



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

SPIRITUALISM.

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DEATH IN THE ACT OF DUTY!

His Excellency Major-General SIR GEORGE POMEROY-COLLEY, K.C.S.I., C.B., C.M.G., &c., &c., Governor of Natal, Killed in Action on the Amajuba Height, Lange's Nek, February 27th, 1881.

A Funeral Sermon, Preached in ST. PETER'S CATHEDRAL, PIETER-MARITZBURG, on Sunday Evening, March 6th, by the VEN. ARCHDEACON COLLEY.

"Every battle of the warrior is with confused noise, and garments rolled in blood." Isaiah, ix, 5.

I little thought when I was writing the discourse announced for this evening that it would have to be set aside for one to be preached as a funeral sermon for the wise, good, and true and brave Governor of Natal, Sir George Colley; or that His Excellency's pew, here under the Cathedral pulpit, would be draped in black, the sad outward sign of woe, and heavy grief affecting all throughout the land, at the untimely death of its leader and chief.

It is terrible to realise that it is not all a hideous dream. To think of a mind richly stored and capable and a heart so gentle and expansive being wasted, devastated, rified by fatal lead, that the chemistry of nature wrought in some accursed hour. To think of the strong arm nerveless, the lips' wise utterance hushed; the beaming eye quenched in darkness; the kindly look frozen to placid immobility, and the manly countenance cut in the cold statuary of death! O war, war, war, when these are thy victims do we not hate thee with a perfect hatred, which is a righteous hate!

Yet how passionate is the desire for martial distinction; the thirst for glory in the shock of battle, and wild the ardour for military fame! Alas! and this with some whose better human powers, and intellectual gifts, of infinitely more value to the world than to be so cheaply held, that it were lawful to risk their being thrown away, or bartered for the reputation of mere animal courage; a quality so common, that it is forthcoming, in any quantity, from our over-crowded cities, at the rate of thirteen pence a day.

When will this defect of our nature be ruled out? For we are all prone to it. At times, I earnestly, myself, wish I could wear a red coat instead of a black one; and chafe very frequently do I at the restraints of my clerical office, desiring, with an intensity that I fear will one day lead me to break through all imposed barriers, desiring that my sacred calling would permit me sometimes, by way of luxury, to whip a blackguard and villain. Ah! The physical part of us then predominates, and the psychical is held under. But this is an inversion of true order. The moral must have the pre-eminence, and the material must subserve.

Forgetfulness of these maxims has robbed our country of its brightest ornament; and, as proud of bearing the same patronymic, has afflicted the preacher with more than ordinary grief at the irreparable loss we have all sustained in the tragic death of the late Governor. Personal sorrow being poignant, beyond the public distress, so loyally shown at the sad termination of the brilliant career of Sir George Pomeroy-Colley. For in him the preacher's name has lost its most eminent representative.

But, from the consideration of temporal hopes overthrown, and earthly prospects clouded, turn we from personal griefs—not forgetting the awful domestic woe of the unhappy lady at Government House, overwhelmed with the bitterness of early widowhood—turn we from individual sorrows to things of general interest that must be dwelt upon in the light of this public calamity, while the gleam and flash of rifle and cannon at this moment (as last Sunday when we little thought it) may, as we speak, be carrying death to others than him whose loss to-night we specially deplore.

"From whence come wars and fighting among you?" asks the Apostle St. James, and the answer is, "Come they not hence, even of your lusts that war in your members?" Yes, for every physical defect hath its spiritual cause. The cause of war here, that has already been so disastrous, is Love of Rule. I don't say on which side it is the worst, or where the power wisely to govern is most lacking. These are open questions which it would be unfitting for the pulpit to pronounce upon. But this we may say, as a philosophic fact, and syllogism, established from many considerations, that with the love of dominance, and supremacy,

is generally given the capacity to administer. Then, the love of rule is orderly, and, under the direction of heaven, is quickened to operate large good, and be a blessing to mankind. But where for self-ends, and trivial objects, and impotent vanity, the wise love of dominion within limits, sanctified for national and imperial and material progress, degrades to the aimless, senseless lust of dominion—with the hideous spirit that would chose rather to reign in hell than serve in heaven—there must be confusion, and every evil work—plots and counterplots—licence raging in place of law—riot and rapacity—social decay, moral corruption—widespread ruin, and a general rot. And, dreadful as war is, its temporary horrors are preferable to chronic misrule, and withering blight, individual, and collective, that under God's providence and cruel war may be overruled to terminate.

As a citizen of the world, I care little for that so-called virtue, in the name of which so many crimes have been perpetrated. I mean patriotism—the nerveless, spiritless, cat-like clinging to any special locality, or country, and senselessly conceiving all other regions to be vastly inferior to our geographied Lilliputia. I have little regard for this. Naturally, I admit, we love the word “home” and the sentimental feeling therefor borders on being a virtue. But this is very different from the Jingoism of London music-halls and casinos; and the daft yelling of “Rule Britannia, Britons never shall be slaves,” when the bawling idiots themselves are slaves to the vice that, more than aught else, degrades our Fatherland. No patriotism this! but downright ignorant conceit.

He who out in the wilds will go, and carry with him the virtues that made his mother country great, is the true patriot, aye, though he may have renounced corporate union with the country of his birth, and stand up for independence. And he is not the man to be a land-thrall to this Transkeian or that Transvaal extent of earth, when the whole world lies before him; and the worthiness of his citizenship of the old country inspires him to labour to impress the latitude he has chosen, and new land of his adoption, with the best characteristics of his early home.

The wise tendency of the age is towards cosmopolitan ideas, and the poet's prophecy is for “the Parliament of man, and the federation of the world.” The bonded unity betwixt all peoples, and the glad merging of our little idiosyncrasies, and angularities and tribal differences to form the perfect architecture of mankind, and build the temple of humanity, after the composite order that shall best exemplify the unity in the diversity of heaven, where there is neither Jew nor Greek, bond or free, but all are one in Christ.

But permit me for a moment to dwell upon the history of this last sad phase of the unhappy struggle within our borders.

I omit here calculations based on reports of the number of men who went into action, with the number of the rounds of ammunition to each man, and the estimated casualties of the enemy, so many conflicting statements being current as to render it altogether impossible at this juncture to arrive at the truth. Too quickly, however, as it appears, was our ammunition expended, and then the defence collapsed—the defence which was vital of the splendid strategic position which our late Governor had occupied in a masterly manner that nearly surprised the Boers into breaking up their camp in panic. Something towards this was being done, in fact, when the enemy perceived that Sir G. Colley had no artillery with him, which the nature of the strong position so admirably secured prevented being present. Then the Dutch, as fatal marksmen, knowing that their every shot takes effect, grew bold with the knowledge, and stayed their retreat; becoming more confident with impunity from great peril through our fire, and persistent in their attack, scaling that natural fortress, the Amajuba peak, and outflanking our men, regardless of our small arms fusillade—they reserving their fire till they knew that

every shot fired told of an Englishman's fall. And so the sad end came as they were certain it would come.

Men as brave as lions when brought to bay, or charging in the open on the foe, we all know our troops to be, but now painfully outmatched, as well as outnumbered, by men daily and hourly accustomed to the use of the rifle—born marksmen—and horsemen unequalled by any in the world.

But lack of ammunition appears to have been the chief cause of the disaster we deplore, and secret of this desperate reverse. No one's reputation may be established on the ruin of the reputation of others; but an enquiry must be made, doubtless will be made, to know why with the admitted strength of the splendid position our late Governor secured, to the dismay of the enemy, yet the foe was not kept at a distance, that would have prevented heaven's permitted fall of Sir G. Colley becoming a terrible tragedy, as it would seem not to have been the ordinary casualty of death in battle.

But alas! it became “*Sauve qui peut*”; save himself who can, before His Excellency had fallen, when ammunition failed; it being only a matter of time ere our prodigal fire brought the hands of our men to the bottom of their cartridge boxes, with dismay to find them empty. And then—we must forgive the rest—they begged our brave General, outwardly cool as if on parade or at a review, but with amazing forgetfulness of his safety, and all that hung upon it and underestimates of his importance in a hundred ways, mistakenly sharing equal danger with the common soldier—it was then that they begged Sir George to surrender, which sad duty he was spared by the ruthless foe, who, as stated by a eye-witness, at the distance of but a few paces, rifled the manly form of a soul born to command, and he, by right of his attainments and gifts, a wise, strong leader of men; whose unhousing by that fatal ounce of lead the world was not prepared for, and which, personally, very, very acutely, as something more than namesake we, I as preacher, and you as congregation with City, Colony, and Empire, lament to-night.

How terrible the moment for our friend and chief, and ruler in things civil, supreme, when, seeing the day going against him he battled with the soldier's woe in his breast of having to contemplate surrender; and felt the calls of humanitarian virtue (largely instinct in him) to the effect that he must not vainly waste precious lives, in mad, impotent wrestling with overwhelming odds and the hideous inevitable!

In an instant flashes before him the accumulated triumphs of a most successful career. His mental qualifications, that early in life placed him at the head of the Staff College. His official power and grasp of detail at the War Office. His eminent services in Ashantee, where the resources of his genius contributed in no small degree to the notable success at Coomassie. His most important and valued work in India as right-hand-man and dearest friend of the Viceroy—who, as a literary man, leaving a great part of the cares of an Empire, as large as Europe, to Sir George, could write to our late Governor as a soldier fitted to command, and scholar able to appreciate the power of the pen, and recognise in it a power beyond that of the sword, could write to his friend Colley, dedicating some of the results of his literary leisure to him, and say—“Wise, brave, and true.”

Think of all this, in that dreadful moment last Sunday, flashing through the mind of His Excellency, General, Governor, and member of this Cathedral congregation; and then conceive his feelings when death was staring him in the face—his work undone, his plans upset, his purposes for minimizing the horrors of war frustrated, and premonitions of his tragic end that were in his heart, but for the soldiers' sake might not travel to his lips. All the brilliant past clouded in a moment—the steadfast, outward seeming steadfast soul—his heart nathless a snowclad active volcano—the immobile face giving no indication of the tumult within—the outward

man stern, and inflexible, the inward man overwhelmed at the sombre disfigurements of fate, and the woeful destiny that his malign star, then in the cusp of the ascendant, had darkly hurried up from accursed infernus to countervail his better fortune, nearing its meridian. All previous honours draped with his then present unparalleled misfortune; and all future still brighter successes, attainments and deserving achievements, as Administrator, and wise, and gifted ruler, quenched in the utter eclipse of death.

Merciful, merciful, after all, was the sudden pang that left no room for unavailing, agonised regrets. Hotspur's heaviest grief on the fatal field of Shrewsbury was death's brief respite, that unkindly left his thoughts (wounded more grievously than his flesh) opportunity for sad retrospect, and the miserable knowledge that young Harry's kingly spear had accidentally reaped the harvest of military fame, a Percy's prowess ardously sown. Even as our own noble Saxon Harold, at the dreadful battle of Hastings, just had time to utter woe, woe, woe to free England's early constitutional liberty, which, from that fatal date of Norman supremacy (supremacy by the merest accident of the death-shaft in its arrowy flight transfixing our ancestors' chosen leader, and piercing, through the eye-ball to the brain, Saxon England's people's chosen king) our Fatherland did not regain or recover its subverted freedom for long three hundred years.

Yes, yes, sudden death appalling to the survivors in this and other instances, perhaps is the highest act of mercy to the soul dismembered of its vastated garniture of flesh, when unavailing, sorrowful regrets and sad-denying thoughts would harass its departure from this lower life, and possibly impede its progress in the higher.

A mistaken sense of duty has been our Governor's undoing. A less modest man would have estimated his life at more than a soldier's value, and kept out of danger.

