

## MISS SAMUEL AT THE O.S.T. SCHOOL.

Miss Samuel attended a social gathering at the O.S.T. School, 15, Southampton Row, on Thursday evening last.

The Chief Monitor read from the portrait of Mrs. Croad her 'psychological characteristics, and then divided the circle into two classes—the Rationalistic and the Intuitive. He then had to leave the table, being too much exhausted by work to endure the draught.

Miss Samuel then gave an instructive address on the changes in the individual nature which rendered sitters more eligible at one time than another.

The Chief Monitor suggested that the principles then discussed should be applied to the reconstruction of that circle with the view of improving the conditions. There were really three points—the medium, those most mediumistic, and those least mediumistic. He would recommend that the most mediumistic sitters should be placed nearest to the medium, gradually approaching the least mediumistic, who should be placed farthest off. It was to be regretted that some Spiritualists would not take a hint on these matters without offence. For his part, he made it a habit to sit anywhere, or leave the circle or room if necessary.

A number of changes were then made which greatly improved the comfort of the sitters and enhanced Miss Samuel's powers in a remarkable degree. She described the conditions of nearly all of the sitters, and Mr. King did some healing. Mrs. Prichard also gave some information, and a very instructive and agreeable evening was spent.

## THE OSOPHY.

## SPIRITUAL SCIENCE AND THE "FOURTH DIMENSION."

To the Editor.—Dear Sir,—Believing I have something "new" to say on the above subject that would interest your readers, I respectfully request a little of your space for one or two papers, promising to be as brief as the nature of the subject will allow.

The minds of mathematical Spiritualists have been exercised in trying to discover what Professor Zollner could mean by a Four Dimensional space; and, as he has not yet informed us, I take the liberty of giving you the conclusions at which I have arrived, so with this explanation we will address ourselves to the subject.

The earth moves round the sun once in a year, and rotates on its axis once in the twenty-four hours, this double motion giving to the earth a spheroidal form; the difference between the length of the polar axis and the equatorial diameter being 26½ miles. These are facts too well known to require confirmation from me, it is the form of the earth I have to do with at present.

It is generally admitted that a body moving through space and not turning on its axis would assume the form of a sphere, that is, the polar axis and the equatorial diameter would be the same length, and as the body is not turning on its axis, it is moving through space at the same velocity at all points; thus you see the polar axis and the equatorial diameter are proportionals of its motion; but it has not been so clearly seen, that a body rotating on its axis would take the form of a ring continually growing wider without limits. There, again, you see that the form is a proportional of the motion, for the polar axis has zero for its length while the equatorial diameter is unlimited; from this you will perceive that the polar axis and the equatorial diameter of a body, moving through space and rotating on its axis at the same time, are proportionals of the distance the polar axis and the equatorial diameter pass through in any given time.

Applying this law to the earth, we find that the polar axis is moving through space at the velocity of 23·471 miles in one second of time, and any point on the equator is moving at the velocity of 23·5468 miles in one second of time. Now if the sun was a stationary body, as some suppose it to be, and the earth was only moving around it once in a year at the mean distance of 91,400,000 miles, the polar axis would be moving through space at the velocity of 18·2 miles, per second, and the difference between the length of the polar axis and the equatorial diameter would be 43 miles, but the difference is 25½ miles. How is this to be explained? In this way: the sun is moving through space at the velocity of 7·858 miles in one second while the earth is describing a cycloidal curve around it at the velocity of 23·471 miles in the same time; that is, the sun is moving through space at 480 times greater velocity than an express locomotive going at 60 miles per hour, while the earth is moving around it in a cycloidal orbit at 1440 times greater velocity than an express locomotive going at 60 miles per hour.

Now every year at the same moment the sun is seen occupying the same position amongst the stars that it held the year previous. To what conclusion does this lead us? To this, that the whole stellar universe is in motion, and at the place the sun occupies, it is moving at the velocity of 7-858 miles in one second of time; but we will leave this for the present and confine ourselves to the sun and earth.

Bear in mind, then, that the earth is moving at the velocity of 24 miles nearly in one second of time, and that the sun is moving at the velocity of 8 miles nearly in one second, and therefore the earth is moving three times as fast as the sun. Now picture to your mind's eye the earth unblest by the genial light of the sun, a cold dark mass, not one drop of liquid on it, nothing but "thick ribbed ice" and hard sullen rocks, and the coldness so intense that a polar winter would stand no comparison with it: Can this horrid gloom be the result of motion? We shall see.

Spectrum analysis reveals the fact that the sun and earth in substance are one. How comes it, then, that the one is cold and dark, with scarcely the vestige of an atmosphere about it, while the other is a glowing ball of light, sending its life-giving influence to an almost unlimited distance? To me, the answer seems plain, and based on perfectly scientific principles:—

The force of the earth is converted into motion, while the force of the sun is converted into heat; that is, what the sun wants in the velocity of its mass it has in the motion of its atoms round each other; and what the earth has in the velocity of its mass it wants in the motion of its atoms; but could we arrest the velocity of the earth to the same velocity as the sun, it, too, would become a glowing ball of light 27 times its present bulk. But could we arrest completely the velocity of the sun, what then would be the result? This—every atom would repel every other atom, and every atom would repel every part of itself without limits, and thus the sun would become pure space. Why so? because contraction is the result of the velocity of the mass of a body. Now if the velocity of that body be reduced, the force that was the cause of that velocity expresses itself in repelling the atoms farther apart, and bursting them into smaller atoms, the distance between these smaller atoms being less than the distance that was between the larger atoms when moving at the greater velocity, and, at the same time, setting these smaller atoms to revolve in little orbits of their own about each other,—the quicker atoms revolving around the slower in cycloidal curves exactly similar to the motion of the earth around the sun, or the moon around the earth, according to the difference in their velocity. Reduce still farther the velocity of the body, and still this divisional and expansive process amongst the atoms goes on, and when you have reduced the velocity to zero, you have reached the limits which are absolutely limitless; for the body has now infinity for its dimensions, while its atoms are reduced to the truly infinitesimal, and are moving in truly infinitesimal orbits, the duration of the periods of which are truly an infinitesimal duration.

From this you may see that the activity of a body varies inversely to its velocity: that slow moving bodies are the most active, and as space moves not, it is the most active substance in existence. Farther, we see from this that space is not a void, having the simple qualities of extension, and filled up with ethers, and suns, and worlds, but that it is a substance so subtle and powerful in its nature that it penetrates and propels every other substance. The idea that space is a void seems to me absurd, for space has infinitude for its dimensions, while the dimensions of 0 are: 0 by 0 by 0 equal 0; so that extension cannot be the qualities of nothing.

I am perfectly well aware that science says an atom cannot be divided. This is true as far as the earth is concerned, for it is the earth's velocity that makes them, hence, until the velocity of the earth can be arrested it will not be possible to divide an atom.