We cannot but admire this very defect in the ruler, which yet was a virtue in the man, making Godly increase of his moral worth. Hence says a writer recently in a Home paper, referring to the lamented friend of all—"His manner is modest"—Alas! that the present tense in which the article is written should so soon after its publication read so strange—"His manner is modest, and perfectly unobtrusive. Shyness is no sin; and it is no disparagement to Colley to say that he has hardly grown out of the weakness of people more inexperienced, and more immature. He betrays it often, and no doubt unconsciously, in a little nervous laugh and certain hesitation of speech, which rapidly passes off as conversation proceeds. Very soon the lucidity of his statements, and his rare faculty of marshalling arguments, win upon the listener, whatever his calibre, or class." In a word there is—no, alas! again—there was capacity united with simplicity—manhood's strength of mind, with childhood's guileless nature, in the same degree that marked another eminent Colley of the same stock, who afterwards was known as the "Iron Duke," Wellington.

And these qualities, which in theological phrase may be translated into trust and dependence in God, and doing our duty in that state of life unto which it has pleased God to call us, were the unpretending, unostentatious aim of his Excellency, as I happen particularly to know. For the last time I was at Government House, just before Sir George left for the front, he was pleased to refer to the sermon I preached from this pulpit when last His Excellency occupied that seat. Some of you may remember the discourse in question, wherein I spoke of rendering unto Cæsar the things that are Cæsar's, and unto God the things that are God's—rendering to God in Cæsar—Christ in neighbour—endeavouring to find God in every man, and rendering unto God in him. I spoke also of the consolations in affliction and disaster, that come from a sense of having humbly, yet earnestly endeavoured to do our

duty; living for God in usefulness to our fellow man. These doctrines met with His Excellency's special approval, even as his generous, noble, self-sacrificing conduct to the last fully exemplified them in practical application, at the woeful cost of his most valued life. Aye, and this is the soldier's best recitation of Article and Creed, when every battle of the warrior with confused noise and garments rolled in blood—dust, din, fire and smoke, carnage and death surrounding—require the instant practice of principles, godly acquired, ere the dark hour of trial swoops down, black as a raven's wing, to usher death upon us in the act of duty.

So died our friend and chief—in all matters civil and political, ruler supreme—His Excellency Sir George Pomeroy-Colley, in the name of his Royal Mistress, the Queen, governing this land of our temporary adoption wisely and well. A Colley's grief for such a Colley may be excused. Thoughts and vain regrets come crowding on me, that I cannot battle with. Pardon me, and let us merge our griefs in prayer.

O Everlasting Father and Almighty Lord, God of Battles, yet Prince of Peace, stay, we implore Thee, this fratricidal strife, that has brought such sorrow to our hearts, and woe and widowhood to the first household in this land, and the homesteads, and humbler thresholds of other lands. Avert the imminent hate of races, that, but for Thy merciful interposition may rage for generations: The rash hostilities of the fathers handing to the children the accursed traditions of revenge, to be nursed to the total extinction of unity and brotherhood, and the shame of our common Christianity. In Thy wisdom overrule evil for good, and out of present malediction bring future blessing. And consecrate and crown the death of Thy servant the late Governor of this Colony to lessons to us all of simplicity of life and character, and noble devotion to duty. AMEN.

THEOSOPHY.

RADIANT MATTER—THE FOURTH DIMENSION.

To the Editor.—Sir,—Let me say at once that I have no pretension to scientific accuracy, and therefore with hesitation and a full acknowledgment of my aptitude to err, I venture to say that after having read an article in the MEDIUM of March 18, on "Spiritual Science and the Fourth Dimension," with much admiration, the thought came suddenly upon me to ask the question—Are the premises there assumed quite in conformity either with Mr. Crookes' teaching on the subject of Radiant Matter and its Cause, or with some of the opinions of the first astronomers and geologists of the day in some other respects?

Mr. McDowall assumes that because the earth moves three times as fast as the sun, with the amazing velocity of twenty-four miles in one second, that is sufficient reason why the earth would be, if not warmed by an extraneous cause, a concentrated, cold, and dark mass, with not one drop of liquid on it.—nothing but thick ribbed ice, and hard sullen rocks, with a coldness so intense that no polar winter could stand in comparison with it. One cannot, however, forget that the astronomers and geologists of the day attribute this coldness to another cause—viz., to the fact of its being now, as it were, an extinct volcano, but as having been for many ages a whirling mass of liquid fire, long since cooled down, and now needing the heat of the sun to give it life.

One is also led to ask, taking Mr. Crookes' teaching into consideration respecting radiant matter, whether Mr. McDowall's theory concerning the sun is tenable? that because the sun is two-thirds slower in its course than the earth, that is sufficient reason why it should be a glowing ball of light? Mr. McDowall tells us: "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."

What strikes me is this, that, according to Mr. Crookes, the production of radiant matter is not attained by the segregation of the atoms of so compact a body as the earth to the comparatively small extent of twenty-seven times its bulk, nor even by the segregation of the far less concentrated mass of the sun twenty-seven times: Mr. McDowall says that by arresting completely the velocity of the sun, the sun would then become pure space. Why, then should not space be one bright light? If slowness of movement separates the atoms of a heavenly body sufficiently to produce light, more reason is there that total arrestation should produce greater light. Space is only composed of atoms less concentrated than they are in suns and planets. But Mr. Crookes points out that the

reason why not even the atoms of space, as they are in their accustomed states, can produce light, is because they are not sufficiently sparse. Mr. Crookes says that radiant matter is produced "by the variety of its molecules having room to collide"; and which, "having been rendered more free and mobile by reduction of their numbers, they act like bullets so small as to defy imagination, and the number of which, still in the vacuum, of which man is so proud, appears to be still infinite." This, he shows, is what makes radiant matter—nothing less than wholesale separation of the molecular space so that they have room to dash against each other like angry rams. And, what is more, Mr. Crookes carries into practice his assertion, and this by creating the said "vacuum" in a globe of glass about five inches in diameter. "Now this globe," Mr. Crookes tells us, "would contain something like a septillion—thus, 1,000,000,000,000,000,000,000—of molecules of air. If we make a vacuum there to a millionth of the atmosphere [which Mr. Crookes can do], this little globe will still contain a quintillion of molecules. That is no small thing—it is even enormous, unimaginable!" I take the above computation from an account of a lecture by Mr. Crookes as detailed by M. Camille Flammarion, the great French astronomer. This lecture took place at the Paris Observatory, M. Gambetta and General Favre being present.

Now, this infinitesimal segregation of the molecules that exist in space may apparently take place naturally, and it probably does so sometimes; lightning or some manifestation of electricity being the result,—at least, M. Flammarion thinks that "these radiations suggest action of the electric order." Spirit-lights may, perhaps, be sometimes so produced. When we read in the Scriptures of heaven being opened and a light appearing, spirits may have by this means presented a simulation of the objects desired appearing in this light. This may have been the case lately at Knock and at other places. And this may account for some of the interesting effects formerly produced in certain spirit-photographs. However this may be, this we do know—that Mr. Crookes has brought his experiments to the test, and demonstrated his facts in his laboratory, and in the presence also of thousands; and so wide is his fame that wherever civilisation exists there his name is known. Mr. Crookes is perhaps more appreciated in France by men of science than even in his own country, and among the Spiritualists of France he has attained an eminence that cannot be exceeded. M. Flammarion speaks of him as essentially "the chemist known to the scientific world," and adds, "In the present day there is not a Frenchman well read in journalistic information who is not aware of the importance of his works." Having said this, M. Flammarion proceeds to give details of the lecture, which is to be found in the "Revue Spirite" of February, 1880, where Mr. Crookes pointed out the following curious and interesting details bearing on radiant matter, which is, in fact, as Mr. Crookes shows, "a fourth condition of matter, which is as far removed from the gaseous condition as gas is from the liquid condition":—

"We now consider gas," says Mr. Crookes, "to be composed of an almost infinite number of little particles or molecules, which are incessantly in movement, and which are animated by a tendency to velocity of motion to the greatest possible degree. As the number of these molecules is exceedingly great, it follows that a molecule cannot move in any direction without quickly striking against another. But if we extract from a closed vessel a great quantity of the air, or of the gas, which it contains, the number of molecules is diminished, and the distance that a given molecule can move without knocking against another is increased, the mean length of its free course being in inverse ratio to the number of molecules remaining.

"The more perfect the vacuum, the greater the average distance that a molecule traverses without colliding. Thus, when we arrive at a certain point the phenomena of the radiometer become possible"—that is, each molecule having plenty of room to traverse, they hit each other hard when they do collide, and it is this collision that causes the radiance.

The editor of the "Revue Spirite," commenting on the above, says: "This problem of radiant matter is the problem of Spiritualism itself. That which mesmerists and Spiritualists call fluid is probably only a special manifestation of what Mr. Crookes calls 'radiant matter.' The discovery of a fourth condition of matter is a door opened for its transformations for ever; it is the invisible and the impalpable man become possible without ceasing to be substantial; it is the world of spirits entering the domain of scientific hypothesis without absurdity; it presents a possibility for the materialist to believe in a future life without renouncing the material substratum which he thinks necessary for the maintenance of individuality."

Spiritualists of all countries may indeed be grateful to Mr. Crookes, and proud of him also; not the less from the fact that the wondrous discovery of the cause of radiant matter accrued through his experiments in Spiritualism.

And now a few words about the opinion of the scientists.

That the earth was once a whirling mass of liquid fire, and that it was so for many ages, until it gradually cooled down, is, I believe, the general opinion of both astronomers and geologists of the present day. And even, now, if cold without, it can scarcely be called cold within, if these late earthquakes

at Ischia and at Chio are of any use as specimens of the intermittent power of heat; or the specimens of more permanent testimony of fire as are found in *Ætna*, *Hecla*, *Vesuvius*, &c. Moreover, it seems a well-ascertained fact that the deeper we delve into the bowels of the earth the higher is the temperature, showing that internal heat still remains. I think it probable that Mr. McDowall does not deny that the earth may have been formerly incandescent, and may speak of the earth's velocity in respect to what it is now, and not as to what its velocity may have been. Still, as Mr. McDowall affirms that "contraction is the result of the velocity of the mass of a body," I would ask in turn, "Would it not seem, rather, that in the case of the earth, its present velocity is the result of the contraction of its bulk by cooling?" For, on the supposition that it was formerly liquid fire, perhaps, as Mr. McDowall affirms, it would be twenty-seven times its present bulk; and expanded by heat, as in the sun and, in all likelihood, Jupiter and Saturn, the earth must then have probably travelled through space, as the sun and Jupiter do now, much more slowly than it does at present. If we travel three times faster than the sun, we travel more than twice as fast as Jupiter; and the reason is, as it seems to me, that even force cannot move light bodies through space so quickly as compact, heavy bodies. The bullet soon passes the cartridge—much more would it a feather. The bulk of Jupiter is 1,230 times that of the earth, its mass only 340 times times that of the earth. This is evidence, Mr. Procter, the astronomer, tells us, that Jupiter is still intensely hot. Mr. Procter says: "If Bischoff is right in assuming that it took 340,000,000 years for our earth to cool down from the temperature she possessed when her surface was molten, it would take Saturn five times as long—i.e., 1,500,000,000 years—to cool, and Jupiter seven times as long—i.e., 2,380,000,000 years." Indeed, Mr. Procter believes that they are both burning still.

Not only the astronomers—English and German, Messrs. Procter and Bischoff—regard the earth as a volcano cooled down, but so does M. Flammarion, the great French astronomer, before alluded to. He speaks, in his book entitled "*La Pluralité des Mondes Habités*," p. 77, of the "fiery origin of our planet" and of its "cooled exterior," while in another book on astronomy, called also "*The Plurality of Worlds*," published at Boston, U.S.A., with an introduction by Dr. Hitchcock, president of Amherst College, we find the following: "If the moon and the earth were both at first in a condition in which igneous eruptions from their interior produced the ridges and cones which roughen their surface, the moon, smaller in dimensions, has at an earlier period cooled down."

The above are the only modern books on astronomy that I have at hand, but they all point to the same early igneous state of the earth. Except, indeed, one other testimony is before me, precisely to the same effect, but from a different source. So last—we need not say, and not least—and finally, without any pretension at the assumption of finality, I will give a few words from the "*Genesis*" of Allan Kardec, which I find, like other mediumistic productions, is couched, as usual, in that dogmatic style which we all know: authoritative at least, if not entirely reliable. But this is nothing new, for spirit-teaching has been at all times, and all over the world, noted for its dogmatism, as well as for the diversity of its views, often on the same subject.