From what I have said, you will perceive that every substance, excluding space, is the result of certain velocities; or, that every substance is the exact equivalent of the motions that produced it; or substance is space differentiated by motion. From this, I would wish you to infer that the earth is space, contracted by its great velocity.

The law ruling the contraction and expansion is this: The contracting power of a body varies directly to its velocity, and the expansive power of a body varies inversely to its velocity: which means, that no matter how small a body may be when its velocity is completely arrested, it is one with space, and is everywhere present. I hope I have made this plain, for without an understanding of the effect of motion on substance, spirit-life will remain a mystery; for, substitute the term "spirit" for "space" and you will have an idea how matter and spirit are one and the same.

But what about the "fourth dimension?" Here you will see that to give the length, breadth, and depth of a body, as the dimensions of the sun or earth, expresses nothing unless you give the velocity as well. But, say you give the velocity as 24, or 8, or 0, miles in one second of time, you would know at once what was the quality of the substance referred to,—whether it was matter, or the substance of sun or spirit, or how far it was removed from infinity. This will appear more plain as we proceed.

I have stated the law ruling the nature of a body in its own being, I will now state the law ruling bodies in their relations to one another:—

Now, since no body can exist unless it be moving at some velocity, and that the slower moving bodies confine to orbits the quicker moving bodies, it is a necessity that all bodies move in cycloidal orbits. Such being the case, the law of cycloidal curves is the law ruling bodies in their relation to one another and to space. I know that the law I am about to state is, to some extent, opposed to Newton's law of attraction, his law making no allowance for velocity, but simply dealing with the bulk of the bodies.

The law of cycloidal curves is this: bodies attract each other inversely to the difference of velocities, and inversely to the sum of their bulk; and bodies repel each other directly to the difference of their velocities, and directly to the sum of their bulk. I am not going to enter farther into the proof of this at present, as it would require too much of your space, but will simply say that this law I have stated rules every body, no matter how large or small, whether it be world or atom, man or spirit.

To shew that this is spiritual science we will reduce the velocity of the earth to 4 miles per second, instead of 24, and watch the result in the light of the laws I have stated. Four into 24 equal 6; now remember that the expansive power of a body varies inversely to its velocity, so that the earth, when its velocity is reduced to  $\frac{1}{6}$ th expands to 6 times its present diameter, or 216 times greater in bulk. By this change the earth has become a sun, the substance of which is far more subtle and powerful than the substance of our own sun, while within this new sun is a world, in many respects the duplicate of our own, only far more beautiful: the rocks are semi-transparent, and their atoms may be seen in constant motion around each other, the trees and vegetation have undergone a corresponding change, many of the birds and a few of the finer animals are still in existence: that is, every being whose highest part was not equal in quality to the substance produced by the velocity of 4 miles per second has become extinct. But in nothing do we perceive a greater change than in ourselves: each man or woman has now the appearance of a little sun, varying from 25 to 50 feet in diameter, and within the centre of this little sun is a body, corresponding, in form and general lineament, to their previous selves, only that it shines with a mild radiance. The change in our appearance is, however, nothing to the change in our mental condition and our strength of will. We find that our power of resistance has increased 216 times, because our being has 216 times the hold of space that it previously had; for space, remember, is immovable, and the nearer our being approximates to it the greater our strength of resistance. Our will and our intuitions have also increased in the same ratio, that is, in every respect we are 216 times more powerful. This arises from the great truth that space is perfect law or wisdom, pure spirit, and when it penetrates our being at this slow velocity, its effects are correspondingly increased; such as the strength of our will, and so nearly does the substance with which we are surrounded correspond to our own spiritual nature, that immediately our thoughts take shape and form, without any manipulation with our hands,—that is, when a spirit wishes to manufacture any object of beauty or usefulness, the substance is attracted from the surrounding atmosphere, and secreted through its brain. This is true to some extent even on earth; many can create mental pictures that have for a time a distinct existence, but they do not remain because the earth's velocity will not allow them, and so they are attracted to more congenial climes, where we will meet all thoughts that had any beauty or usefulness in them.

But from whence this new earth and these new bodies? Were they contained in the old ones when moving at 24 miles per second? This would be impossible, for they could not move at the velocity of 24 miles per second and remain a substance whose natural velocity was 4 miles per second. Are they a new creation then? Partly yes, and partly no; they are the continuous creative energy, arrested a few degrees nearer the creative source, and had no existence as a body until the velocity was reduced. Now the truth that I have been trying to impress on your mind is this: that a velocity of 24 miles per second would reduce spirit to the consistency of granite. At the same time I know that a spirit who has passed a few years in the Summerland can move from one point of space to another at the rate of one hundred million miles in one second of time. Why does it not turn into some substance 4 millions times harder than granite? The truth is, a spirit when travelling does not move. This seems like a paradox, but I will illustrate. If you lay a train of gunpowder evenly, and put a spark of fire to the end, you will see the flame glide swiftly along the whole line; and if the train has been evenly laid, and the powder of an uniform quality, you will notice that the flame has the same appearance at every point along the line. Now the original flame died where it came into existence, thus the flame was dying and being recreated along the whole line. Let the powder represent God, the flame the spirit, and the atmosphere the surrounding spirit substance, and you have a fair illustration of a spirit's mode of motion. From this you will see that spirit-life or motion differs only in degree from ours. In moving we consume the substance of our



bodies; so does a spirit, only that it takes us from four to twelve months to renew our bodies, while a spirit while travelling, say from the Summerland to earth, will renew the substance of its body ten million times every second, and it will take it 270 seconds to complete the journey. Whenever a spirit moves, the substance of the spirit-body is reduced a degree lower, because of that movement; it is then immediately repelled by the higher substance of the will, which descends a degree lower to take its place, its place being filled by the next higher substance, and so on until we arrive at the source of all energy, pure spirit. From this we see that existence is a perpetual creation, growing more beautiful and intense as we approach the divine source.

If, then, the reduction of our natural velocity to one-sixth confers such wondrous powers, what if it were reduced to one hundredth part? Our present intuitions, and our strength of will, would be as one to one million; and if our natural velocity were reduced to zero, our powers would be infinite, for we would be one with God.

I would, therefore, submit Mr. Editor, if this be not the "fourth dimension" referred to by Professor Zöllner, it is another of great importance.

JAMES McDOWALL.

8, Silvergrove Street, Calton, Glasgow, Mar. 5.

### CHRISTIAN CHARITY IN THE NATIONAL CHURCH.

In the last issue of "Morning Light" appears the following letter quoted from the "Church Times" of the previous week. It is a spiteful and intolerant production. Mr. Colley is not estimated at his worth as a man and a lover of truth. Ability and conscientiousness are evidently vices in eyes ecclesiastic. It is the church, the creed, the articles of association that must rule the minds of men: the spiritual intuitions are non est:—

Sir,—The erratic Mr. Colley is leaving his post as "Dean and Archdeacon" of the Colensoite Schism in Natal, and the fact of his approaching return to England has been publicly announced. Now I do not wish to magnify this gentleman's importance, or to act as an advertising medium or feeder to his passion for notoriety. As far as he is personally concerned Churchmen may well leave him to the natural influence of the process of desiccation, or (to use the more picturesque Anglo-Saxon of our Transatlantic kinsmen) "drying up."

But there is one important reason for notifying his return to Churchmen generally, and this is that they may carefully watch the Bishops of England, lest any of their lordships should inadvertently grant him a licence without his being purged of his schism and formally reconciled to the Catholic Church.

You published the other day the office used by Bishop Macrorie in reconciling to the Church Messrs. Page Wood and Hunter, the Colensoite clergymen who found their way back to their true mother. This office, or a similar one, might well be employed by any English Bishop who may think fit to reconcile Mr. Colley to the Church of England after his repudiation of the errors of Colensoism, Swedenborgianism, and Spiritualism.

It is just possible that Mr. Colley, notwithstanding his past history, may think he has a right to deny his connection with Swedenborgian and spiritualistic tenets. At all events, his connection with Colensoism is an established fact, and, in common with many others, I would earnestly hope that his leaving Natal may be the means of restoring him to the Church and to a career of future unobtrusive usefulness as her servant. —A. T. Wirgman, M.A., D.C.L. Feast of Conversion of St. Paul, St. Mary's Rectory, Port Elizabeth, Jan. 52, 1881.

### MR. HOWELL AT STAMFORD.

To the Editor—Dear Sir,—On Thursday last we were favoured with a visit from our much respected friend and brother in the Cause of Spiritual Truth, Mr. Walter Howell, of Manchester, who, with the assistance of his spirit-guides, gave us one of the most powerful and eloquent addresses on the subject of "Spiritualism and its Probable Effects on Humanity," that we have ever had the pleasure of listening to. The thoughts expressed and ideas touched upon in the course of his address were so forcible and grand, that we feel at a loss to find language to express our appreciation of their beauty and soul-inspiring nature. On the following evening he again addressed a semi-public meeting at brother Chapman's beautiful little seance-room, when we were favoured with various controls, giving utterance to their thoughts on scientific, philosophic, and special questions, thus showing the variety of minds in the next sphere of existence as in this. On the whole it has been a most enjoyable time, and we hope that good results may follow the efforts put forth, and that we shall ere long again have such a season of refreshing intercourse with the ascended ones, and that our brother may receive his reward in that higher kingdom whence we are all surely travelling.

JOSEPH REEDMAN.

### LITERARY NOTICES.

A CHAPTER ON NOSES. Edited by ALFRED T. STORY, author of "A Manual of Phrenology," "Woman in the Talmud," &c. London: Fowler. price 6d.

The reader of this amusing little work, who has not previously scrutinised the nose scientifically, will be astonished at the deep significance of its ever varying form. When this "Chapter" appeared in successive issues of the "Phrenological Magazine" it attracted special notice, and now that it has been reprinted we feel it to be our duty to recommend its perusal to our readers. It is "profusely illustrated," some two dozen representatives of the nasal organ being figured on its pages. In looking at these illustrations it is impossible to refrain from fancying, as a back ground to each proboscis, the well-known visage of some one we meet daily in life, and be able to bear testimony to Mr. Story's science in what we know of the wearer. The little work is truly exhaustive of its subject: full of information, quaintly written, and undoubtedly practical in its tendencies, as noses are on exhibition every where. Almost everybody has one of his own, and knowing the disposition accompanying it, Nasology may be studied by all who possess this book, the necessary "apparatus" being so universally diffused. And the study may be highly rewarded if the following ominous paragraph savour of truth: "We would advise neither young man nor maiden to wed with one so constituted nasally. There is comfort and length of days in a well rounded nose, even though it be slightly puggish; whereas when a blue-pointed nose enters the door peace and ease of mind fly out of the window. It were better to put such a nose on the grindstone at once than to take it home with you; otherwise, provide yourself with the patience and philosophy of Socrates."

### HOPE BEYOND THE GRAVE.

(Suggested by the death of a sceptical friend.)

Mourn for the dead! mourn hopeless for the dead:  
We meet no more; the vital breath has fled.  
Weep Sadducees, like those who have no hope,  
If friendship's o'er when life's small thread is broke:  
If then from friends forever part we must,  
Or only meet to mingle in the dust,—  
If, then, the heart must throb its last farewell—  
If, then, the shudd'ring melancholy knell  
Of every joy and every hope must sound,  
The grave indeed is hopeless: a profound  
Of fathomless despair. But if there be  
A spirit world, where all again shall see  
Our kindred and each friend we loved while here,  
And reunite with all that were most dear  
In purest sympathy; where peace and joy  
Shall never end, and be without alloy;  
Save what will flow from those who'll not repent,  
Whose faults may bring a proper chastisement.

Whate'er our friend deemed right, that he maintained,  
And by his labours freedom's cause has gained;  
If e'er he erred he seemed indeed sincere,  
And on that ground there can be nought to fear.  
Not for opinions—not for formal creeds  
Shall man be judged, but rather for his deeds: \*  
Not that true faith is vain, for error still  
Howe'er sincere, leads more or less to ill.  
Yet if we rise "twill be," † saith One we trust,  
"To be forgiven, or suffer what is just:"  
Some by corrective punishment thus taught,  
'Till all subdued, all to obedience brought,  
That truth and love and righteousness may be  
The crowning joys of immortality.

Then to converse with those who've gone before—  
The wise, sincere, and good from every shore—  
Is a delight which Socrates, the wise,  
Said 'twere worth many deaths to realize. ‡  
Who, that has followed to the grave a friend,  
Would not like Socrates, such hope defend?—  
A faith that shall defy as heretofore,  
The Sadducee's and Sophist's dubious lore;—  
A faith that shines more pure and still more bright,  
As blending more and more with reason's light:

That souls shall meet when bodies shall expire,  
Is bliss to hope, is virtuous to desire. G. G. GILHAM.

QUEENSLAND.—A gentleman writes from an English county: "I was a reader of the MEDIUM in Queensland, where the Cause is making rapid strides. It is not making the progress in the old country which my friends in Queensland expected I should have found. I had some difficulty in finding Spiritualists, and as to its literature not a trace is to be found, search all the bookshops in the three towns. I am glad, however, at last to find that the heaven is here, quietly spreading under the immense superincumbent mass of cloud of black, bigoted, old orthodoxy, generated by so many ages of priestcraft and devil-worship. I may state that we used to look for the arrival of the MEDIUM with intense interest."

\* John v. 28. 29 † 1 Peter i. 16. 17. Acts x. 34. 35. ‡ Byron.