Here is an extract from the "*Genesis*" of Allan Kardec, as taught by spirits:—

"At the time when the earth was an incandescent mass, it contained not one atom more or less than it does now; only, under the influence of this high temperature, the greater portion of the substances of which it is composed, and which we see in the form of liquids, solids, earths, stones, metals, and crystals, were in a very different state to what they are now: they have only undergone a transformation; in consequence of cooling and admixture the elements have formed new combinations. Under the former heat, the air, greatly dilated, must have extended to an immense distance; all water, perforce reduced to vapour, was mixed with the air; all matter susceptible of volatilisation, such as metals, sulphur, carbon, were in the state of gas. The state of the atmosphere had, then, nothing in it which we can compare with its present state; the density of all these vapours produced an opacity of the atmosphere that no ray from the sun could penetrate. If a living being could have existed on the face of this globe at that epoch, he would not have had any experience of the light of the sun."

And now, as regards the present state of the sun, Mr. Procter says: "The intense heat of Jupiter causes clouds to hover over its surface three thousand miles deep; but the sun, being a thousand times larger in volume than Jupiter, must be many times hotter."

M. Flammarion tells us that the two Herschels, Humboldt, Arago, and the astronomers of the first half of this century, were of opinion that the sun might be habitable: "But the most recent opinions concerning this vast luminary agree in the decision that its globe is, in its entirety, in a state of temperature so elevated as to be completely liquid, if not even gaseous, that as regards the surface which we actually see, it may be described as luminous, burning, mobile, undulating like the sea, agitated by formidable waves, tornadoes

and explosions, such as our terrestrial tempests and volcanoes can give but a faint idea of."

It is, then, to combustion that these astronomers of the present day attribute the heat and light of the sun; not to the comparative slowness of its progress through space causing a movement of its atoms round each other, as alleged by Mr. McDowall.

In furtherance of his opinion respecting the intense heat of the sun, M. Flammarion quotes some lines from Ponsard's "Galileo," a few of which I have attempted to translate:—

Sun! thou gigantic furnace, globe of fire,
Candescant chaos, ever-raging pyre,
Furious ocean, where, in liquid lost,
Thy granite rocks in boiling waves are tossed;
Thou sovereign star! thou centre of our life!
So grand! so bright! yet, in thy glory rife,
Thou art but one of millions of thy kind,
That in their spheres in goodly order wind.
Yes! these are surely more than tiny lights
To guide the toiler through the weary nights,
Pow'd'ring with golden sand their azure way,
Their office is to shed the blaze of day.

"SENEX."

MEDIUMSHIP—THE SPIRIT-CIRCLE.

MATERIALISATIONS: A PLANT GROWN.

On Wednesday evening, April 6th, a few friends gathered together to hold communion with the invisibles upon the visible plane, at the seance room Hare Hill Road, Littleborough. There were fourteen persons, including medium, all of whom were arranged in their places to sit, by impression. We then commenced the seance by singing, with the gas lighted. The medium was immediately controlled by his spirit-guide "Dr. Scott," who requested William Shaw and Saville Shaw of Saddleworth, to search the medium and cabinet for anything that would manifest design on the medium's part. This having been done, and nothing found, we were ordered to turn the light down to a blue glimmer. Singing and conversation were much indulged in for about forty minutes, when a "wee bit" light was observed upon the floor, about four feet from where I sat. Gradually it increased in size, illuminating a short space around, making visible the rising swaying form, rapidly assuming human shape. In a few minutes from the moment the light appeared upon the floor there stood before us the white shining beauteous angelic form of

MY SISTER "BETSY."

She came straight to me, giving me the usual kiss of greeting, then my wife and brother. Readily did she display her form and drapery to those present; speaking a few words to me in reference to the conditions, she turned to the cabinet, then came back again, walking in our midst for a short time, then returned to the cabinet and dematerialised, to be very quickly followed by

"MARY HANNAH WHATMOUGH."

This was the third time this spirit-form had appeared. A singular test was awaiting us this evening; the mother of the spirit before us had requested this same spirit, when controlling her medium sister, if it was her that materialised at Mr. Fitton's circle to hold up her hand when she came out of the cabinet. No sooner had the form entered the circle than up went the arm. The form appearing so very quickly after, and so much like "Betsy," the signal was not at first understood, but as the form came nearer the sitters the mother recognised her by the usual manner of the hood over the shoulders, and cried: "it is Mary Hannah": the form hurried to embrace her mother. How thrilling the scene, the mother and daughter clasping hands over the chasm of death; the lost one returned to bless and to be blessed. "Thank God!" was the utterance of many a one present, like "Betsy" she did not stay long on account of what had to follow, but quickly vanished behind the cabinet curtains, from whence quickly emerged

"ALICE SHAW."

The young wife returned to the widowed husband. Such was the case, for in this form William Shaw recognised his departed wife, returned to breathe her blessings on him, and to receive blessings in return. Whilst this form was out we had grand and satisfactory evidence of the fact that the form before us was not the medium, for at the same time another form stood with its hand on Mrs. Taylor's shoulder, and the medium could be distinctly heard in the cabinet. Let the critics quibble, and the scoffers sneer, but such evidence as this is proof against all their puny balls. The next form to appear was that of

"ROSA,"

the beloved pun-making control of Mr. Fitton. Of all the comical souls that I have heard she certainly stands at par with any. Often has she declared she would let us see her black face. At last she made manifest her assertion; there she was

before us—a tiny stump of a body, without legs lower than the knees; arrayed in white shining garments, long flowing black hair and dark brown skin. After all her endeavours she could not stay long, so bidding us "good night" she melted away in sight of all.

Following "Rosa" after a short interval was the flower and plant growing spirit

"Summer-blossom,"

Mabel was her earth-name, of gipsy descent, spirit-name "Summer-blossom." In earth-life she had deeply studied the art of dematerialising and rematerialising plants and flowers. That power she had carried with her into spirit-life, and to-night we had a splendid manifestation of her power. Her appearance as she came from the cabinet was gipsy to a degree. Black hair streaming over her shoulders, black brown face, her drapery arranged after the manner of the strolling gipsies one often sees, but of white shining appearance, "as no fuller's earth could whiten," to use a Scriptural phrase. Quickly stepping up to the box of soil, which had been got ready for her, without any medial plant she set to work, covering the box with her mantle, then making mesmeric passes over it, then, taking the mantle off and pouring water into the box; then she went out with eye intent for some five minutes, when there before us was a beautiful *Stephanotis Semeramis*. It had seven leaves of dark green appearance of about fourteen inches long $\frac{3}{4}$ -inch broad near the stalk, gradually tapering to the end. The stalk on which were the flowers, twenty-five in number, was twelve inches high. The flowers are of a very pale pink waxen appearance, bell shaped, with indented edges, about three indentures to each flower. I am not versed in Botany, I give the description for those who are, they will probably see if the names are correct. The leaves are like broad blades of grass. When "Summer-blossom" had completed her task, she ordered the light to be turned up—a very good seance light—so we had a good view of her and the plant during the seance. It is expected that the plant will live. She did not stay long with us after this, though she went in and out of the cabinet often to gather power, giving a good view to some of the sitters of the medium and herself at the same time.

Thus ended all visible manifestations—a wonderful seance replete with astounding evidence of the life beyond the grave. Let those carp who will, or attempt to grasp mediums who may, but allow me to use my eyes and I will be content, I will risk all possible deception.

59, Manchester Road, Heywood.

JAMES B. TETLOW.

P.S.—In my previous report I mentioned that a bottle of rum had been brought into the seance. This may carry an impression to some minds that the contents were indulged in by the sitters. I would disperse such an idea by saying we were not so foolish, having greater respect for the true spiritual than to indulge in spirituous liquors.

[AN ARTICLE RESTORED BY SPIRIT POWER.]

DEAR MR. BURNS,—The following "adventure of a seal," narrated in a letter to myself from Adolphe J. Lyons, Professor of Hebrew, etc., Rhyl, and which I have permission to publish, may interest many of your readers.

Doubtless the minds of ingenious sceptics will be prolific in theories of doubt and disbelief, but I am quite sure that the Professor will be happy to clench his evidence by sledge-hammer arguments if desired. Of course there is an unbelief that can only perceive truth and honour in self and kindred minds, and to such all the evidence in earth and Heaven is as if it were not. I pity the subjects of such a mania, and meantime request all to read the following unvarnished tale.

"RHYL, NORTH WALES,

February, 1881.

"To J. Kinnersley Lewis,

"DEAR SIR,—About two years ago I had a gilt seal which I kept in my pocket. I had been under the impression that it was gold until I had it tested with aqua-fortis by a jeweller at Rhyl. On returning home I thought—as this seal is only brass I will no longer burden my pocket with it, so I immediately threw it over a wall into a waste plot of ground. About two or three weeks afterwards I again saw the jeweller, and our conversation turning upon the seal, he said: "It was a pity you threw it away, as it was worth several shillings, being well made and thickly plated." I then thought no more of the seal till the 24th inst., on which day Mrs. Lyons told me that on opening her work-box she saw a seal of mine, and was puzzled to account for its appearance there, as no one had access to the box but herself. On requesting her to show it me I was startled and bewildered to see the identical seal I had thrown away, and which I was as sure I had thrown away as I am sure of my own existence.

"At a private seance on the Saturday evening following, my faithful spirit-guide 'Emma' informed me that she had, as a test to us of invisible agency in human affairs, picked up the seal and conveyed it to Caroline's (my wife's) workbox.—Yours faithfully,
ADOLPHE J. LYONS."

The learned Professor expresses his gratitude to the Heavenly Father for the success of his prayers for the benefit of spirits in

darkness, the spirit "Emma" being one that was so raised out of darkness into "God's marvellous light."

The testimony of this gentleman has, with me, the greatest weight, as I have had, during an intimate acquaintance with him of several years, unquestionable proofs of his honour, and of his possession of mediumship for the communion of spirits with mortals.

As to the existence of an intelligence styling itself "Emma," separate from his own individuality, I had proof positive, in company with a lady friend, on the sand hills near Rhyl. This intelligence manifested a knowledge of his affairs by controlling the utterance of this lady, who was as ignorant as myself at that time of his friends, alive or departed. In conclusion I would mention that Professor Lyons was some time ago publicly thanked through a local journal for restoring to a visitor to that town a lost purse of gold without accepting the slightest reward.—I am, dear Mr. Burns, yours truly,

J. KINNERSLEY LEWIS.

LITERARY NOTICES.

GERALD MASSEY'S GREAT WORK.

The following article, which appeared in "Modern Review," from the pen of the successor to the Rev. George Dawson, Birmingham, we quote, as giving a good analysis of the book:—

Mr. Gerald Massey has given us an extraordinary book* If its conclusions are true they are most important. The question whether they are true or not will have to be carefully cogitated by the Christian teacher, by the Hebraist, the Egyptologist, the ethnologist, and the student of mythology and folk-lore. Mr. Massey has been chiefly known to the public as a poet and lecturer, but henceforth he will be known as the author of this book. Ten years ago he retired from the public gaze, as Livingstone disappeared into the heart of Africa; and now emerges laden with manifold information which he has collected. Stranger than "travellers' tales" are some things which he has to tell, yet not on that account to be summarily rejected. Nor is Mr. Massey a mere collector, but his vast accumulations of fact and statement are sorted, sifted, questioned, and made to serve as the basis for theories which are new and astounding. The axe is now laid to the root of the tree in very different fashion from what was done by Bishop Colenso, or the author of "Supernatural Religion." Evolution and the comparative method are here applied, with the greatest boldness, to the study of language, typology, myths, the genesis and succession of gods, the antiquities of the Jews, and subjects which touch us more nearly still. The evidence may not seem in every case conclusive; but the author always speaks as one who knows, and as though he had abundance of proof forthcoming by-and-by.