## TOO LATE.

When the sun is sinking,  
Up from the vale I flee,  
To see his last looks blinking,  
Ere he sinks within the sea,  
Adown the hush of evening, 'mong the islands of the blest,  
Mid the gardens golden-fruited in the cloudland of the West.

The gardens Hesperéan,  
The Eden of our race,  
The island Atlantéan  
Sinking before our face,

Like hopes of men dissolving in the magic glass of Fate,  
Where all his pleasures vanishing, leave these sad words—  
"too late."

"Too late" is written everywhere  
In the gloomy book of Fate;  
The index points the page of love,  
We ope, but find "too late;"

We turn to that bright page of joy, but find it is in vain,  
"Too late," alas! is stereotyped in words of burning flame.

The book of Wisdom we admire,  
And scan its golden page  
In hope to find a heavenly fire,  
A lamp to light our age;

And there we cull the brightest flowers, odorous with heaven's  
own bloom,  
But to enjoy them 'tis too late, go! plant them for your tomb.

We seek around to find a heart  
Of friendship and of truth,  
As well go seek within the mart  
The fabled fount of youth;

One friend I know, of all below, who never comes too late,  
True, punctual Death, the friend of all, the messenger of  
Fate.

Lucerne. 1870.

A. J. C.

NORTHAMPTON.—MR. BROWN'S VISIT—FUTURE  
ARRANGEMENTS.

Mr. Editor,—According to the announcement in the MEDIUM Mr. Brown paid us a visit on Sunday, March 6, and notwithstanding the evident fact that he was in very weak health, he delivered two lectures on that day in a most telling and able manner. The audiences were very large, especially at the evening lecture, when the resources of Mr. Ward (which are very considerable) were severely taxed to find seats and room for the many who attended. Some of the audience came a long distance to hear Mr. Brown, notably Mr. and Mrs. Middleton, who drove a distance of fifteen miles on seeing the announcement in the MEDIUM, and Mr. Tarry walked eight miles to and from the meeting.

On Monday there was a tea-meeting held in honour of Mr. Brown's visit, to which a very pleasant little party did justice. During the evening "Bretimo" controlled and gave descriptions of the spirit-friends and relatives of the greater portion of the audience in such a style as to fairly astound the most experienced present. It is to be hoped that the Northampton Spiritual Evidence Society will be able before long to arrange for a second visit by Mr. Brown.

The above society has been in existence about five months, and we have every reason to believe it will do a good work. It holds its second quarterly meeting on April 5 and 6, and we feel sure there will be a good gathering of the friends on that occasion, when they will be able to enjoy one of Mrs. Ward's accustomed good teas and addresses by the guides of Mr. Wallis.

We all owe you our sincere thanks for the MEDIUMS sent, which were eagerly sought and read, and we should be glad at any time to be able to distribute more. The hymn and music page is a decided improvement. At our meeting it was a great boon.

We all join in sympathy for you in your great work, and trust that behind the dark cloud now passing the sun will shine out in greater splendour than it has ever been your fortune to witness.—Yours truly,  
C. E. GUBBINS.  
58, Hood Street, March 13.

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.

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

## RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 14, Southampton Row, London, W.O., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

## MR. T. M. BROWN'S APPOINTMENTS.

Mr. Brown will lecture at Nottingham on Sunday, and hold private seances for three days. All letters up to Wednesday address—T. M. Brown General Post office, Nottingham.

Mr. Brown expects to proceed North soon, calling at Manchester, Macclesfield, and a number of other places en route. As he intends returning South again, his stay in each place will be very brief.

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

## APPOINTMENTS.

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 338, 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.

## SOUTH LONDON SPIRITUAL SOCIETY,

8, Bournemouth Road, Rye Lane, Peckham.

President: MR. JAMES KINNERLEY LEWIS.

Meetings:—Thursdays, 8 p.m. Sundays, 11 a.m. for inquirers 7 p.m. select. For admission, &c., address secretary as above. Additional members needed.

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



## WALSALL SPIRITUAL SOCIETY,

No. 1, HIGH STREET.

We, the Members of the above, having struggled hard for two years to establish a Society of Progressive Spiritualists, and having been rewarded with intelligent audiences and many having received the truths for themselves; and are now holding seances in various parts of the town—are, with this encouragement, stirred to make further effort to overcome our debts incurred, and also endeavour to establish a fund to provide more speakers for our platform: We now appeal to all persons to aid us with articles of any kind for sale, so that we can open a Bazaar towards the close of this year.

Goods can be forwarded to the Committee as follows:—

Mr. G. COATES, Stafford Street, Walsall;  
Mr. J. VENABLES, Mount Street, Walsall;  
Mr. W. ROBERTS, 8, Mount Street, Walsall;  
Mr. J. TIBBITTS, Junction Street, Walsall;

or the Secretary—

Mr. T. BLINKHORN, 16, George Street, Walsall.

GOSWELL HALL, 290, GOSWELL ROAD.

(Near the "Angel," Islington.)

Last Sunday evening we had one of the best orations from Miss Samuel's guides that we have ever listened to. Her guides requested the audience to ask any questions on the improvement of man's spiritual and material conditions in reference to this life and the future. They were answered in splendid style. The influence was soft, warm, and beautiful. All seemed as though every minute of time flew too fast. Everyone was in harmony with each other.

Next Sunday morning, at 11, conference, in which all are welcome and invited to take part.

On Sunday evening next, at 7, a gentleman of scientific knowledge will give a lecture on "Biblical and Spiritual Spiritualism." The friends may look forward to a treat from Mr. Howard. Friends, do all you can to fill the hall on Sunday evening next.

161, Manor Place, Walworth Road, S.E. W. TOWNS, Sec.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

The meetings of yesterday were good and well attended.

Next Sunday, at 7 o'clock, Miss Samuel will inaugurate the new platform and dedicate it to the use of future work in the Cause of Progress. I may say the hall is now completed as regards furniture, and presents a very inviting appearance. Flowers or money will be thankfully received by myself towards decorations and expenses.

Mr. Walter Howell, of Manchester, will occupy the platform on the following Sunday.

Mr. Holmes is shortly expected to visit Ladbroke Hall.

Next Sunday Mr. Knight Smith will sing "He shall feed His flock," Handel.

11, Torrington Square, W.C.

F. O. MATTHEWS

March 14, 1881.

LEICESTER.—SILVER STREET LECTURE HALL.

Sunday, March 13, Mr. Howell, of Manchester, gave two trance addresses, morning and evening, subjects chosen by the audience: morning—a passage from St. Mark's gospel; evening—"The Identity of the Spirits coming back to this World." The controls excited great interest and brought forward proofs of the identity of spirits by making themselves known to their friends. The hall was crowded to excess in the evening, and the morning attendance was better than it had been.

56, Cranbourne Street, Leicester.

R. WIGHTMAN, Sec.

March 5, 1881.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

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

Plan of speakers for March:—

20th.—Mr. 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.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

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

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

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

OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2.30 p.m., and 6 p.m. Mr. Alfred Farrar, secretary, 7, Dawson-street, Lees, Oldham.

TO SPIRITUALISTS.—Home offered to a young City gentleman in a private family at Acton. Only one boarder received. Close to trains. Piano, bathroom. Private use of sitting-room if desired. Terms according to requirements. Address—care of Messrs. Jallings & Smith, High-street, Acton.

ANGLO-AMERICAN STORES.

F. FUSEDALE, Tailor and Draper.

A splendid assortment of Winter Goods not to be surpassed in London. All goods thoroughly shrunk and made on the premises at the shortest notice.—8, Southampton Row, Holborn.

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

By S. C. HALL.

(Reprinted from the MEDIUM AND DAYBREAK.)

This affecting Letter has been so highly valued that a demand has been made for an Edition in the cheapest and most convenient form for wide circulation. It has therefore been printed as a neat Broadside, which may be given from house to house, circulated at meetings, enclosed in letters, or pasted up where it may be conveniently read. To circulate this Publication extensively will very much promote Spiritualism.

This Article is a valuable testimony to Spiritualism. The eminent Author of it declares the good which Spiritualism has been to him; his knowledge of the continued existence of the One who has gone to the Spiritual State; how they became Spiritualists and studied the subject with William Howitt and other persons of eminence; his disregard for mourning at funerals, together with words of great comfort and consolation to the bereaved.

Price 6d. per Dozen; 3s. per Hundred.

London: J. BURNS, 15, Southampton Row, Holborn, W.C.

HEALING BY LAYING ON OF HANDS.

DR. JAMES MACK,

37, UPPER BAKER STREET, REGENT'S PARK.

MESMERISM.

D. YOUNGER,

MAGNETIC HEALER AND MEDICAL RUBBER,

23, Ledbury Road, Bayswater, London, W.

AT HOME daily from 2 till 5, or attends patients at their own homes. He has a number of mesmeric sensitives on which he teaches ladies or gentlemen any kind of experiments connected with the science, developing wonderful phenomena. He also gives Electro-Biological entertainments—Private or public: Terms by letter.

MESMERIC INSTITUTION

For the Cure and Alleviation of Diseases.

PROFESSOR ADOLPHE DIDIER (36 YEARS ESTABLISHED)

attends patients, and can be consulted daily from 2 till 5. 10, Berkeley-gardens, Campden-hill, Kensington: Patients are attended at their residences in the morning and evening.

Mr. J. J. MORSE, inspirational speaker, 53, Sigdon Road, Dalston London, E.

MR. TOWNS, Medical Diagnosis, Test, and Business Clairvoyant, is at home daily, and is open to engagements. Address—161, Manor Place, Walworth Road, London, S.E.

WRITING AND SPEAKING MEDIUM, CAROLINE PAWLEY.

Free of charge. Appointments made by letter only, with directed envelope, 43, Earls' Court Road, Kensington.

F. O. MATTHEWS, Clairvoyant, 11, Torrington Square, W.C. At Ladbroke-hall, Notting-hill, every Sunday evening at 7 o'clock.

A SEANCE for CLAIRVOYANCE and TRANCE at Mrs. PRICHARD'S, 10, Devonshire Street, W.C., Tuesdays at 8 p.m.

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

A MOST EFFECTIVE SUBSTITUTE for the "BHATTAN MIRRORS" at a tenth of their cost. Black concave seering glasses for assisting clairvoyant lucidity and seership. Now ready. Send stamped envelope for circular of particulars to Mr. Robert Fryar, 8, Northumberland Place, Bath.

VERBATIM EXTRACTS FROM A LETTER

From one of the many purchasers of these glasses, and who now extend over England, Ireland, and Scotland:—

"I got the mirror all right..... On one occasion I was alone, and the thought came, Am I guided by the Divine Spirit, or have I a guidance of a planetary spirit? I looked steadily in the glass, when I saw something of grace and beauty such as I never saw on earth, but it was partly veiled from sight..... I have a large family of children; which do see many shapes in the mirror....."

RAPHAEL'S GUIDE TO ASTROLOGY is warranted to be the easiest, best, and most accurate Work on the science ever published. Bound n. cl. b. gilt lettered, price 3s.

London: J. BURNS, 15, Southampton Row, Holborn.

ISLE OF WIGHT.—Annandale Villa, Sandown.—One or two invalid Ladies will be taken great care of by a Healing Medium, including Board and Lodging, for 30s. per week for the six winter months at this pretty seaside town, which is known to be particularly salubrious.

Christ the Corner-stone of Spiritualism.

A Treatise by J. M. PERBLES, M.D.

PRICE SIXPENCE.

LONDON: J. BURNS, 15, Southampton Row, W.C.

## HYMNS AND TUNES FOR SPIRITUAL CIRCLES AND MEETINGS.

## HYMN No. 48 in the "SPIRITUAL LYRE."

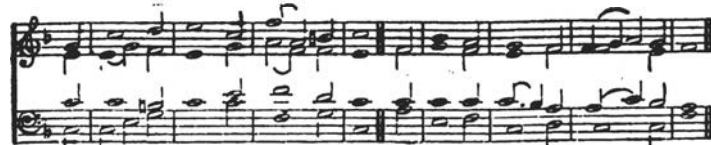
ROCKINGHAM.

L. M.

DR. MILLER, 1787.

*Moderate.*

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



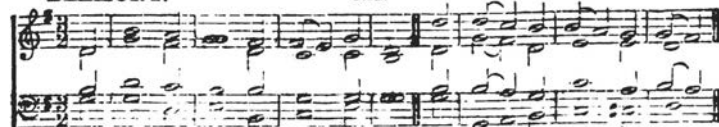
Whom kings adore in songs sublime, And prophets prais'd with glowing tongue

- 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 lisp with reverent air,  
Its praises and its prayers to Thee.

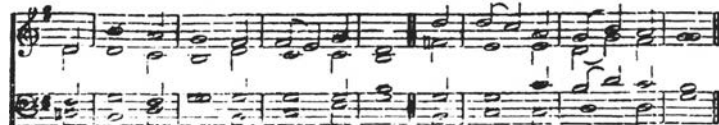
## HYMN No. 66 in the "SPIRITUAL LYRE."

BELMONT.

C. M.



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

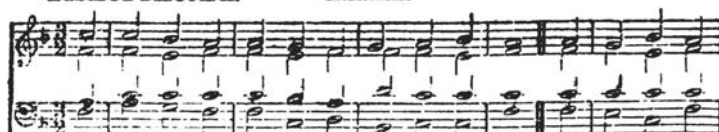


On ho-ly er-rands wing their flight To ev-'ry home on earth.