"One object of the present work is to interpret the primitive history and sociology from their reflections in the mirror of mythology and symbolism." It seems (quite in accordance with Darwin's conclusion, arrived at from other data) that Africa is the birthplace of us all. In the far-off past a Central African race got on to the Nile, in its upper course, and gradually descended towards the Delta, halting in Ethiopia, but finding it impossible to stop, on account of the pressure of population behind. Thus the Central Africans became Ethiopians, and the Ethiopians became Egyptians. The continuance of the slow, glacier-like motion and squeeze, launched them from the land altogether, and sent them over the water as colonists. All the ends of the earth were peopled from Africa; and the Egyptian origin is still traceable in Britain, on one side of the globe, and New Zealand on the other—in words, water-names, symbolical customs, and almost-forgotten deities. The Kymry are from Kam (Cham, Egypt), and in Wales the ancient cult has never been altogether extinct. Even the language and cult of the Babylonians are traced to Egypt. This early colonising from Africa has to be borne in mind in reading the book, or else it will seem like insanity for the author to pass, by a quick transition, from the Eight Gods of Egypt to the British Arthur and his Seven companions, and to illustrate Egyptian mythology and the meaning of the Hebrew words, by instances drawn from the Fiji Islands or North America. "We have to dismiss from our minds the crude notion that the same myths have sprung up independently in various parts of the world."

Much that is missing in Egypt is recoverable in the Manganian and Maori treasury of the mythos" (Vol. II., p. 559). What is it, then, that is at last recovered from Egypt and her ancient colonies put together? It seems that Egyptian mythology and worship passed through a succession of phases—stellar, lunar, and solar—the two former having been superseded before the monumental records begin. The pre-monumental condition of things, our author has been digging for, as Mr. Pengelly digs for relics of pre-historic man in Kent's Cavern. He is enabled, he believes, to reproduce for us the

most obscure cults—namely, the Sut-Typhonian and that of Atum and his son, Iu-em-hept, "The Egyptian Jesus." The first object which arrested the attention of the early observers was the revolution of the Great Bear constellation, with which they connected the star Sirius. The Bear was the first measurer of time, and the Dog-star, as we know, announced the annual inundation. The Bear was the Great Mother, Typhon, and the Dog-star was her son, Sut. The seven bright stars of the Bear, together with the Dog-star, supply the Seven and Eight which are found in so many mythologies. In process of time the Sabeian system or stellar reckoning was superseded by the lunar, which advancing astronomical knowledge had rendered more exact; and the Mother and Son were degraded. Sut, the Dog-star, was followed by Taht, the lunar reckoner and announcer of time. Lastly comes the solar dynasty, and the adaptation to the solar mythos of the symbols and imagery previously extant. This development occupied a great length of time; and Taht had superseded Sut (Ritual, ch. xlii.) when the monuments begin. The symbolism, in fact, points to a birth and origin in Pisces; and since it is impossible that this should relate to the last occurrence of the equinox in that sign (B.C. 255), it follows that it must have been 21,000 years earlier, through the precession of the equinoxes. The gods were time-keepers; the first time observed and registered was Sut-Typhonian, and the writer maintains that Typhonian religion and types are the oldest extant, whether in Egypt or out of it.

At this point the interest of the book for many students will only begin. The author maintains the Egyptian origin of the Jews, and argues that they were Sut-Typhonians, expelled on account of their adherence to the earliest cult. They were Ius, worshippers of Iu, the black god of Inner Africa. The Exodus was a going out of unclean Typhonians, moral lepers, accursed heretics. Hence it can be understood that there was more than one exodus; and thus Manetho and Josephus are reconciled. Evidences or relics of this Egyptian origin of the Jews the author believes he finds in the Old Testament Scriptures, the Hebrew writings being largely a restatement of the Egyptian myth as actual history and containing reproductions of the most ancient Hermean matter. The Creation story belongs to the mythological astronomy. In the beginning the Great Bear, by its revolution, created the first circle, and put a boundary to the boundless. The plural "Elohim" refers to the first revolvers, the seven great stars of the Bear—seven stars but one constellation, plurality in unity. "Jehovah" is also the divinity of the number seven, and feminine in character. The feminine terminal *He* indicates this origin, and on this account, in later times, it was considered blasphemy to pronounce the name. Reverting to the Book of Genesis, Seth is the same as Sut here identified with Taht, and Enos the son of Seth is identified with Sut-Anush, of the Dog-star. In like manner, Abram, Isaac, and Jacob are resolved into divinities, and specifically Jacob is an impersonation of the sun-god, and his 12 sons are the 12 signs of the zodiac. There is much more to similar effect about Adam and Eve, Moses and Joshua, and "David the Hebrew Taht," though it is admitted that there is some slight historic nucleus in the Hebrew narrative. The curious student will also find here new readings of what is recorded about the serpent of Eden and the serpent of the wilderness, about the ark and the deluge, the cherubim, the teraphim images, the Book of Jasher, the Qodeshoth and the monthly prognosticators, the expected Shiloh, and the Messiah son of the coming age. Even the virgin and child of Rome, our author holds, had their origin in Egyptian mythology. Some of the profoundest work in the book relates to burial customs, circumcision, and the practice of tattooing, the results being arrived at by delving to the root-meaning of the hieroglyphics which preceded alphabetic language.

There is very much in these volumes which will be questioned, and there are a few obvious mistakes, but only profound scholars will be competent to question or capable of fairly judging the author's main results. I, for my part, content myself with introducing Mr. Massey's work to the readers of the "Modern Review." They will find in it evidences of wide study, and will, at least, value it for its store of detail, the accumulation of which would have been worthy the industry of a Darwin or a Buckle. The comparative vocabularies—of Egyptian words corresponding with English, with Hebrew, with Assyrian, and with Maori—have themselves been the work of years. They contain three-fourths of the Egyptian lexicon; and as that is difficult of access (Birch, in Bunsen's "Egypt," £8 8s.) they will be invaluable to students who may seek to apply the same comparative process to other languages. It may be a defect of the author's method that he starts with his own results full in his mind, and frequently alludes incidentally to conclusions not worked out till afterwards, or not attempted to be proved at all in these volumes. The reader cannot be in the same position; but, in arrest of hasty judgment and summary condemnation, it should be understood that these two volumes are but a part of an intended whole, and two more will hardly afford room for what the author has to say. He intends to treat of the "Science of Typology"—the typology of the Genesis, of Eden the tree, the fall; the typology of the deluge and the ark; of the gods and of the Great Mother; the Mother and the Messiah-Son; the "two truths" of Egypt; the biune deity, the triads and the trinity; the typology of time and number,

* A Book of the Beginnings. By Gerald Massey. Two Vols. Containing an attempt to recover and reconstitute the lost Origins of the Myths and Mysteries, Types, and Symbols, Religion and Language, with Egypt for the Mouthpiece, and Africa as the Birthplace. London: Williams and Norgate. 1881.

and of the Word or Logos; the typology of the cross and the crossing; of the mummy, of naming and of sounds; of the astronomical allegory, the great pyramid, and the great year of the world. The last volume of the series is to be devoted to tracing the current theology and eschatology as the deposit, development, outcome, and final form of the ancient typology and mythology!

GEORGE ST. CLAIR.

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.

TO THE EDITOR—DEAR SIR,—I am glad to tell you that, in addition to our general developing circle at the room, private circles have been established in a few homes, and many happy hours are spent and good results realised at these household meetings.

We get remarkable phenomena sometimes, but spiritual results are chiefly sought after; to us, or we suppose it is to all, Spiritualism is preeminently a spiritual thing, intended to produce a spiritual awakening and to make us spiritually minded; hence our meetings are in the highest sense spiritual feasts; what the Methodists would call "means of grace," and "seasons of refreshing." We believe that in these meetings we are strictly obeying the command of the Master—"Tarry ye at Jerusalem, (i. e. at home) until ye be endowed with power from on high."

The mistake which Christendom is making is that it has lost sight of the philosophy of that meeting in the upper room at Jerusalem; does not perceive the laws by which those remarkable effects were produced, the "rushing wind," the luminous appearances, and the gift of utterance in various languages. In every church now, did they but "tarry" with "one accord in one place," or as Spiritualists would say, "form their circle," they would receive the baptism of the spirit as truly as these first disciples did, and now as then "many signs and wonders" would be done.

The Archbishop of York in his reply to the letter of Dr. Maurice Davies, plaintively pleads for facts and for evidence. Why, then, does he not seek them in the manner that they are to be obtained; has he forgotten the promise, "Ask and it shall be given, seek and ye shall find, knock and it shall be opened unto you"? We can say without vain boasting, thank God we have discovered the secret, and we have the presence and power of the spirit—a tangible and glorious reality.

On Good Friday a number of friends met at one of our household circles, and remarkable results were realised. Beautiful and instructive addresses were given by the guides of our excellent mediums Mr. H— and Mrs. R—, and good work was done in the development of other members of the circle. There are three or four who give promise of becoming useful instruments for the spirit-world in their great work.

Mr. H—, our brother aforementioned, who has lately come to reside at Plymouth from Torquay, is a great help to the Cause here; having had considerable experience, we find his advice invaluable, and the addresses of his guides are always instructive and encouraging. The leading guide, "Frank," is a speaker of great eloquence and power. Then "Jonathan," who in earth-life hails from America, is quite characteristic, delights everyone with his hearty greetings and quaint manner, yet withal is full of wisdom as well as wit. Then comes the veritable "Father Mathew," the Irish temperance orator, who in distinct Hibernian dialect energetically expatiates upon his favourite topic, urging all to practice the moderate self-denial of total abstinence.

Last Sunday evening our good brother kindly consented to give his guides an opportunity of speaking to the congregation, and two addresses of a highly spiritual character were given. This is the first time that the medium has stood before a promiscuous audience in this public way. We learn that the strangers present expressed a desire to hear more of the same sort, but of course we intend to use this mediumistic element cautiously and judiciously.

I think that Sunday was, upon the whole, the best day we have had; one thing is noticeable, viz., that at every service we get new hearers, and every week brings fresh enquirers into the subject of Spiritualism. We are moving a step at a time and are very thankful.

NEWTON, ST. CYRES.

This, which is my native place, is a village about five miles from the city of Exeter. I think you will be interested to know of what has transpired at this place during the past few months. The value and utility of Spiritualism are herein strikingly illustrated. In October last a friend wrote me saying that his daughter had lost her husband at Swansea, where they had been residing. She being in very ill health was directed by the doctor to return to her native place. Since her return home he informed me that they were constantly hearing rappings and knockings about the house. Hearing of my interest in Spiritualism, he had written to enquire if I could help them. I laid the matter before our spirit-friends, with whom we were in constant communion. My father informed me that he had known this friend well on earth, and promised, with the other spirits, to go and inquire. We did not expect they would then,

but not getting any movements we said, "surely they are gone"? In a short time they controlled the writing medium, and wrote: "we have been; it is the spirit of her late husband, he wishes to communicate with the family." They then instructed me how to advise them in the matter. According to instructions they sat at the table, and very soon had manifestations. They were, however, afraid to proceed until, as they said "a minister should be present." Here you see a minister might be of some service, but, alas, how few there are of any use in matters of this kind.

My friend wrote again begging me to ascertain what the spirit wished to communicate. Our spirit friends went again to enquire, and this was the answer: "We have been; it is about the children; the youngest child is not well served." As soon as this was mentioned to them the problem was solved, and they set the matter right. Now for the sequel. Being at home for a couple of months at the beginning of this year, I sat with these friends, alternately at their house and at my home, resulting in the development of wonderful mediumistic power among some members of the family, particularly in the case of Mrs. C—, the widow already referred to. Whilst I was with them this lady became an excellent trance medium; and I had the pleasure of hearing many spirit-friends speak through her. The first to control her when she reached that stage in her development was her own husband, and I conversed with him for half-an-hour, about the circumstances that had led up to that result. I had many conversations with him subsequently, and I believe it would astonish even the readers of the MEDIUM, were I to relate what I thus heard, the knowledge he displayed of every thing that took place in relation to his wife and children after his decease. In another communication I will give a few of these particulars.

Apologising for the length of this communication, I remain, dear Sir, Yours truly,

OMEGA.

EIGHTH ANNIVERSARY AT OLDHAM.

The friends at Oldham have just held their Eighth Anniversary as a society of Spiritualists, in a very satisfactory and successful manner. On Saturday evening, April 16, about a hundred friends sat down to a pleasant tea, after which the evening was spent in a very pleasurable and profitable manner—singing, reciting, readings, and speeches. The chair was occupied by Mr. Kershaw in his usual efficient manner. Mr. Tetlow, of Heywood, and Mr. Fitton, of Littleborough, spoke under spirit-influence. Mr. Fitton also gave some excellent music on the piano. Miss Fitton rendered in a successful manner "Caller Herrin," for which she was encored. Master Hall recited remarkably well. Many others took part in the evening's entertainment.

A SERVICE OF SONG

Was held on Sunday, April 17—good audiences. The singing was excellent,—I wish all societies could have such singing and such pleasant meetings. A feeling of complete harmony reigned throughout the whole of the meetings. The following programme was the order of proceedings:—

AFTERNOON.

OPENING HYMN, 154	...	"Steps of Progress"
LESSON	...	Part of 24th Chapter of St. Luke
HYMN 221	...	"Childlike Resignation"
TRANCE ADDRESS	...	Mr. J. FITTON, Littleborough
HYMN 20	...	"Oh, sing to me of heaven"
TRANCE ADDRESS	...	Mr. J. B. TETLOW, Heywood
HYMN 47	...	"Immortality"
HYMN 133	...	"Things that never die"
CLAIRVOYANT DELINEATIONS	...	J. FITTON
HYMN 213	...	"Our loved in heaven"
NORMAL ADDRESS	...	Mr. R. FITTON, Oldham
HYMN 199	...	"The Sweet Good-bye"

Benediction.

EVENING SERVICE.

OPENING HYMN, 60	...	"Press on"
LESSON	...	Part of 24th Chapter of St. Luke
HYMN	...	"Shall we know our loved ones there?"
TRANCE ADDRESS	...	Mr. J. FITTON
HYMN 30	...	"Reform"
HYMN 31	...	"Social Science"
TRANCE ADDRESS	...	Mr. J. B. TETLOW
HYMN 134	...	"The Soul's Prophecy"
ADDRESS	...	Mr. DRINKWATER
HYMN 135	...	"Nature's Revelations"
MR. FITTON & MR. TETLOW controlled and gave TESTS	...	
HYMN 17	...	"How to be Happy"
MR. TAFT controlled by	...	"Mrs. LANGLEY," late of Rochdale.
HYMN 7	...	"Do Right"
ADDRESS	...	Mr. J. WOOD, Oldham
HYMN 333	...	"Good Night"

[The hymns were from the "Spiritual Harp."]

At the close of this hymn conditions were excellent. It felt more like a large private seance than a large anniversary public gathering. Much good, I think, will have been done to the Cause by what occurred,

"PERICLES."

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 22, 1881.

NOTES AND COMMENTS.

Five clerical pens contribute to this week's MEDIUM. Truly Spiritualism is a broad platform upon which all forms of dogma, and cuts of "the cloth" can "collide;" and the more space they have—like Mr. Crookes' Radiant Matter—the more "luminous" they become. Yet the "vacuum" from credal differences is not quite perfect—far from it.

Archdeacon Colley's sermon is manly and decidedly in advance. Would it not be best to abolish professional fighting men, and give every man a slice of land, and like the Boers—give him a rifle and teach him how to defend his possessions! England has been soundly beaten in every encounter with such men. She must adopt the same plan, or be herself conquered.

"Ouranoid's" historic plea is somewhat rudely shaken by the review of Gerald Massey's book. Our friend with all his denunciation of dogmatism cannot refrain, also, from dogmatising just a little. Is not this historical contention and worship of theological heroes, of "the letter," and therefore, opposed to the spirit?

Glorious tidings of the progress of New Era Spiritualism! Read reports from Plymouth and Oldham. Let us develop our own spirituality and keep out the strolling professionals and "organisers," and then we will be as happy as we deserve to be.

JERSEY.—Being a Spiritualist of about three years standing and yet as firm as ever, thanks be to God, I can truly say Spiritualism is my all absorbing topic. If I had the means at my command, with the help of God and our dear spirit-friends, I would endeavour my utmost to bring Spiritualism on a firmer standing point than it is at present. The greater part of Spiritualists in this island, I very much fear, want the inner light you so often speak of. We must not be, so to speak, phenomena-mongers, for if we are we are sure never to prosper. To me Spiritualism is a solemn and heavenly thing, given to us by our gracious Father to teach us the hidden mysteries of our nature so that we may prepare to enter into that world where the wicked cease from troubling and the weary are at rest. I am sorry to say I see prejudice and priestcraft all around denouncing Spiritualism, some as delusion, others of the devil. I have suffered enough through being one, but thanks be to God I can bear it all patiently when I remember our Great Example, Jesus Christ, that eminent Spiritualist who taught no sect or creed, only love to God and to one another.—A SINCERE SPIRITUALIST AND BELIEVER.

CIRCLE & PERSONAL MEMORANDA.

Mr. John Hodge, Darlington left earth-life on the evening of the 19th. We will give some comments next week.

Mr. A. Duguid was recalled suddenly to Scotland about the middle of the week. Interesting reports are held over till next issue.

Mr. Towns will give a seance at Mrs. Jones's Rooms, 255, Crystal Palace Road, East Dulwich, on Tuesday evening at 8 o'clock, and weekly till further notice.

Another circle is to be held weekly at C. Pawley's by the wish of spirit friends, on the Friday evenings. No charge. Apply only by letter to 43, Earl's Court Road, Kensington.

SOUTH LONDON Meeting at 221, Albany Road (Camberwell or Old Kent Roads) on Sunday evening next, 24th. instant, to commence at 7 sharp. This is in place of the Meeting at Bournemouth Road, Peckham.

Mr. J. Holmes has made an excellent impression in London. We hope a full audience will listen to him at Goswell Hall, on Sunday evening—his last lecture at this time. He speaks at Goswell Hall on Sunday morning also.

MELBOURNE.—"The Harbinger of Light," March 1, says:—"Mr. Spriggs having fully recovered from his recent severe illness, the seances under the auspices of the Victorian Association of Spiritualists were resumed on Feb. 11 with very fair results, five different forms materialising." A report of the manifestations is then given.

GOSWELL HALL, 290, Goswell Road.—On Sunday evening last A. T. T. P. occupied the platform and gave one of his earliest addresses, which was a masterpiece; and read a control of a German philosopher and reformer of the last century, which kept the audience spellbound for an hour and twenty minutes.—Mr. Holmes will lecture on Sunday morning at 11, and evening at 7 o'clock.—W. TOWNS, Sec., 161, Manor Place, Walworth Road, S.E.

QUEBEC HALL, Marylebone Road.—On Sunday evening Mr. Macdonnell gave an interesting discourse on the "Resurrection and Ascension of Christ," to a very intelligent audience. The speaker treated the subject from a rational point of view, advancing the well-known "levitation" experiments of Spiritualists to prove the possibility of the miraculous scriptural events which the sceptical mind of the day cannot receive. A friendly discussion followed, in which the speaker's views were more fully brought out, and which were generally approved of.

THE DUTY OF SPIRITUALISTS IN REGARD TO BAD LAWS.

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme;
"Or to the governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well."—1 PETER ii. 13, 14.

This doctrine of submission was more unqualified in apostolic times than it is to-day. Petitions to the governing body for the redress of grievances were comparatively rare,—many such could be easily stifled on their way. And "the ruler" "bore not the sword in vain" in those times; so that malcontents were likely to pay the penalty of their head, even if guilty of no impeachable offence. It is not much cause for wonder, then, that the apostle Peter should recommend the policy of unconditional submission to authority to the early Christians—as well because he recognised the mischief it would do the cause if its members were constantly indicted as lawbreakers, as because he recognised the comparative ineffectiveness of even constitutional agitation. To us, living at a different epoch, and under a more representative government the words sound harsh, and we may, I think, justly question their entire applicability to ourselves in present circumstances. It remains to inquire, in fact, what are the true functions of a government, and to deduce therefrom in what measure "ordinances" have just claim upon our obedience or rightly raise our opposition.

The true function of a government must consist in upholding the highest interests of the individual and of the nation. Directly an individual is wronged, the government should interfere. In fact, there should be no right to do wrong, and wrongdoing should have speedy requital in the shape of compulsory restitution, not in the infliction of merely spiteful penalties. Thus, if it is known that goods are being sold

above a fair price, the sale should be at once stopped until the seller has made restitution to the customers he has wronged. This would be "summary" procedure, no doubt, but it would hinder many who were intending to defraud. Again, if a man was known to be living in unhealthy conditions, &c., the law should interfere and insist on the conditions being changed. On the other hand, the hateful tyranny of compulsory blood-poisoning, and of compulsory doctor's visits, should be abolished, as being legislation in favour of a class and not for the good of the nation. The "ordinances" of the ancients, even the tax oppressions, were light indeed and easy to bear compared to the existing Vaccination and Contagious Diseases (Women) Acts. The enormity of these modern enactments escapes the purblind eyes of our "historians," but Herod himself could rise in judgment against these atrocious laws and condemn them. At the highest computation, he slew but a few dozen infants: at the lowest, vaccination in this country kills thousands a year. In England "is a voice of weeping" as well as "in Ramah" of old: and happy by comparison were the mothers whose children fell (if, as is most likely, the whole story is not a myth) suddenly by the sword, rather than those whose babes now languish and die of sore diseases infused with the "pure lymph,"—words of mockery that have deceived many a parent's heart, which ached after the foul injection had been made in the helpless infant's arm. "There are still a few ignorant persons who dare dispute the virtues of vaccination," say the doctor-bought newspapers; and I reply, "if these should hold their peace the very 'stones would immediately cry out.'"

Legalised wrongdoing is dreadful to contemplate: and yet again the horrors of vivisection loom upon the view. At a debate held in Cambridge Union about three weeks back, a motion was actually carried for taking off the restrictions with which vivisection is at present hedged in. And these are your future lawgivers, priests, and doctors, who are thus minded to make fiendish cruelty yet more easy!

Englishmen!—"the dark places of the earth," says an old Book, "are full of the habitations of cruelty." Where are the dark places, but the vile haunts of prostitution, vaccination, and vivisection, scattered up and down our land? Talk of reform!—surely we need it here. Without entering into what are termed politics, who shall dare to call himself Conservative who would fain conserve these abodes of iniquity?—Who dare to call himself Liberal who would compromise these national offences? Mean-spirited is the man whose soul does not burn within him when he thinks of the slaughter of innocent babes and animals with torture, going on in our midst. Say not, "We cannot stop it": we can, we ought, and we must. Useless it is to talk of "developing ourselves," whilst we live in a charnel-house. There are even now lengths to which doctors dare not go; one is that of compulsory re-vaccination. The manhood of England rebels at the accursed rite being imposed upon it: why stands the father by, a craven, whilst his children are branded with the "mark of the beast"?

Spiritualists! it is for us to show ourselves a power in agitating for the repeal of these monstrous and scandalous laws. Good spirits will help us in our endeavours to overthrow oppression, and to usher in the age of peace. Let us all do our utmost, by petition, by persuasion, and, in the matter of vaccination by refusing to submit our children to the inhuman rite, cost what it may. If all would show a bold front, the priestcraft of medical despotism would soon receive its death-blow. May God grant it, and may we as Spiritualists help largely in effecting it.

"CAMBOR."

HORTICULTURE AND SOUL CULTURE.

I am now so busy with garden operations that I have scarcely time for anything else so long as the seed time lasts. You know we are Vegetarians, and grow our own food mostly: and thus we know exactly what we eat, which is pleasant. It gives me, however, a deal of work with brain and hands, but I feel my health, body and soul, all the better for it. Mother Earth is kind and just to all her worshippers—that is her labourers. It is pleasant to think one has earned one's food by actual work.