## HYMN No. 150 in the "SPIRITUAL LYRE."

BISHOPTHORPE

H. M. M. M.



The Lord is my Shepherd; no want shall I know; I feed in green



pas-tures, safe fol-ded I rest; He lead-eth my soul where th



still wa-ters flow, Restores me when wand'ring, re-deems when oppressed

- 2 Through the valley and shadow of death though I stray,  
Since thou art my Guardian, no evil I fear;  
Thy rod shall defend me, thy staff be my stay;  
No harm can befall with my Comforter near.
- 3 In the midst of affliction, my table is spread;  
With blessings unmeasured my cup runneth o'er;  
With oil and perfume thou anointest my head,  
Oh, what shall I ask of thy providence more?
- 4 Let goodness and mercy, my bountiful God,  
Still follow my steps, till I meet thee above,  
I seek, by the path which my forefathers trod,  
Through the land of their sojourn, thy kingdom of love.

## REMARKS ON THE TUNES.

Last week remarks were made on "Belmont." It is very like some other popular tunes, and in singing, features of these others are liable to be imported into it. The most likely point for the introduction of variations is at the end of the second line of the verse where there are two minims united by a slur over the one syllable "birth." Now there are three beats to the bar—one for each minim—so that there ought to be a beat to each of these minims, the third beat to complete the bar, being at the beginning of the third line of the verse.

At the meeting at the Spiritual Institution on Thursday evening, "Belmont" was sung, but when the end of the second line was reached two very long tones were slurred together for "birth," which made the line just a bar too long—as long as if it had been the second line of a long metre tune instead of that of a common metre tune. In practising the tune this irregularity must be carefully avoided, or the character of the melody is altogether altered.

To "Bishopthorpe" we print this week one of the most beautiful psalms. Its sentiment may be better felt than described. Though it expresses full confidence in divine goodness, yet it should not be rendered with too much familiarity. The sense of dependence upon the divine power must be maintained, but with a cheerfulness that implies an active confession of gratitude.

The spiritual vocalist is one in whom there is consciousness of the spiritual sentiment involved in words and music, and can give true expression to that sentiment in the manner of the musical rendering. It is of little use in marking the degree of time or force with which tunes or passages should be rendered; for unless the singer feels the teachings of the music, and thus perceiving, expresses them, the mechanical attempt to observe an external rule will not produce quite a satisfactory result.

A choir of spiritual vocalists, actually feeling, and truly expressing, the sentiments of their pieces and parts would be able by their efforts to create similar feelings in those who heard them, and thus teach spiritual truths which could not be imparted by words.

When conditions are thus produced, the attendant spirits will be enabled to manifest and impress minds in a very successful manner. The whole question of spiritual development and manifestation is combined with music—either "uttered or unexpressed"—and it should command universal attention.

"Bishopthorpe" is of easy compass to sing; any voice may accomplish it. The time is three minims to the bar—a beat for each minim. There is no other kind of note, except the semibreve at the end of each line, which is equal to two minims, and, therefore, will take two beats. This is an excellent tune for those to practice who have had little experience, as it is impossible to get wrong if the theme be at all comprehended.

We thank those correspondents who have favoured us with kind suggestions. Though we have not been able, as yet, to put all into practice which we truly appreciate, yet we are none the less grateful to those who have so kindly interested themselves on behalf of this work. We hope soon to be in a position to accept of some of the valuable assistance which has been voluntarily offered.

We are also gratified and encouraged by the knowledge that this department is weekly enjoyed by hundreds of readers, and that the singing of spiritual melodies has already been much extended.

## 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.



**FOWLER'S WORKS ON PHRENOLOGY, PHYSIOLOGY, &C.**

**AMATIVENESS**; or, Evils and Remedies of Excessive and Perverted Sensuality. Including warning and advice to the Married and Single. By O. S. Fowler. Price 3d.  
**LOVE AND PARENTAGE**, applied to the Improvement of Offspring. Including important directions and suggestions to Lovers and the Married. By O. S. Fowler. Price 3d.  
**MATRIMONY**; or, Phrenology and Physiology applied to the Selection of Congenial Companions for Life. Including directions to the Married for living together affectionately and happily. By O. S. Fowler. Price 3d.  
**PHYSIOLOGY—ANIMAL AND MENTAL**, applied to the Preservation and Restoration of Health of Body and Power of Mind. By O. S. Fowler. Price 1s.  
**MEMORY AND INTELLECTUAL IMPROVEMENT**, applied to Self-Education and Juvenile Instruction. By O. S. Fowler. 6d.  
**HEREDITARY DESCENT**: Its Laws and Facts applied to Human Improvement. By O. S. Fowler. Price 1s.  
**FAMILIAR LESSONS ON PHYSIOLOGY**. Designed to aid Parents, Guardians, and Teachers in the Education of the Young. By Mrs. L. N. Fowler. Price 3d.  
**FAMILIAR LESSONS ON PHRENOLOGY**. Designed for the use of Schools and Families. By Mrs. L. N. Fowler. Price 6d.  
**INTEMPERANCE AND TIGHT LACING**; Considered in relation to the Laws of Life. By O. S. Fowler. Price 3d.  
**TOBACCO**: Its History, Nature, and Effects on the Body and Mind. By Joel Shew, M.D. Price 3d.

*Vol. I., containing the above, neatly bound in Cloth, Five Shillings.*

**THE NATURAL LAWS OF MAN**: A Philosophical Catechism. By J. G. Spurzheim, M.D. Price 6d.  
**MARRIAGE**: Its History and Ceremonies; With a Phrenological and Physiological Exposition of the Functions and Qualifications for Happy Marriages. By L. N. Fowler. Price 6d.  
**FAMILIAR LESSONS ON ASTRONOMY**. Designed for the use of Children and Youth in Schools and Families. By Mrs. L. N. Fowler. Price 6d.  
**SELF-CULTURE AND PERFECTION OF CHARACTER**. Including the Management of Youth. By O. S. Fowler. Price 1s.  
**MARRIAGE AND PARENTAGE**; or, The Reproductive Element in Man, as a means to his Elevation and Happiness. By H. C. Wright. Price 1s.  
**TEA AND COFFEE**: Their Physical, Intellectual, and Moral Effects on the Human System. By Dr. W. A. Alcott. Price 3d.  
**EDUCATION**: Its Elementary Principles; Founded on the Nature of Man. By J. G. Spurzheim, M.D. Price 1s.  
**MATERNITY**; or, The Bearing and Nursing of Children. Including Female Education and Beauty. By O. S. Fowler. Price 1s.

*Vol. II., containing the last 8 Works, Cloth neat, Six Shillings.*

*Vols. I. and II., bound together, Cloth, Ten Shillings.*

London: J. BURNS, 15, Southampton Row, Holborn, W.C.