It is very curious that the more one knows of horticulture the more one is struck with the analogy between the culture of plants, trees especially, and the culture of the soul. The rules, to the most minute degree, are the same for both, showing, I fancy, the mysterious unity that there is in Nature. A good essay might be written on that subject by anyone who was well up to both cultures, but it is hard to meet such a one. I have met with hints on the subject scattered among several writers, particularly some of the mystics, who, in some things, had deeper insight into laws both human and divine than most other people.

If the saying be true, "as above so below," why should not soul culture—the soul being from above, and in truth an inhabitant of the supernal spheres—resemble, in many ways, the culture of good apples or pears?

In many legends man's history, if not himself, began with the vegetable world, and apples we all know played a great part with the mythical Adam and Eve, whoever they may have been.

A. J. C.

Lucerne, April 8th, 1881.

BIBLE SPIRITUALISM.

IV.—RELIGIOUS CONDITIONS.

So far I have endeavoured to show the Body, Intellectual, and Moral Conditions, all of which are plainly manifest in the phenomena of Bible Spiritualism. But there is one other that is more prominent than all these: their mediumship had, for its aim, sustenance and origin, a religious purpose.

By the word Religion we mean the science and practical exercise of our relationship to Deity. In the Bible acceptance, and in the present ecclesiastical use of the term, that also includes our last head—the moral life, man's relationship to man, and the ceremonies and duties that he judges befitting in his approach to the Deity. For the purpose of this article we simply mean by the term Religion the relations of Man to God.

Now these Bible mediums evidently treated that as the supreme fact of their lives, also of their intercourse with the Unseen. Without it, they felt and taught that they could do nothing. Church theologians of the Christian era, like their prototypes—the Rabbis of the ante-Christian era—have fossilised Bible teaching into iron creeds and ceremonial systems. They have made the grievous blunder of preaching the eternity and infallibility of the theology, or verbal and ceremonial form, instead of the eternity of the indwelling truth, in and behind the verbal form. They have committed that direst sin in the mind of Jesus Christ—that which alone seemed to rouse him to outbursts of indignation, at times rising almost to fury: that of mistaking the letter for the spirit.

The danger is that in our disgust at such a perversion of religion, we may become mere iconoclasts instead of reformers and expounders of the truth. It is one thing to revolt from the Form of religion; it is another to revolt from the inner spirit of it. Throughout the whole phenomena of Bible Spiritualism there is an unvarying recognition of an intimate and necessary relationship to the Creator. It seems to me impossible to believe in man's immortality, and at the same time, to deny the being of God or one's need of living in constant relation to Him. Kant, in his philosophy, totally failed to draw a distinction between an approximate and absolute conception of God. Because man has not an entire conception of God, therefore, he has no idea at all. That is, practically, how he destroys the cosmological and teleological arguments. And theologians in general have utterly failed to draw this distinction. What is it we do know in an absolute sense? The very pen and ink with which I write are full of mystery. I do not know ALL about them, but I know enough for practical purposes. I know more about them today, than I did when I went to school 25 years ago; and 25 years hence, probably, I shall know more.

Michael Faraday once entered a college class-room, and on being asked to say something to the students, he put his hand into a flower-pot, and clasping some mould discoursed, as he only could, for a whole hour on that simple thing. In eloquent language he showed that the universe was in that handful of earth, and infinity too. A gardener could not have done that, but he knows enough about it to manipulate it to almost miraculous effect for the purposes of flower and fruit culture. Man is a limited being, and always will be, even if he live for ever; and being so, can only know, and can only act on approximate knowledge. We know as little about matter as we know about God, in the absolute sense, and, indeed, about ourselves. For a man, because he does not know all about fire, to deny that fire exists, or refuse to live in relationship to fire for his own comfort, is to act an irrational part; and to deny the being of a personal, conscious God, is just as foolish as to deny the personal, conscious being called I.

Reason demands a First Cause. The highest of secondary causes that we know is that of man—a personal, conscious being, capable of relations with other personal, conscious beings, and only happy when he is truly related to them. I may not be able to define accurately the relations of the Infinite and Finite. I cannot do so between any two material things. But there are first principles of Reason and Consciousness upon which it is rational to act. Personality and Consciousness are tremendous mysteries in us; probably never will be solvable to perfection, but they are facts for all that. Now if there be this personal, conscious God, it is impossible but that he desires our relationship to him in conscious enjoyment on both sides. The highest relation of personal beings is that of love and trust, and helpful blessing. It was this idea that was a veritable reality, a fact full of practical force, to Bible mediums. They differ in the way of expressing this root idea, but the fact is lived on by them all.

The happiest and completest definition of Religion for our scientific age, I have seen, is one made by Carlyle. He defined it as One's vital relation to the Universe. Jesus put that in the form of the Golden Rule which is as complete, if we include our bodily and spiritual natures, as the objects of true love. An agnostic scientist would probably define it as—complete harmony with one's environment; to which, as a religious teacher, I have no objection, if I may be allowed to define and discover what that environment is. A state of indifference to anything or anybody—God, man, devil or angel—is plainly not a right state. Whatever is, and whoever is, we should live in harmony with to live rationally and humanly.

I once saw a carriage full of dilettante young ladies and gentlemen, driving through one of the superbest pieces of scenery in the kingdom, and they were all reading three volume novels! I do not know of any experience in my life that taught me the meaning of irreverence, and indeed, blasphemy, more than that; and yet they were to be pitied, that society, boarding schools and fashion, had made them so. They were completely out of tone with their then environment, whatever they might be at a ball or a full dress conversation.

No. Whatever we are environed with, we should be in harmony with. If there be a God, as well as spirits and embodied men, then let us be in relationship to Him as well as to them, and in the best relationship we know how. That was a fact Bible Spiritualism recognised above every other. Theologians have crucified God in the mind of man; they have enveloped Him in smoke and horror; they have upreared a being more akin to a splendid Devil than a Father God. But these Bible Spiritualists believed in a living, acting, related, interested God. That Being was to them the Fountain that supplied every want, the guard of their lives against peril, and their helping one in all circumstances.

The lives of these men and women were differentiated by this from that of all others then or since, except in those who most nearly followed their lines. The historical certainty of these facts is now granted. The Tübingen school and Strauss's mythic theory are universally admitted to have egregiously failed. Renan's "Vie de Jesus" is an exquisite romance, but against all historic fact. Science, however, still contests the ground, and says the whole story is exaggerated, and the so called wonders or miracles impossible and inherently incredible. But no Spiritualist need be argued with on that point. He has abundance of similar phenomena occurring at his own table. He knows on scientific evidence that the thing is not only credible but doable. Hence with him it is only a question of historic fact. German criticism has established that beyond a doubt.

Now that being so, the facts are a revelation of new force, and new causes and reasons of operation. Take

for instance that marvel of the Forty Years Wanderings, of which the monuments of Egypt, covered with hieroglyphics, are a collateral proof with the Bible. Take all the Bible Spiritualists, with their unique lives and wondrous deeds, with more wondrous effects;—How do they say it came about? They all answer—By prayer. What is prayer but the communion of the creature with the Creator. I am not intending to discuss here the intermediary means by which prayer is answered. No doubt the spirit-world is that means. The highest ideal of life is active love, and that never rests while a needy one is below. We cannot conceive of God without the idea of perfect love, and we cannot conceive of a loving being uninterested in, and unrelated to, and that constantly, all that He has made. But God cannot bless an indifferent heart. A beggar called at my door the other day, and wanted help. I offered him food, and he spurned it with insult. He wanted money to spend at the next whisky shop. I would have been insane to press my help upon such a being. There is a law regulates God's giving to His creatures. He waits till by enlightened intellect, integrity of life, and ardent, loving, pure desires, they yearn for a larger scope of activity than they possess. When that state of heart comes, and expresses itself in prayer, God can and always does bless, by giving. The law of human advancement is by those who have, giving to those who have not. The greatest delight of a true human being is to give, not to receive, and I imagine that, if there be any tidal ebb and flow of emotion in God, He is thrilled with joy when a human soul, bursting with yearning and noble desire, asks in prayer, the manifestation of His power and grace.

Looked at in this light prayer is a revelation of new force, as tangible and real as that new law of combined acoustics and electricity which made the telephone, phonogram, and microphone; or that law of steam pressure by which Watt and Stephenson made the locomotive engine. To illustrate it in another way: Take two boys in a school. One boy is dull and wilfully stupid; another is bright and active. He burns for knowledge: not satisfied with the routine teaching of the school, he begs his master to teach him more. By so doing he is bringing a new, an extra personal force—that of his master—into his life, and through him, to the world. Prayer, in this sense, means the bringing of the Mind, Heart, Will, Force of the Supreme Being into the life of him who prays. Every such praying soul introduces a new factor into human life. The Deity manipulates affairs in response thereto, and that not by breaking any natural law, but by the inter-action of laws. Put a Napoleon into France, and he stems the Revolution and changes everything. It has been wisely said that if Cleopatra's nose had been a little longer, the whole course of the human race would have been changed; for Anthony would not have fallen in love. It is my intensest conviction that the Divine Mind rules and manipulates all laws, and that the Divine Heart rules the Divine Mind, God loves us, and loving us, yearns to bless. As we respond to Him and make it possible, He answers our prayers, and fills His Being with rapture in so doing. Jesus found no parallel for his idea of God and our relationship but in the family. He said—when ye pray say, "Our Father"; and taking a little child he said, "Except ye become as this little child, ye cannot enter the kingdom of heaven." The idea of the relation of God to us as that of a Father, and that of ours to Him as that of a wee child that cannot doubt its parent and lives in complete dependence, is Christ's supreme conception of religion. Prayer is the intercourse between such beings. I often wish Christ had said "Our Mother," as well as "Our Father," but he could not say that in times when woman was looked upon as essentially sinful, without risking the force of his teaching. But in these days, when woman is liberated, and is our noblest, beautifullest type of human life, I love to think as I pray, of my "Mother God," as well as my Father God. My idea of God is not satisfactory to me till I have put my holy, noble mother, and my father, together, and thus constructed my God-idea.

I dare not occupy your space with all that I could say on this point, but I would like to bring out another idea of God that that highest of Spiritualists, Christ, lived upon. He

taught God as none other has ever done. But what God was it? As I open the Assembly's Catechism (my abomination of abominations; I keep it by me as Thomas of Canterbury did his hair shirt—as a penance) I read: "What is man's chief end? To live to the glory of God." Interpreted rightly and humanly, and therefore godly, that is a very fine answer. Take that word—glory, as meaning "manifestation," and it is a sublime conception. But the theologic idea that has gathered round it is, that man is to live for God's honour and purposes, as Uncle Tom was made to do for Legree. A more unchristian idea never was. See Christ's idea: At the last supper, John tells us, he took water and a towel, and washed his disciples' feet, to the amazing surprise of Peter. After he had done so he asks them a question: "Know ye not what I have done unto you? Ye call me Master and Lord, and ye say well, for I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. . . . The servant is not greater than his lord." Now human life is to be lived out on the lines of divine life. That was the teaching of Christ. His conception of God, as his truest conception of himself, was to serve. "He came not to be ministered unto, but to minister." And by that symbol of the washing, he drew a vivid conception of the highest actual life of God and ideal life of man. Such was the highest conception of the highest Spiritualist, the most awful personage, that ever trod this earth, His highest happiness was service.

Now if that God be a fact, if we as they, are environed by Him as by one another, then Reason and Science say: Let our lives be in harmony with Him. The highest of our race in the spirit world live like that, and if we want intercourse with them, we must live like that too.

I have taken up too much space on these thoughts to dwell on the theology of these mediums, and I leave that because the trend of the church is so clearly towards union on the basis of spirit and not dogma, that it is hardly necessary. Once recognise that theology is not a fixed, but a progressive science, and credal union will not be sought. There is not a creed-bound church but is being shaken by destructive throes. Every Scotch paper teems with heresy prosecutions. The press is loaded by the lectures and sermons of "new lights." Such periods may be seen all along the line of the Christian dispensation, marked by such personalities as Origen, Augustine, Ambrose of Milan, Anselm, Wicliffe, Huss, Luther, Zwingli, Arminius, Wesley, McLeod Campbell, Spurgeon, and Professor Robertson Smith. And such periods may be seen too, all along the course of Bible development. A heretic is not necessarily antagonistic to what will be thought and felt, but antagonistic to the past and present form, though loyal still to the spirit. He recognises that spiritual truth, like man's nature, is expansive; and the sole aim of the genuine heretic is to adapt the idea-form more truly to the spirituality that has developed itself by the unceasing law of progress.

The whole Bible was built up by theological heretics. Abraham was a notorious heretic of his time; so was Moses, and every prophet of later Bible times was one. Their souls were filled, at times, with a holy fury against the fossilized theology of their times. Read the noble opening of Isaiah's prophecy. What a burning protest against credal thought and ecclesiastical form! We lose its meaning if we do not remember that it was a lonely, inspired prophet standing with illumined soul in uncompromising antagonism to his age, and above all, to the church of which he was still a member. Listen to him! "Hear, O heavens, and give ear O earth: for the Lord hath spoken: [It is God's voice, he feels, for all his heresy] I have nourished and brought up children, and they have rebelled against me. [God's idea, to him seems to be, that a fossil theology is a back-sliding.] The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. O sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: [mark that, "corrupters,"] they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." Such is the state of Israel, while the Temple smokes with orthodox sacrifice. Now comes the sequence: "Why should ye be stricken any more? (the expression of God's hopelessness,) ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in

it: but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. . . . Except the Lord had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Then again he asks of the formalist: "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." So the newly enlightened medium pours forth the torrent of heavenly indignation at the mixture of ecclesiastical propriety and immoral life. Here is his exhortation, still under inspired control: "Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

I have quoted thus at length, because no Bible medium is a finer instance of the truth I am seeking to enforce; and because no prophet was more quoted by Christ. Between Isaiah and Christ there seems to have been a close spiritual sympathy. Every one of the Minor Prophets amplifies the opening chapter of Isaiah's prophecy. All of them felt the same burden. As spiritual men they were diametrically opposed to a church that claimed infallibility, unalterableness, inexpansiveness, for the venerable fossil they called "the religion of their fathers." They all fulminated against the dogma of their day, and alas! the dogma of our own, that the credal form and ritual were eternal, in place of the spirit.

And what was Christ but a heretic? He was crucified as a heretic. Wondrous have these opening words of John's Gospel always been to me: "He came unto his own, and his own received him not." And, "The light shineth in darkness, and the darkness comprehendeth it not." What grim satire is there! The "darkness" and "his own" are the synonyms of his church. Put them side by side with Isaiah's words—"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." What a unity of wailing and wonderment there is among the prophets of all ages! They all wonder that God and "his own" come not inevitably together; and they wonder the more that the "impassable gulf" is made by a credal form which if even a Christ dare to assail leads to the historic scene of Pilate's judgment hall, with the bigot crowd's awful cry, "Away with him crucify him, we will not have this man to reign over us."

Long as this article is I cannot refrain from quoting another inspired one's utterance on this attitude of the church to its noblest teachers: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, [stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; . . . and others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented, (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth." Ah me! "so persecuted they all the prophets." The emancipation of the negroes in the United States seventeen years ago dyed the valleys and rivers of the Republic with human blood; but what rivers and oceans of blood the emancipation of the spirit from the letter has cost!

The greatest lesson of Bible Spiritualism is the transiency of verbal form. All its mediums taught the same spirit, but all of them increased in knowledge, and accuracy of expression. Every book of the Bible is a rung of ascent in the ladder of revelation.

All the churches, and modern Spiritualism, too, are disputing as to the basis of union. Are we humble enough to learn the

lesson of the hoary past with its bloody tale? What would those old murdered prophets say now to us, with the wisdom of centuries of heavenly life? What would the august hero of Calvary, the loftiest of all, say to us? What would the martyrs of Spanish auto-de-fés, from their "thrones of burning bliss," say to us? Would there not be a unity of pleading appeal welling from the myriad hearts of those holy spheres: Worship the spirit, and not the letter; liberate the spirit from the letter as knowledge increases and human nature swells upward to God, angels and men. Would they not tell us that the life of heaven is not harmonised by identity of creed, sameness of thinking, or of knowledge, but by the spirit of love to God and man? Would they not say, Let every soul tell out what is in him, and let experience prove its truth. For they would tell us, like as Gamaliel in weighty words told the Sanhedrim: "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Yes, blessed be God, this is true. Lies and sins are transient: they are of these things that pass away by a self-contained law; but truth in its expansive spirit, that is eternal, and that alone.

So then by a Religious basis I do not mean to teach a theologic unity of condition, but recognition of environment by the Being of God. As a man knows Him let him live with God, in daily, hourly contact. God is, and the pure and holy beings of heaven, with whom we desire to commune, are in ecstatic contact with Him. By ourselves living with Him we make one more element of harmony with the abodes of truth and bliss.

OURANOS.

PROPOSED PUBLICATION OF THE TREATISE ON THE BRAIN.

Consisting of portions hitherto unpublished of the "Animal Kingdom," and the "Economy of the Animal Kingdom."

BY EMANUEL SWEDENBORG.

Translated and edited by R. L. Tafel, A. M., PH. D. In Four Volumes, large 8vo, cloth, at the subscription price of £2, 2s.; Atlas of Plates, 10s. 6d.

In announcing to the friends and admirers of the great Swedish philosopher that the above work is ready for publication, it is necessary to state that its early appearance will entirely depend on the early reception by the publisher of a sufficient number of subscribers to cover, at least in a large measure, the great expenses which will be incurred in its issue.

This encyclopædic treatise has been translated from the photo-lithographed MSS. of Swedenborg by Dr. R. L. Tafel. It contains the first complete theory of the brain and of the nervous system that has ever been set forth. Every organ and every particle composing it are there presented in their true light, and have their functions and uses assigned to them, and the relations which they bear to the soul on the one hand and the body on the other pointed out. In solving the mystery of the brain the illustrious author based himself on the combined learning of the leading anatomists of his time who made the exploration of the brain and of the nervous system in general a special object of study, such as Willis, Vieussens, Ridley, Boerhaave, Winslow, and also Ruysch, Malpighi, Morgagni, Leeuwenhoek, Swammerdam, Pachioni, Fantonus, Steno, Wepfer, Litre, and others.

These authors wrote their works mostly in Latin, in many cases using a terminology which is now antiquated. Their writings have, therefore, remained a sealed book to many of the learned of the present day. Dr. Tafel has, by his translation into English of Swedenborg's extracts from these works, and the employment of the present terminology, placed the results of these old authors within reach of modern scholars, a work which will, it is expected, be of immense service also to the scientific world.

As the work was written a hundred and forty years ago, the editor has considered it incumbent upon him, in notes appended to each volume, first, to compare, in all doubtful cases, the facts on which Swedenborg based himself in his inductions with the facts admitted as true by the scientific world of the present day; secondly, to point out all those cases where Swedenborg's inductions are confirmed by modern researches; and thirdly where the results of Swedenborg's inductions differ from those which have been adopted by modern scientific men, to make a critical examination as to which of the two is right. Among the works specially discussed in these notes are: Ferriar on the "Functions of the Brain," Meynert on the "Brain of Mammals," Schulze on the "Nervous System," Carpenter's "Principles of Human Physiology," Key and Retzius' "Studien in der Anatomie des Nervensystems und Bindegewebes," Ecker, "Physiologische Untersuchungen über die Bewegungen des Gehirns

und Rückenmarks," Haller on "Muscular Irritability," Maudsley on the "Physiology of the Mind."

Swedenborg's treatise on the brain, however, is not intended solely, or even mainly, for the profession; it may be understood and grasped by any ordinarily intelligent mind anxious to be enlightened respecting the soul's dwelling-place in the body.

As, according to Swedenborg's own expression, "drawings speak more eloquently than words," and as throughout the whole of his work he constantly refers to the illustrations and drawings of his authorities, it is intended to reproduce them by photo-lithography in an accompanying volume, and to supplement them with illustrations from modern text-books, provided sufficient encouragement is received from the subscribers.

In order to contribute to the correctness and scientific precision of the present work, Dr. J. J. Garth Wilkinson, the learned translator and editor of a number of Swedenborg's philosophical works, has kindly consented to assist Dr. Tafel in seeing the work through the press.

The translation was undertaken at the request of the Rev. Henry Wrightson, M.A., who had promised to defray the cost of its publication, amounting to about £500. Having died suddenly without arrangements in his will which would enable his executor to fulfil his promise, it is now found necessary to bring the work out by subscription. An appeal for subscribers is therefore addressed, not only to those interested in the subject of this important work, but to all who have been interested in, and who have learned to value, the true philosophical principles contained in the author's "Economy of the Animal Kingdom," the "Principia," and the "Animal Kingdom," the present treatise being unquestionably the crowning philosophical work of its author, and in subject and treatment of universal interest.

Friends will kindly signify their intention of subscribing as early as possible. They will please say whether their copies are to include the Atlas of Plates by ordering it as Four Volumes or Five Volumes respectively.

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Gray's Inn Chambers, 20, High Holborn, W.C.

OBJECTS OF THE SOCIETY.

- I.—The abolition of Compulsory Vaccination.
- II.—The Diffusion of Knowledge concerning Vaccination.
- III.—The maintenance in London of an Office for the publication of Literature relating to Vaccination, and as a Centre of Information.

The minimum annual subscription constituting Membership is 2s. 6d. Every opponent of Compulsory Vaccination in the United Kingdom is earnestly invited to join and co-operate with the society.

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HON. SECRETARY.

WALTER HASKER, Esq., Gray's-inn-chambers, 20, High Holborn, W.C.

MR. TEBB ON COMPULSORY VACCINATION.

ADDRESS BEFORE THE ZETETICAL SOCIETY, LONDON.

Mr. Tebb said he represented a society for the abolition of compulsory vaccination. Their object was to make medicine as free as religion. He contended that the State had no more right to compel a medical prescription than it had to interfere in a man's religious belief. There were thousands in the United Kingdom who disbelieved in vaccination, and who considered that the law regulating its enforcement was a tyranny, and also that the practice itself was a failure—men who were willing to stand before a magistrate, and suffer fine and imprisonment, and even face the scaffold, rather than submit to such an injurious medical prescription. Why should the State come in and seize a man's child—a child perhaps radiant and buoyant with health—and introduce into its veins a poison, the effects of which it could not foresee. Parliamentary returns showed some remarkable figures with regard to vaccination: they demonstrated that in proportion as vaccination had been more rigorously enforced, small-pox had increased. This fact was confirmed, not only in England, but in other nations. He had recently attended, as a delegate, the Paris Anti-vaccination Congress with representatives from eight European and American States. These countries had sent men who had longest studied this subject. A previous speaker said that he knew of no men of intelligence who were anti-vaccinators, but he (the speaker) knew very many men of a high order of intelligence who were decided opponents, not only of compulsory vaccination, but of the practice itself. The Belgian delegate at the Conference was a distinguished member of the Belgian Academy of Medicine, a bachelor of science, and he had for years given the question his earnest attention; the representative

from Berne, Dr. Vogt, who in the medical world, was a man of European fame; and the delegate from Prussia, Dr H. Oidt-mann, was distinguished in his profession; these and many others, had given their united evidence to the fact that vaccination was a means of inducing filthy disease, and greatly injuring the public health, and their observation and experience had enabled them to say that not only was vaccination powerless to prevent the spread of small-pox, but that it was in reality an evil, and one of no small magnitude. He might, if he choose, quote to them similar opinions by Drs. Alexander Wilder, Gunn, Garth Wilkinson, Forbes Laurie, and Collins, the last of whom had for twenty years been a public vaccinator, and who had relinquished his position and his belief in vaccination from the terrible evils which he saw grow out of the system.