**A NEW MEDIUMISTIC WORK.**

Illustrated with Autotype FAC-SIMILES of Exquisite Mediumistic Drawings.

**BACK TO THE FATHER'S HOUSE:**

*A Parabolic Inspiration.*

**MILTON'S MEDIUMISTIC CONTROL.**

This Work is being produced in serial parts, in a handsome illustrated wrapper, containing Mediumistic Drawings, beautifully reproduced by the autotype process.

The literary department is sustained with great interest, and is replete with sound instruction. A band of eminent spirits, under the leadership of "Milton," purport to produce the work; the writing through a lady, and the drawing through a gentleman, who have not been trained to literary and artistic studies. The work is itself the best evidence of its being indeed the product of spirit-influence.

*Contents of Parts already Published. Price 1s. each.*

**PART I.**—Containing two autotypes of Mediumistic Drawings. Proem. Chapter i.—Exile. Chapter ii.—Lost Power. Chapter iii.—Mary's Mission Begun.

**PART II.**—Containing one autotype of Mediumistic Drawing. Retrospective appendix to Chapters i, ii, and iii. Chapter iv.—Back to the Children's Home. Chapter v.—The Children's Garden.

**PART III.**—Containing one autotype of Mediumistic Drawing. Retrospective appendix to Chapters iv and v. Chapter vi.—The Children's Friend. Chapter vii.—The King's Arrival.

**PART IV.**—Containing one autotype of Mediumistic Drawing. Retrospective appendix to Chapters vi and vii. Chapter viii.—Mary's Communion Feast.

**PART V.**—Containing one autotype of Mediumistic Drawing. Retrospective appendix to Chapter viii. Chapter ix.—Mary's Family Mansion. Chapter x.—Mary's Discoveries.

Other Parts in preparation.

London: JAMES BURNS, 15, Southampton Row, Holborn, W.C.

**EMPLOYMENT WANTED** by a Spiritualist. Is willing to work, and would like to have place as porter or any other capacity. Good testimonials as to honesty, &c. Apply to Mrs. W., 144, St. John-street, Clerkenwell.

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

Just published, in 2 vols, imperial 8vo. cloth, price 86s.

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

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

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

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

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

Sold by J. BURNS, 15, Southampton Row, London, W.C.

**SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS.**

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

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

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

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

**CONTENTS.**

<p>The Religion of Spiritualism Defined.          Christianity Calumniated by its Priests.          Spiritualism and the Religion of Jesus Identical.          The Transfiguration of Jesus: What it Taught.          The Materialisation and Dematerialisation of Jesus after His Crucifixion.          The Permeability of Matter by Matter Illustrated by Jesus.          True Nature of Jesus' Post-mortem Body.          Tests of Identity given by the Arisen Jesus.          Modern Spiritualism, a Supplement of the Apostolic Age.          Christian Prayer; to whom Addressed? Christianity is a "Religion of Ghosts."          The Preacher's Distortion of Bible Narratives.          The Witch of En-dor Libelled.          The Narrative of Saul.          Jewish Prophets, Professional Mediums.          The God of the Jewish Nation—His Functions; His Quarrel with Saul; Sends an Evil Spirit into him.          Saul cut off from his Spirit-guide.          Saul's interview with the Woman of En-dor.          The Genuineness of her Mediumship Proved.          Jewish Ignorance of Immortality.          The Spirit-form of Samuel; His Denunciation of Saul.          Identity of the Spirit Samuel shown.          Generosity of the Woman of En-dor towards Saul.          Saul's interview with Samuel not an exact Type of Modern Spiritualism.          The Early History of Modern Spiritualism Misrepresented.          Alliance of Christians and Infidels in Fighting against God.          The Consolations of Spiritualism in Trouble.</p>	<p>Modern Spiritualism a part of the Plan of Providence.          Denunciations against Witchcraft, Sorcery, and Necromancy do not affect Spiritualism.          Origin of Jewish Law, Religion, and Politics in Spirit Communism.          The Decalogue, the first example of "Direct Writing."          Jealousy of the Jewish God.          Degradation of the Jewish People and of their Spiritual Rulers.          Jewish Law inapplicable to Modern Society.          The Degrading Sacrifices of the Jews; Their Necromancy; Their Disgusting Divination Denounced, not Spirit Communism.          Perversion and Simulation of Spiritual Phenomena.          The Preacher's Mince Pie-ety.          Influence of Spiritualism on Bodily Health.          Remedial Effects of Mediumship.          Spiritualism and Marriage.          Failure of Modern Christianity to Regenerate Society.          Spiritualism and Insanity.          The Gadarenean Swine not Mediums.          Clairvoyance of Balaam's Ass.          Spiritualism in Harmony with the Bible, as a Progressive Book.          The Bible; how to be Interpreted.          Dogmatism and Pride of the Priests.          Contrast between Jesus and the Clergy.          Spiritualism too Broad for a Narrow-minded Priesthood.          The "Rich Man and Lazarus," a Recognition of Spirit Communism.          The "Latter Days."          The Blood of Atonement, a Belle of Ancient Paganism.          The Efficacy of Prayer.          Purity of Soul the Aim of Spiritualism.</p>
--	--

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

**FOOD REFORM RESTAURANT COMPY.**

(LIMITED),

79, Chiswell Street, Finsbury Pavement, E.C.

VEGETABLES, FARINACEA, FRUIT,  
 OATMEAL, WHEAT MEAL AND HOMINY PORRIDGE,  
 SOUPS ALWAYS READY. TEA, COFFEE AND COCOA

Open from 8.30 a.m. till 7 p.m. No Gratuities to Waiters.

79, Chiswell Street is within One Minute's walk of Moorgate Street Station and of the Tramway Terminus.

**ASTROLOGY,**

"Worth its Weight in Gold."

EVERY adult person living should purchase at once "YOUR FUTURE FORETOLD," a book of 144 pp. cloth, only 2s. 6d.

London: J. Burns, 15, Southampton Row, W.C.;  
 E. W. Allen, 11, Ave Maria Lane, Paternoster Row;  
 or, post-free of E. Cassel, High Street, Watford, Herts.

Instructions to purchasers gratis.

*In highly-ornamented cloth gilt, 3s. 6d. Second Edition, enlarged.*

## EXPERIENCES IN SPIRITUALISM:

A Record of Extraordinary Phenomena witnessed through the most Powerful Mediums, with some Historical Fragments relating to SEMIRAMIDE, given by the Spirit of an Egyptian who lived contemporary with her.

BY CATHERINE BERRY.

CONTENTS:—A Paper read at the Spiritual Institution. Spiritual Phenomena—Seances at Home; Seances in Public; Spirit-Drawings; Spirit-Prophecies of the War; Healing Mediumship; Materialisation of the Spirit-Form; Spirit-Photography; Historical Fragments relating to Semiramide.

### INDEX.

Artist, An, made a Convert to Spiritualism  
Aphorisms  
"Ambo."  
Brighton, Exhibition of Spirit-Drawings at  
Brighton, Seances at  
Caution to Investigators  
Cabinet, A Secure  
Cabinet Seances  
"Catherine of Arragon"  
Campanological Seances  
Clergyman, Correspondence with a  
— accounts for Spirit-Voice  
Ceremony, Symbolical  
— Spiritual  
Conditions, Breaking the  
— Test  
Child, Testimony of a  
Cures, Remarkable  
Cauterous Spirit  
Comite, Shower of  
Clairvoyance  
Cognate, Mr., Benefit to  
Dark Seance, As a  
Drawing, Spirit  
— explained by the Baroness de Guldensleben  
Drawing Mediumship  
Developing Power  
Egyptian Spirit, The  
Brewitt's, Mrs., Seances at  
Fox, Miss Kate, Seances with  
"Harnham"  
Feathers, Shower of  
Flower (Sour) Manifestation  
Garden Party, A Novel  
Ghost Story, A True  
"George Turner"  
Harris, G., Esq., F.R.S., Testimony of

Harmonious Circle  
Hardings, Mrs. Emma  
Healing Mediumship  
"Henry VIII."  
"Hawkes, Mr."  
Human Nature, Extract from  
Humorous Spirit, A  
Introduction to Spiritualism, First  
"John Hills"  
"James Lombard"  
"John King"  
Jocular Spirit, A  
"Katie King"  
Letters by Andrews, Mr. G. H.; "A. G. H." "A Well-Wisher of the Cause," Berry, Mrs. C.; Damiani, Miss E.; Burns, Mr.; Damiani, Miss G.; Davies, Rev. C. Maurice, D.D.; Dixon, Dr.; "Enquirer," Edgell, Rev. J.; Ellis, Mr. E.; Ellis, Mrs. Alice; "F. G. H.," Gill, Mr. Wm.; Herne, Mr. F.; Nisbet, M.; Overton, Mr. W.; Rouse, Mr. J.; Smith, Mr. Clifford; Ward, Mary.  
"Le Premier Napoleon"  
Metaphors and Aphorisms by the Egyptian—Actions, Ambition, Affection, Avarice, Aspiration, Beauty, Curses of; Balance of Power, Compliments, Conscience, Company, Deeds, Deeds of Friendship, Desire, Equilibrium, Flowers, Flattery, Friendship, Fragrance, Gratitude, Guilt, Glory, Harmony, Intelligence, Ingratitude, Inspiration, Impression, Love, Memory, Music, Originality, Passion, Regret, Remorse, Rolling stone, Silence, Sorrow, Sleep, Slaves of Time, Symphony, Truth, Thought, First; Victory.

Light, Manifestations in the  
"Mary Queen of Scots"  
Massey, Gerald, Seance with  
Materialisation of a Spirit-Form  
Medium and Daybreak, Editorial Notes  
Mediums—Dickenson, Rev. C. B.; Everitt, Mrs.; Guppy, Mrs. (Miss Nichol); Herne, Mr. F.; Hudson, Mr.; Kingsley, Mr.; Kent, Mr.; Marshall, Mrs. Mary; Marshall, Mrs. Mary, the younger; Perrin, Mrs. (Miss Price); Shepard, Mr. Jesse; Williams, Mr. C. E.  
Margate, Seances at  
"Mystic Force"  
Music under Inspiration  
Novel Manifestation  
Objects carried by Spirits  
Paper read at the Spiritual Institution  
Phenomena, Physical—Spirits bring Birds, Butterflies, Cat, Dog, Earth, Galvanic Battery, Flowers, Fruit, Flower and Pot, Ring, Toys, Pictures, Headress.  
Spirits carry away Books, Liqueur Bottle, Teapot, Brush, Fan, Hat, Lace, Ring, Shawl.  
Spirits play Concertina, Banjo, Guitar, Piano, Zither.  
Spirits lift Table, Move Piano, Drink Ale, Drink Wine, Eat Potatoes, Suck Oranges, Paint Photographs, Bend Bars, Strike the Medium, Use a Poker, Pull the Bell, Out a Flower from Bonnet, Make Wreaths, Knot a Handkerchief, Out Fruit, Shake the Room.  
Spirit-Form, Hands, Lights, Raps, Perfumes, Voices.  
Levitations of Mediums—Mrs. Guppy, Mr. Herne, Mr. Williams

Press on Spiritualism  
Psychic Force  
Present, Strange, from Spirits  
Punning Spirit, A  
Pistol Shots (?)  
Prophecies, Spirit  
Punch, Criticism of  
"Peter"  
Personation impossible  
Painted Faces  
Passionate Spirit, A  
Photography, Spirit  
Seances at Spiritual Institution  
— at Home  
— Cabinet  
Semiramide  
Semiramide prepares for Battle  
Semiramide's Feast  
Semiramide's Descendant, Greatness and Power of  
Semiramide's Second Chief Slave, Execution of  
Sea, Message from the  
"Scott, James"  
Spirits fond of Fun  
Spirits suggest Texts for Sermons  
Spirit criticises a Picture  
Sceptic, Confession of a  
Spirit-Thieves  
Trauce Speaking  
Telegraph, Daily, Extract from  
Test Conditions recommended  
Ventiloquism and Spirit-Voice  
Violent Manifestations  
War, Spirit Prophecies of  
Wager, A  
"Watt, John"  
Whistling, Inspirational  
Warbling of Birds

*Now Ready, in Strong Wrapper, 6d. Cloth, 1s.*

## THE NEW SPIRITUAL LYRE,

CONTAINING

ALL THE HYMNS IN THE FORMER EDITIONS,

WITH MANY ADDITIONAL PIECES,

By J. K. Lewis, J. J. Morse, Lizzie Doten, E. W. Wallis and Mrs. Wallis, A. E. Hunter, W. J. Colville, J. G. Robson, H. Pride, H. Bonar, Sheldon Chadwick, W. Oxley, Mrs. Richmond, &c.

These additions are particularly rich in Hymns suitable for the Circle, both Materialisation and Trance, and for special spiritual purposes that hymns have not been provided for hitherto.

A Great Reduction is made to Circles and others ordering a Dozen or upwards.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, HOLBORN. W.C.

## CAREER OF RELIGIOUS IDEAS:

THEIR ULTIMATE—THE RELIGION OF SCIENCE.

By HUDSON TUTTLE.

AUTHOR OF

"ORIGIN AND ANTIQUITY OF MAN," "CAREER OF THE GOD IDEA," "CAREER OF THE CHRIST IDEA," "ARCANA OF NATURE," &c., &c.  
Price 2s. 6d., post free.

### CONTENTS:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

London: Printed and Published by JAMES BURNS 15, Southampton Row, Holborn.