He had seen children who were bright and healthy transformed by Jenner's rite into a mass of disease. He was sure that his friend would allow that Professor Newman, the brother of Cardinal Newman, was a man of intelligence. The Professor had written an outspoken letter to the Paris Congress, and enclosed a subscription. He was sure his friend would allow Herbert Spencer to be a man of intelligence, and he had shewn his interest in this convention, and sent a contribution to the Congress. But their was a name greater than either of these and that was Baron Von Humboldt, who many years ago, said he perceived its dangerous progress and influence of the vaccination system. In Germany, where vaccination and even re-vaccination, was vigorously enforced, small-pox was more rife than in any other country. In 1869, 1870, 1871, and 1872 small-pox carried off in the city of Berlin seven times as many in proportion to the population as it did in London. In the last metropolitan epidemic, 44,000 thousand were carried off after seventeen years of enforced vaccination. He was in Spain about a month previously, where there was a great aversion to vaccination, and there was less small-pox in Spain than any other European country. He had spoken to the American consul at Malaga, who told him (and this was confirmed by other authorities) that they had no such small-pox epidemics as in other parts of Europe and America, and that many people were so opposed to vaccination that it could not be made compulsory. He had afterwards an interview with the British vice-consul at Madrid, who said that the class of persons amongst whom small-pox was most prevalent was the army, where vaccination was compulsory. In Tangiers, in Morocco, small-pox was almost unknown, and there was practically no vaccination. In Queensland, Australia, there is no vaccination, and no small-pox. A society was now established in London for the purpose of abolishing compulsion. If parents wished to have their children vaccinated, let them; but he thought it was a cruel and abominable law which compelled parents to submit to that which they considered an injury to their offspring, and which introduced disease into their systems. (Loud cheers).

MR. JAMES HOLMES IN LONDON.

Sunday April 24.—Goswell Hall, 290, Goswell Road. Morning, at 11 o'clock, subject: "The THEORIES of Science and the FACTS of Spiritualism: Reply to scientific critics." Evening, at 7 o'clock, subject: "The existence of God as proved by the Facts of Spiritualism."

"OMEGA," writing from Plymouth, thus alludes to mediumship described at length in another article:—

I should judge that Mrs. C— is a medium of exceptional power, for my questions have been answered through the table, with no one touching it—she simply standing by it—and it is quite an ordinary thing for her to see her husband, her sister, or her mother about the house. Whilst writing a letter to me on Saturday last, she saw lights all over her hands, and she stated that a few days previously her husband had appeared with sufficient plainness to have been photographed.

My experience with this family gave me to realise the reality of Spiritualism as I had not before, and all that has taken place is only the result of simply using the inductive principle of enquiry, which, if it were in its right senses, would unfold wonders upon wonders to the whole of Christendom, aye to the whole world!

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

On Good Friday, we had an excellent tea meeting, when about one hundred sat down; also an entertainment in the evening; to commemorate the Thirty-Third Anniversary of Modern Spiritualism, when many friends came forward and offered their services.

On Sunday, M. J. Holmes occupied the platform both morning and evening, and a hearty reception was given him, with a desire to see him often and soon at Ladbroke Hall.

Mr. J. J. Morse will occupy the platform next Sunday evening at 7; morning meeting at 11.30.

126, Kensington Park Road, W.

F. O. MATTHEWS.

Mr. J. HOLMES, 6, Charlotte Street, Leicester.—Appointments: Bradford, May 1; Keighley, 8 and 9; London, 22; Stamford, June 18; Liverpool, Manchester and Oldham open.

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.

PSYCHOLOGICAL 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 temperaments are present, they require to be arranged so as to produce harmony in the psychical 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. Canoe-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 a 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 raps to "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 spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

Before proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 16, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or sances can be instituted.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

On Sunday, April 24, at 7 prompt, Mr. Macdonnell will discourse on "Our Christian Mission, or Duty while on Earth."

Monday, at 8.30, the Comprehensionists will meet to accept and ratify rules or propositions of constitution.

Tuesday, 26th, at 8.30, a musical and elocutionary entertainment will be given, at which Little Salvini, the 7-year old Shakespearean reader, has kindly offered to give three recitations. Admission 6d. and 1s., to aid in paying for chairs and piano.

Wednesday, at 8.30, Mr. F. O. Matthews will give clairvoyant descriptions.

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

J. M. DALE, Hon. Sec.

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday last Mr. Howell, of Manchester, gave two trance addresses, morning and evening. The subjects were chosen by the audience. That in the morning was, "The Dawn of Easter Morn, after the Crucifixion of Jesus"; that in the evening, "Earthly Partings and Heavenly Meetings."

On Easter Monday, we had tea in the above hall, when there was a goodly number sat down to tea, after which was an entertainment consisting of songs, duets, recitations, and readings, given by Messrs. Howell, Clarke, Larrard, and Glover; the ladies—two Misses Bent, two Misses Andrews, Miss Roberts, and Miss Clarke; Miss A. Andrews presided at the harmonium. Various games were indulged in until a late hour. Thus was brought to a close a very happy and social evening. I am very pleased to state that the tea was a success to the society.

Mr. Clarke will give a trance address on Sunday, at 6.30.

56, Cranbourne Street, Leicester.

R. WIGHTMAN, Sec.

HYMNS AND TUNES FOR SPIRITUAL CIRCLES AND MEETINGS.

HYMN No. 42 in the "SPIRITUAL LYRE."

BRISTOL.

L.M.



We do not die—we can-not die; We on-ly change our state of life



When these earth-temple fall and lie Un-mov-ing 'mid the world's wild strife

- 2 There is no death in God's wide world;
But one eternal scene of change;
The flag of life is never furled,
It only taketh wider range.
- 3 And when the spirit leaves its frame,
Its home in which it long hath dwelt,
Its goes, a life that's real to claim,
As if in this it had but slept.
- 4 Then let us speak not of "the dead,"
For none are dead—all live, all love;
Our friends have only changed—have sped,
From lower homes to homes above.

HYMN No. 120 in the "SPIRITUAL LYRE."

ALL SAINTS'.

C.M.



O land of Bliss, my heart now turns With longing hopes to thee,



As long the blossoms for the spring, The sun-beams strive to free;

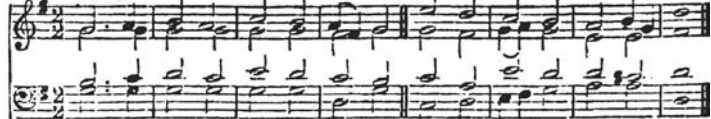
HYMN No. 80 in the "SPIRITUAL LYRE."

VIENNA.

8.7.8.7.8.7.8.7.

HAYDN.

Bold.



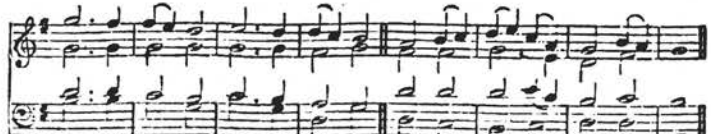
Peace be thine, the an-gels greet thee: Kin-dred spir-it! wel-come here,



In their blissful ca'm they meet thee--Shed a-broad their lov-ing sphere



En-ter then the sac-red por-tals, Here thy heart's poor hom-age pay;



For the beau-ti-ful Im-mor-tals Wor-ship in our midst to-day.

REMARKS ON THE TUNES.

The hymn, No. 80 "Spiritual Lyre," introduced this week is one of the most beautiful compositions of T. L. Harris. It has been used in the Order of Spiritual Teachers at the entrance of a new teacher into the School. For such a purpose it is well suited, also as an invitation to any visitor to unite in the exercises of a circle or spiritual meeting. Some of the glorious facts of spirit-communion are recognised in these verses.

"Vienna," or "Austria," as it is frequently named, is a tune well adapted to the theme. It is a musical composition of a superior order, and to give it true expression requires ability. It should be sung with boldness and spirit and a recognition of its well marked peculiarities.

This tune is almost universally known, but seldom is it correctly rendered by those whose musical instruction has been defective. The time is two beats to the bar—an easy measure—but the chief difficulty is experienced with the dotted notes, which are frequently misplaced, or over-looked altogether. One of these is at the commencement, causing the first word, "Peace," to be sung to a long note, and the word, "be," very short. In the second part of the tune these dotted notes occur repeatedly, and a due observance of them gives expression to the musical idea.

The following tunes have already appeared in this department:—

- February 11.—Moscow—Chester—Dijon.
" 18.—Missionary.
" 25.—Melcombe.
March . 4.—Rockingham.
" . 11.—Belmont.
" . 18.—Bishopthorpe.
" . 25.—Jerusalem.

And in addition those given this week, thirteen in all.

HYMN No. 120 (continued).

- 2 O stream of Time, on whose sweet wave,
Like flowers upon thy breast,
My thoughts thy flowing tide doth bend
Towards that sweet land of rest.
- 3 O land of Fruit, that hangs so rich,
Upon thy bending trees,
O when shall I beneath thy shade
Inhale the swelling breeze!
- 4 And with these rapturous eyes behold
The white-robe angel band,
And drink the flowing landscape in,
The sweet and dewy land!
- 5 And with me too, the beings loved,
Find all of sorrow o'er—
When shall these tearful partings cease
On life's retreating shore?
- 6 And by those living streams may pluck
The amaranth and rose,
And drink the nectar from the streams
Where deathless waters flows?

HYMN No. 80 (continued).

- 2 With us all the meek-voiced angels,
Reverent and adoring stand;
While we hear divine evangel
From the Soul's great Father-land.
Oh! though Sorrow's chain hath bound us,
All our grief shall pass away;
For the Father's hand hath crowned us
In his glorious courts to-day.

AN ORGAN FOR SALE.—Powerful and mellow in tone, suitable for a small place of worship. It has stop, diapason, wood, 56; open, metal, 40; claribel, wood, 56; principal, metal, 56. Going at less than half builder's price—a bargain. Can be seen any evening after 8 o'clock, at 71, Camden Grove, N., Peckham, S.E.

MR. T. M. BROWN'S APPOINTMENTS.

Mr. T. M. Brown expects to be in Burnley by the end of the week; letters to be addressed—care of Mr. J. Briggs, 59, Russel-street, Burnley Road, Burnley, Lancashire.

Mr. Brown will call at one or two places en route north.

MR. J. J. MORSE, Inspirational Speaker, 53, Sigdon Road, Dalston London, E.

APPOINTMENTS.

London.—Sunday, April 24, Lambrook Hall, 7 p.m.
 Belper.—May 1. Northampton.—29th.
 London.—St. Giles Hall, Keighley.—June 19.
 Liverpool.—15th. Stamford.—July.

MR. E. W. WALLIS, Inspirational speaker. For terms and dates apply—13, Lake-street, Forest-side, Nottingham.

APPOINTMENTS.

Newcastle-on-Tyne.—April 24 and 25. Nottingham.—10 and 11.
 Glasgow.—May 1 and 2. Birmingham.—17.
 Barrow-in-Furness.—8th (probably).

Mr. Wallis will accept calls to deliver trance orations in all parts of the United Kingdom.

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

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

President: Mr. G. Dawson, 27, Ellesmere-street, Hulme, Manchester.

Secretary: „ W. T. Braham, 392, Stretford-road,

Sunday, April 24.—Mr. J. B. Telford.

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, 6, Sumner Villas, Stretford Road, Manchester, treasurer.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

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

April 24.—Mr. Rogers, Macclesfield.

“HOME CIRCLES,” at 8 o'clock.

April

27.—Mr. Brown, 33, Downing-street.

President: Mr. Shaw, 2, Little Gold-street, Pendleton.

Secretary: „ J. Campion, 33, Downing-street.

BARROW SPIRITUALIST ASSOCIATION.

Public meetings held in the Rooms, Cavendish-street and Dalton-road, every Sunday at 6-15 p.m., and every Thursday at 7-30 p.m. Trance addresses on each occasion.

President: Mr. J. Walmsley, 23, Dumfries-street.

Secretary: „ J. J. Walmsley, 40, Brighton-street.

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

OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2-20 p.m., and 6 p.m. Mr. Alfred Farrar, secretary, 7, Dawson-street, Leeds, Oldham.

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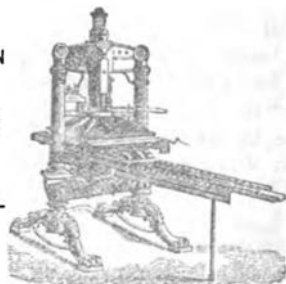
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